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TLINGIT MYTHS AND TEXTS

RECORDED BY

JOHN R. SWANTON

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LETTER OF TRANSMITTAL

Smithsonian Institution,
Bureau of American Ethnology,
Washington, D. C., May 20, 1908.

Sir: I have the honor to submit herewith for your consideration the manuscript of Tlingit Myths and Texts, by Dr. John R. Swanton, with the recommendation that it be published in this Bureau's series of Bulletins.

Yours, respectfully,

W. H. Holmes, *Chief.*

The Secretary of the Smithsonian Institution,
Washington, D. C.

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PHONETIC KEY

ā a	longer and shorter forms of the Continental *a*, like *a* in *far*
à	as in *fall*
ᴀ	as in *final;* a close approximation to *u* in *cut*
ē e	longer and shorter forms of the Continental *e*, like *a* in *fate*
ê	as in *bell*
ī i	longer and shorter forms of the Continental *i*, like *ee* in *street*
î	as in *hit*
ō o	longer and shorter forms of English *o*, as in *flow*
ū	as in *rule*
u	as in *put*
^{u} ^{o}	barely formed *o* and *u* sounds; rather qualities of the preceding consonant sounds than independent vowels
q	the velar *k*, not found in English
g̣	the velar *g* corresponding to the preceding, not found in English
ỵ	a sound similar to but deeper than the preceding, pronounced by the younger Indians almost like English *y*
x	the velar spirant, pronounced like Spanish *j* or German *ch*
x̣	the palatal spirant, often mistaken for *h*
c	like English *sh* in *short*
dz	as in *adze*
ts	as in *sits*
dj	like English *j* and *dg* in *judge*
tc	like English *ch* in *church*
ʟ	not found in English, but resembling a rapid pronunciation of *t* and *l*, or of *k* and *l*
ʟ̣	not found in English, but resembling a rapid pronunciation of *d* and *l*
ł	a spirant belonging to the same series as the preceding; not found in English though often represented by *thl* or *hl*
t, d, n, s, k, g, h, w, y	approximate the sounds for which they stand in English though the agreement is by no means absolute
t!, s!, ts!, tc!, ʟ!, k!, q!	are similar to *t*, *s*, *ts*, *tc*, *ʟ*, *k*, *q*, but are accompanied by a catch in the breath which sometimes gives the impression of a pause, and sometimes sounds like a sharp click
ḳ!	when *k!* is pronounced very far forward in the mouth it is sometimes set off in this way, but the distinction between the two sounds is by no means clear

Labials are found only in a few words of foreign origin

TLINGIT MYTHS AND TEXTS

Recorded by
John R. Swanton

INTRODUCTION

The following myths and texts were collected at Sitka and Wrangell, Alaska, in January, February, March, and April, 1904, at the same time as the material contained in the writer's paper on the Social Condition, Beliefs, and Linguistic Relationship of the Tlingit Indians published in the Twenty-sixth Annual Report of the Bureau. For further information regarding these people the reader is referred to that paper, to Krause's Tlinkit Indianer (Jena, 1885), Emmons' Basketry of the Tlingit Indians, Niblack's Coast Indians of Southern Alaska and Northern British Columbia, Dall's Alaska and its Resources, Boas's Indianische Sagen von der Nord Pacifischen Küste Amerikas (Berlin, 1895), and the same writer in the Fifth Report of the Committee Appointed by the British Association for the Advancement of Science, to Investigate the Northwestern Tribes of Canada, and the two special reports on Alaska for the censuses of 1880 and 1890. Most of the ethnologic information contained in the works of Veniaminoff and other early writers is incorporated into the work of Krause.

Stories 7, 19, 94, 101, 102, and 103 were related by the writer's Sitka interpreter, Don Cameron, of the Chilkat Kā′gwᴀntān; stories 96 and 97 by Katlian, chief of the Kîksᴀ′dî; story 105 by a Yakutat man, Q!ā′dᴀstin; and all the other Sitka stories, including the texts numbered 89–93, 95, 98, 99, and 104—by an old man of the Box-house people, named Dekinā′k!^{u}. From Katishan, chief of the Kasq!ague′dî of Wrangell, were obtained stories 31, 32, 33, 38, 65, 67, 68, 69, 70, 71, 72, 73, 74, 100, 106, and the potlatch speeches. Stories 34, 35, 42, 50, 52, 53, 54, 57, 64, and 75 were related by an old Kake man named Kᴀsā′nk!, and the remaining Wrangell tales by Katishan's mother. The last-mentioned has lived for a considerable time among the whites at Victoria, but with one exception her stories appear to have been influenced little by the fact. Her son has been a church member and shows a moralizing tendency; at the same time he was considered the best speaker at feasts in past times, and is supposed to have a better knowledge of the myths than anyone else in Wrangell. Dekinā′k!^{u} of Sitka is also a church member but his stories appear to be entirely after the ancient patterns.

MYTHS RECORDED IN ENGLISH AT SITKA

1. RAVEN[a]

No one knows just how the story of Raven really begins, so each starts from the point where he does know it. Here it was always begun in this way. Raven was first called Kit-ka′ositiyi-qā-yīt ("Son of Kit-ka′ositiyi-qā"). When his son was born, Kit-ka′ositiyi-qā tried to instruct him and train him in every way and, after he grew up, told him he would give him strength to make a world. After trying in all sorts of ways Raven finally succeeded. Then there was no light in this world, but it was told him that far up the Nass was a large house in which some one kept light just for himself.

Raven thought over all kinds of plans for getting this light into the world and finally he hit on a good one. The rich man living there had a daughter, and he thought, "I will make myself very small and drop into the water in the form of a small piece of dirt." The girl swallowed this dirt and became pregnant. When her time was completed, they made a hole for her, as was customary, in which she was to bring forth, and lined it with rich furs of all sorts. But the child did not wish to be born on those fine things. Then its grandfather felt sad and said, "What do you think it would be best to put into that hole? Shall we put in moss?" So they put moss inside and the baby was born on it. Its eyes were very bright and moved around rapidly.

Round bundles of varying shapes and sizes hung about on the walls of the house. When the child became a little larger it crawled around back of the people weeping continually, and as it cried it pointed to the bundles. This lasted many days. Then its grandfather said, "Give my grandchild what he is crying for. Give him that one hanging on the end. That is the bag of stars." So the child played with this, rolling it about on the floor back of the people, until suddenly he let it go up through the smoke hole. It went straight up into the sky and the stars scattered out of it, arranging themselves as you now see them. That was what he went there for.

Some time after this he began crying again, and he cried so much that it was thought he would die. Then his grandfather said, "Untie the next one and give it to him." He played and played with it around behind his mother. After a while he let that go up through the smoke hole also, and there was the big moon.

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[a] Cf. story 31.

Now just one thing more remained, the box that held the daylight, and he cried for that. His eyes turned around and showed different colors, and the people began thinking that he must be something other than an ordinary baby. But it always happens that a grandfather loves his grandchild just as he does his own daughter, so the grandfather said, "Untie the last thing and give it to him." His grandfather felt very sad when he gave this to him. When the child had this in his hands, he uttered the raven cry, "G̣ā," and flew out with it through the smoke hole. Then the person from whom he had stolen it said, "That old manuring raven has gotten all of my things."

Journeying on, Raven was told of another place, where a man had an everlasting spring of water. This man was named Petrel (G̣ᴀnū′k). Raven wanted this water because there was none to drink in this world, but Petrel always slept by his spring, and he had a cover over it so as to keep it all to himself. Then Raven came in and said to him, "My brother-in-law, I have just come to see you. How are you?" He told Petrel of all kinds of things that were happening outside, trying to induce him to go out to look at them, but Petrel was too smart for him and refused.

When night came, Raven said, "I am going to sleep with you, brother-in-law." So they went to bed, and toward morning Raven heard Petrel sleeping very soundly. Then he went outside, took some dog manure and put it around Petrel's buttocks. When it was beginning to grow light, he said, "Wake up, wake up, wake up, brother-in-law, you have defecated all over your clothes." Petrel got up, looked at himself, and thought it was true, so he took his blankets and went outside. Then Raven went over to Petrel's spring, took off the cover and began drinking. After he had drunk up almost all of the water, Petrel came in and saw him. Then Raven flew straight up, crying "G̣ā."

Before he got through the smoke hole, however, Petrel said, "My spirits up the smoke hole, catch him." So Raven stuck there, and Petrel put pitchwood on the fire under him so as to make a quantity of smoke. Raven was white before that time, but the smoke made him of the color you find him to-day. Still he did not drop the water. When the smoke-hole spirits let him go, he flew around the nearest point and rubbed himself all over so as to clear off as much of the soot as possible.

This happened somewhere about the Nass, and afterwards he started up this way. First he let some water fall from his mouth and made the Nass. By and by he spit more out and made the Stikine. Next he spit out Taku river, then Chilkat, then Alsek, and all the other large rivers. The small drops that came out of his mouth made the small salmon creeks.

After this Raven went on again and came to a large town where were people who had never seen daylight. They were out catching eulachon in the darkness when he came to the bank opposite, and he asked them to take him across but they would not. Then he said to them, "If you don't come over I will have daylight break on you." But they answered, "Where are you from? Do you come from far up the Nass where lives the man who has daylight?" At this Raven opened his box just a little and shed so great a light on them that they were nearly thrown down. He shut it quickly, but they quarreled with him so much across the creek that he became angry and opened the box completely, when the sun flew up into the sky. Then those people who had sea-otter or fur-seal skins, or the skins of any other sea animals, went into the ocean, while those who had land-otter, bear, or marten skins, or the skins of any other land animals, went into the woods [becoming the animals whose skins they wore].

Raven came to another place where a crowd of boys were throwing fat at one another. When they hit him with a piece he swallowed it. After a while he took dog's manure and threw at the boys who became scared, ran away, and threw more fat at him. He consumed all in this way, and started on again.

After a while he came to an abandoned camp where lay a piece of jade (s!ū) half buried in the ground, on which some design had been pecked. This he dug up. Far out in the bay he saw a large spring salmon jumping about and wanted to get it but did not know how. Then he stuck his stone into the ground and put eagle down upon the head designed thereon. The next time the salmon jumped, he said, "See here, spring salmon jumping out there, do you know what this green stone is saying to you? It is saying, 'You thing with dirty, filthy back, you thing with dirty, filthy gills, come ashore here.'"

Raven suddenly wanted to defecate and started off. Just then the big spring salmon also started to come ashore, so Raven said, "Just wait, my friend, don't come ashore yet for I have some business to attend to." So the salmon went out again. Afterward Raven took a piece of wild celery (yā′naet), and, when the salmon did come ashore, he struck it with this and killed it. Because Raven made this jade talk to the salmon, people have since made stone axes, picks, and spears out of it.

Then Raven, carrying along the spring salmon, got all kinds of birds, little and big, as his servants. When he came to a good place to cook his fish he said to all of them, "Here, you young fellows, go after skunk cabbage. We will bury this in the ground and roast it." After they had brought it down, however, he said, "I don't want any of that. My wife has defecated all over that, and I will not use it. Go back and pass over two mountains." While they were gone, Raven put all of the salmon except one fat piece cut from around the "navel"[a] which is usually cooked separately, into the skunk cabbage and buried it in the fire. Before they returned, he dug this up and ate it, after which he put the bones back into the fire and covered them up.

When the birds at last came back he said to them, "I have been across two mountains myself. Now it is time to dig it up. Dig it out." Then all crowded around the fire and dug, but, when they got it up, there was nothing there but bones.

By and by the birds dressed one another in different ways so that they might be named from their dress. They tied the hair of the blue jay up high with a string, and they added a long tail to the ts!ēgēnî′, another crested bird. Then they named one another. Raven let out the ts!ēgε̄nî′ and told him that when the salmon comes he must call its slime unclean and stay high up until the salmon are all gone.[b]

Now Raven started off with the piece of salmon belly and came to a place where Bear and his wife lived. He entered and said, "My aunt's son, is this you? The piece of salmon he had buried behind a little point. Then Bear told him to sit down and said, "I will roast some dry salmon for you." So he began to roast it. After it was done, he set a dish close to the fire and slit the back of his hands with a knife so as to let grease run out for Raven to eat on his salmon. After he had fixed the salmon, he cut a piece of flesh out from in front of his thighs and put it into the dish. That is why bears are not fat in that place.

Now Raven wanted to give a dinner to Bear in return, so he, too, took out a piece of fish, roasted it, set out the dish Bear had used, close to the fire and slit up the back of his hand, thinking that grease would run out of it. But instead nothing but white bubbles came forth. Although he knew he could not do it, he tried in every way.

Then Raven asked Bear, "Do you know of any halibut fishing ground out here?" He said "No." Raven said, "Why! what is the use of staying here by this salt water, if you do not know of any fishing ground? I know a good fishing ground right out here called Just-on-the-edge-of-kelp (Gī′ck!îcuwAnyî′). There are always halibut swimming there, mouth up, ready for the hook."

By and by Raven got the piece of fish he had hidden behind the point and went out to the bank in company with Bear and Cormorant. Cormorant sat in the bow, Bear in the middle, and, because he knew where the fishing ground was, Raven steered. When they arrived Raven stopped the canoe all at once. He said to them, "Do you see

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[c] Perhaps the anal opening.

[b] See *Twenty-sixth Annual Report of Bureau of American Ethnology*, p. 455.

that mountain, Was!ē′tî-cā ?[a] When you sight that mountain, that is where you want to fish." After this Raven began to fill the canoe with halibut. So Bear asked him, "What do you use for bait anyhow, my friend?" [Corvus respondit, "Testium cute ad escam praeparandam utor." Ursus aiebat corvo, "Licetne uti meis quoque?" Sed corvus dixit, "Noli id facere, ne forte sint graviter attriti." Paulo post ursus aegre ferens aiebat, "Abscide eos." Tum corvus cultellum acuens aiebat, "Pone eos extrema in sede." Postea corvus eos praecidit, at ursus gemens proripuit circum scapham et moriens incidit in undas extremo cum gemitu.]

After a while Raven said to Cormorant, "There is a louse coming down on the side of your head. Come here. Let me take it off." When he came close to him, he picked it off. Then he said, "Open your mouth so that I can put it on your tongue." When he did open his mouth, however, Raven reached far back and pulled his tongue out. He did this because he did not want Cormorant to tell about what he had done. He told Cormorant to speak, but Cormorant made only a gabbling noise. "That is how young fellows ought to speak," said Raven. Then Raven towed the dead body of the bear behind the point and carried it ashore there. Afterwards he went to Bear's wife and began to take out his halibut. He said to the female bear, "My father's sister, cut out all the stomachs of the halibut and roast them." So she went down on the beach to cut them out. While she was working on the rest of the halibut, he cooked the stomachs and filled them with hot rocks. Then he went down and said to her, "You better come up. I have cooked all those stomachs for you. You better wash your hands, come up, and eat." After that Cormorant came in and tried to tell what had happened but made only a gabbling sound. Raven said to the bear, "Do you know what that fellow is talking about? He is saying that there were lots of halibut out where we fished. Every time we tried to get a canoe load they almost turned us over." When she was about to eat he said, "People never chew what I get. They always swallow it whole." Before she began she asked Raven where her husband was, and Raven said, "Somehow or other he caught nothing, so we landed him behind the point. He is cutting alders to make alder hooks. He is sitting there yet."

After the bear had swallowed all of the food she began to feel uneasy in her stomach, and Raven said to Cormorant, "Run outside quickly and get her some water." Then she drank a great quantity of water, and the things in her stomach began to boil harder and harder. Said Raven, "Run out Cormorant." He did so, and Raven ran after him. Then the female bear ran about inside the house grabbing at everything and finally fell dead. Then Raven skinned the female bear, after which he went around the point and did the same thing to the male. While he was busy there Cormorant came near him, but he said, "Keep away, you small Cormorant," and struck him on the buttocks with his hand saying, "Go out and stay on those rocks." Ever since then the cormorants have been there. Raven stayed in that place until he had consumed both of the bears.

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[a] Perhaps Mount St Elias.

Starting on again, Raven came to a place where many people were encamped fishing. They used nothing but fat for bait. He entered a house and asked what they used for bait. They said "Fat." Then he said, "Let me see you put enough on your hooks for bait," and he noticed carefully how they baited and handled their hooks. The next time they went out, he walked off behind a point and went under water to get this bait. Now they got bites and pulled up quickly, but there was nothing on their hooks. This continued for a long time. The next time they went out they felt the thing again, but one man among them who knew just how fish bite, jerked at the right moment and felt that he had caught something. The line went around in the water very fast. They pulled away, however, until they got Raven under the canoe, and he kicked against it very hard. All at once his nose came off, and they pulled it up. When they landed, they took it to the chief's house and said, "We have caught a wonderful thing. It must be the nose of the G̣onaqᴀdē′t." So they took it, put eagle down on it, and hung it up on the wall.

After that, Raven came ashore at the place where he had been in the habit of going down, got a lot of spruce gum and made a new nose out of it. Then he drew a root hat down over his face and went to the town. Beginning at the nearer end he went through the houses saying "I wonder in what house are the people who caught that G̣onaqᴀdē′t's nose." After he had gone halfway, he entered the chief's house and inquired, "Do you know where are the people who caught that G̣onaqᴀdē′t's nose?" They answered, "There it is on the wall." Then he said, "Bring it here. Let me examine it." So they gave it to him. "This is great," he said, and he put up his hat to examine it. "Why," said he, "this house is dark. You ought to take off the smoke-hole cover. Let some one run up and take it off so that I can see." But, as soon as they removed it, he put the nose in its place, cried "G̣ā," and flew away. They did not find out who he was.

Going thence, Raven saw a number of deer walking around on the beach, with a great deal of fat hanging out through their noses. As he passed one of these, he said, "Brother, you better blow your nose. Lots of dirt is hanging out of it." When the deer would not do this, Raven came close to him, wiped his nose and threw the fat by his own side. Calling out, "Just for the Raven," he swallowed it.

Now Raven formed a certain plan. He got a small canoe and began paddling along the beach saying, "I wonder who is able to go along with me." Mink came down and said, "How am I?" and Raven said, "What with?" (i. e., What can you do?). Said Mink. "When I go to camp with my friends, I make a bad smell in their noses. With that." But Raven said, "I guess not. You might make a hole in my canoe," so he went along farther. The various animals and birds would come down and say, "How am I?" but he did not even listen. After some time Deer ran down to him, saying, "How am I?" Then he answered, "Come this way, AXKWA′L!î, come this way AXKWA′L!î." He called him AXKWA′L!î because he never got angry. Finally Raven came ashore and said to Deer, "Don't hurt yourself, AXKWA′L!î." By and by Raven said "Not very far from here my father has been making a canoe. Let us go there and look at it."

Then Raven brought him to a large valley. He took very many pieces of dried wild celery and laid them across the valley, covering them with moss. Said Raven, "AXKWA′L!î, watch me, AXKWA′L!î, watch me." Repeating this over and over he went straight across on it, for he is light. Afterwards he said to Deer, "AXKWA′L!î, now you come and try it. It will not break," and he crossed once more. "You better try it now," he said. "Come on over." Deer did so, but, as he was on the way, he broke through the bridge and smashed his head to pieces at the bottom. Then Raven went down, walked all over him, and said to himself, "I wonder where I better start, at the root of his tail, at the eyes, or at the heart." Finally he began at his anus, skinning as he went along. He ate very fast.

When he started on from this place, he began crying, "AXKWA′L!î-ī-ī, AXKWA′L!î-ī-ī," and the fowls asked him, "What has become of your friend, AXKWA′L!î?" "Some one has taken him and pounded him on the rocks, and I have been walking around and hopping around since he died."

By and by he came to a certain cliff and saw a door in it swing open. He got behind a point quickly, for he knew that here lived the woman who has charge of the falling and rising of the tide. Far out Raven saw some kelp, and, going out to this, he climbed down on it to the bottom of the sea and gathered up a number of small sea urchins (nīs!) which were lying about there. He brought these ashore and began eating, making a great gulping noise as he did so. Meanwhile the woman inside of the cliff kept mocking him saying, "During what tide did he get those things?"

While Raven was eating Mink came along, and Raven said, "Come here. Come here." Then he went on eating. And the woman again said, "On what tide did you get those sea urchins you are making so much noise about?" "That is not your business," answered Raven. "Keep quiet or I will stick them all over your buttocks." Finally Raven became angry, seized the knife he was cutting up the sea urchins with and slit up the front of the cliff out of which she spoke. Then he ran in, knocked her down and began sticking the spines into her buttocks. "Stop, Raven, stop," she cried, "the tide will begin to go down." So he said to his servant, Mink, "Run outside and see how far down the tide has gone." Mink ran out and said, "It is just beginning to go down." The next time he came in he said, "The tide is still farther down." The third time he said, "The tide is lower yet. It has uncovered everything on the beach." Then Raven said to the old woman, "Are you going to let the tide rise and fall again regularly through the months and years?" She answered "Yes." Because Raven did this while he was making the world, nowadays, when a woman gets old and can not do much more work, there are spots all over her buttocks.

After the tide had gone down very far he and his servant went out. He said to Mink, "The thing that will be your food from now on is the sea urchin (nīs!). You will live on it." The tide now goes up and down because he treated this woman so.

Now Raven started on from this place crying, "My wife, my wife!" Coming to some trees, he saw a lot of gum on one of them and said to it, "Why! you are just like me. You are in the same state." For he thought the tree was crying.

After this he got a canoe and began paddling along. By and by Petrel met him in another canoe. So he brought his canoe alongside and said, "Is this you, my brother-in-law? Where are you from?" He answered, "I am from over there." Then Raven began to question him about the events in this world, asking him how long ago they happened, etc. He said, "When were you born? How long have you been living?" And Petrel answered, "I have been living ever since the great liver came up from under the earth. I have been living that long." So said Petrel. "Why! that is but a few minutes ago," said Raven. Then Petrel began to get angry and said to Raven, "When were you born?" "I was born before this world was known." "That is just a little while back."

They talked back and forth until they became very angry. Then Petrel pushed Raven's canoe away from him and put on his hat called fog-hat (qog̣ā's! s!āx̣^{u}) so that Raven could not see where he was. The world was round for him [in the fog]. At last he shouted, "My brother-in-law, Petrel, you are older than I am. You have lived longer than I." Petrel also took water from the sea and sprinkled it in the air so that it fell through the fog as very fine rain. Said Raven, "Î, î." He did not like it at all. After Petrel had fooled him for some time, he took off Fog-hat and found Raven close beside him, pulling about in all directions. Then Raven said to Petrel, "Brother-in-law, you better let that hat go into this world."

So he let it go. That is why we always know, when we see fog coming out of an open space in the woods and going right back again, that there will be good weather.

Leaving this place, Raven came to another where he saw something floating not far from shore, though it never came any nearer. He assembled all kinds of fowl. Toward evening he looked at the object and saw that it resembled fire. So he told a chicken hawk (kᴀ!kᵘ) which had a very long bill to fly out to it, saying, "Be very brave. If you get some of that fire, do not let go of it." The chicken hawk reached the place, seized some fire and started back as fast as it could fly, but by the time it got the fire to Raven its bill was burned off. That is why its bill is short. Then Raven took some red cedar, and some white stones called nēq! which are found on the beach, and he put fire into them so that it could be found ever afterward all over the world.

After he had finished distributing the fire he started on again and came to a town where there were many people. He saw what looked like a large animal far off on the ocean with fowl all over the top of it. He wondered very much what it was and at last thought of a way of finding out. He said to one of his friends, "Go up and cut a cane for me." Then he carved this cane so as to resemble two tentacles of a devil fish. He said, "No matter how far off a thing is, this cane will always reach it."

Afterward he went to the middle of the town and said, "I am going to give a feast. My mother is dead, and I am going to beat the drums this evening. I want all of the people to come in and see me." In the evening he assembled all of the people, and they began to beat drums. Then he held the cane in his hands and moved it around horizontally, testing it. He kept saying "Up, up, up."[a] He said, "I have never given any feast for my mother, and it is time I did it, but I have nothing with which to give a feast. Therefore I made this cane, and I am going to give a feast for my mother with this wonderful thing."

Then he got the people all down on the beach and extended his cane toward the mysterious object until it reached it. And he began to draw it in little by little, saying to the people, "Sing stronger all the time."[b] When it struck land, a wave burst it open. It was an everlasting house, containing everything that was to be in the waters of the world. He told the people to carry up fish and they did so. If one had a canoe, he filled it; if he had a box, he filled that; and those that had canoes also boiled eulachon in them. Since then they have known how to boil them. With all of these things Raven gave the feast for his mother.

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[a] A song goes with this.

[b] A song goes with this also.

After this was over he thought up a plot against the killer whales and sent an invitation to them. Then he told each of his people to make a cane that would reach very much above his head. So, when the killer whales came in and inquired, "What do the people use those canes for that extend up over their heads?", he replied, "They stick them down into their heads." They asked him several times, and he replied each time in the same way. After a while one of the whales said, "Suppose we try it." Raven was glad to hear that and said, "All right, we will try it with you people, but the people I have invited must not look when I put a cane into anyone's head." Then he went away and whittled a number of sticks until they were very sharp. After that he laid all of the killer whales on the beach at short distances apart, and again he told them not to look up while he was showing one how it was done. Then he took a hammer or maul and drove his sticks into the necks of these whales one after the other so that they died. But the last one happened to look up, saw what was being done, and jumped into the ocean.

[a][Now Raven and another person started to boil out the killer-whales' grease, and the other man had more than he. So Raven dreamed a dream which informed him that a lot of people were coming to fight with him, and, when such people really did make their appearance, he told his companion to run out. After he had done so, Raven quickly drank all the latter's grease. By and by, however, the man returned, threw Raven into a grease box, and shut him in, and started to tie it up with a strong rope. Then Raven called out, "My brother, do not tie the box up very strongly. Tie it with a piece of straw such as our forefathers used to use." The man did so, after which he took the box up on a high cliff and kicked it over. Then Raven, breaking the straw, flew out, crying "G̣ā." When he got to the other side of the point, he alighted and began wiping himself.]

Next he came to a large whale blowing along out at sea, and noticed that every time it came up, its mouth was wide open. Then Raven took a knife and something with which to make fire. When the whale came up again he flew into its mouth and sat down at the farther end of its stomach. Near the place where he had entered he saw something that looked like an old woman. It was the whale's uvula (ᴀnū't!ayî). When the whale came up, it made a big noise, the uvula went to one side and the herring and other fish it lived on poured right in. Then Raven began eating all these things that the whale had swallowed, and, presently, he made a fire to cook the fat of the whale itself that hung inside. Last of all he ate the heart. As soon as he cut out this, the whale threw itself about in the water and soon floated up dead. Raven felt this and said, "I wish it would float up on a good sandy beach." After he had wished this many times, the whale began to drift along, and it finally floated ashore on a long sandy beach.

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[a] This paragraph is perhaps misplaced, the incident being confounded with another on page 17.

After a while some young fellows who were always shooting about in this neighborhood with their bows and arrows, heard a voice on the beach say, "I wonder who will make a hole on the top so that he can be my friend." The boys ran home to the town and reported, "We heard a queer noise. Something floated ashore not far from this place, and a person inside said, 'I wish that somebody would make a hole above me so that he can be my friend.'" Then the people assembled around the whale and heard Raven's words very clearly. They began to cut a hole just over the place these came from and presently they heard some one inside say, "Xōnē′-ē." When the hole was large enough, Raven flew straight up out of it until he was lost to sight. And they said to him, "Fly to any place where you would like to go." After that they cut the whale up and in course of time came to the spot where Raven had lighted his fire to make oil.

Meanwhile Raven flew back of their camp to a large dead tree that had crumbled into fine pieces and began rubbing on it to dry himself. When he thought that the people were through making oil, he dressed himself up well and repaired to the town. There he said to the people, "Was anything heard in that te!ān (his word for whale)?" and one answered, "Yes, a queer noise was heard inside of the whale." "I wonder what it was," said Raven.

After their food was all prepared Raven said to the people, "Long ago, when a sound was heard inside of a te!ān, all the people moved out of their town so as not to be killed. All who remained were destroyed. So you better move from this town." Then all of the people said, "All of us better move from this town rather than be destroyed." So they went off leaving all of their things, and Raven promptly took possession of them.

Raven once went to a certain place outside of here (Sitka) in his canoe. It was calm there, but he began rocking the canoe up and down with his feet until he had made a great many waves. Therefore there are many waves there now even when it is calm outside, and a canoe going in thither always gets lost.

By and by Raven came to a sea gull standing at the mouth of a creek and said to it, "What are you sitting in this way for? How do you call your new month?" "Yᴀdāq!o′ł,"[a] replied the sea gull. Raven was questioning him in this way because he saw many herring out at sea. So he said, "I don't believe at all what you say. Fly out and see if you can bring in a herring." This is why, until the present time, people have differed in their opinions concerning the months and have disputed with one another.

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[a] This name does not occur in the list given by this same man (*Twenty-sixth Annual Report of the Bureau of American Ethnology*, p. 426.) He said it was the eighth month and according to his list the eighth month is March, which he calls Łīn ta′nᴀx kayā′nî dî′sî, "Month when things under the sea begin to grow,"

After they had quarreled over it for a long time, the gull became angry, flew out to sea, and brought back a big herring. He lighted near Raven and laid the herring beside him, but, when Raven tried to get it, he gulped it down. In another direction from the sea gull Raven saw a large heron and went over to it. He said to the heron, "Sea gull is calling you Big-long-legs-always-walking-upon-the beach." Then, although the heron did not reply, he went back to the sea gull and said, "Do you know what that heron is saying about you? He says that you have a big stomach and get your red eyes by sitting on the beach always looking out on the ocean for something to eat." Then he went back to the heron and said to it, "When I meet a man of my own size, I always kick him just below the stomach. That fellow is talking too much about you. Go over, and I will help you thrash him." So the heron went over toward the sea gull, and, when he came close to it, Raven said, "Kick him just under his stomach." He did so, and the big herring came out. Then Raven swallowed it quickly saying, "Just for the Raven."

Going on again, Raven came to a canoe in which were some people lying asleep along with a big salmon which he took away. When the people awoke, they saw the trail where he had dragged it off, and they followed him. They found him lying asleep by the fire after having eaten the salmon. Seeing his gizzard hanging out at his buttocks, they twisted it off, ran home with it and used it as a shinny ball; this is why no human being now has a gizzard.

The people knew it was Raven's gizzard, so they liked to show it about, and they knocked it around so much that it grew large by the accumulation of sand. But Raven did not like losing his gizzard. He was cold without it and had to get close to the fire. When he came to the place where they were playing with it, he said, "Let it come this way." No sooner had they gotten it near him, however, than they knocked it away again. After a while it reached him, and he seized it and ran off, with all the boys after him. As he ran he washed it in water and tried to fit it back in place. It was too hot from much knocking about, and he had to remove it again. He washed it again but did not get all of the sand off. That is why the raven's gizzard is big and looks as if it had not been washed.

Next Raven came to a town where lived a man called Fog (or Cloud)-on-the-Salmon (Xā'tkʌ-kogā's!î). He wanted to marry this man's daughter because he always had plenty of salmon. He had charge of that place. So he married her, and they dried quantities of salmon, after which they filled many animal stomachs with salmon eggs. Then he loaded his canoe and started home. He put all of the fish eggs into the bow. On the way it became stormy, and they could not make much headway, so he became tired and threw his paddles into the bow, exclaiming to his wife, "Now you paddle!" Then the salmon eggs shouted out, "It is very hard to be in stomachs. Hand the paddles here and let me pull." So the salmon eggs did, and, when they reached home, Raven took all of them and dumped them overboard. But the dried salmon he carried up. That is why people now use dried salmon and do not care much for salmon eggs.

Journeying on, Raven came to a seal sitting on the edge of a rock, and he wanted to get it, but the seal jumped into the ocean. Then he said, "Yâk!ōct!ᴀ′ʟ!," because he was so sorry about it. Farther on he came to a town and went behind it to watch. After a while a man came out, took a little club from a certain place where he kept it in concealment, and said to it, "My little club, do you see that seal out there? Go and get it." So it went out and brought the little seal ashore. The club was hanging to its neck. Then the man took it up and said, "My little club, you have done well," after which he put it back in its place and returned to the town. Raven saw where it was kept, but first he went to the town and spoke kindly to the owner of it. In the night, however, when every one was asleep, he went back to the club, carried it behind a point and said to it, "See here, my little club, you see that seal out in the water. Go and get it." But the club would not go because it did not know him. After he had tried to get it to go for some time, he became angry and said to it, "Little club, don't you see that seal out there?" He kept striking it against a rock until he broke it in pieces.

Coming to a large bay, Raven talked to it in order to make it into Nass (i. e., he wanted to make it just like the Nass), but, when the tide was out great numbers of clams on the flats made so much noise shooting up at him that his voice was drowned, and he could not succeed. He tried to put all kinds of berries there but in vain. After many attempts, he gave it up and went away saying, "I tried to make you into Nass, but you would not let me. So you can be called Skᴀnᴀ′x" (the name of a place to the southward of Sitka).

Two brothers started to cross the Stikine river, but Raven saw them and said, "Be stones there." So they became stones.[a]

Starting on, he came to the ground-hog people on the mainland. His mother had died some time before this, and, as he had no provisions with which to give a feast, he came to the ground hogs to get some. The ground-hog people know when slides descend from the mountains, and they know that spring is then near at hand, so they throw all of their winter food out of their burrows. Raven wanted them to do this, so he said, "There is going to be a world snow slide." But the ground-hog chief answered, "Well! nobody in this town knows about it." Toward spring, however, the slide really took place, and the ground hogs then threw all of their green herbs, roots, etc., outside to him.

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[a] Possibly the heroes of story 3. See also story 31.

[Postea corvus in litus descendit cum quidam eum certiorem faceret de quattuor mulieribus, quae essent in insula, maturitatem adipiscentes. Deinde conatus est muliebria genitalia conficere e cortice lini arboris, et cum adveniret mediam in viam, quae in insulam perducebat, simile nomine eam nuncupavit; sed res male processerunt. Cortex edidit vocem argutam at ille, ira incensus, in undas eum proiecit. Eodem modo tentavit tabaci folia et alias res, sed inutile erat. Postremo processit in insulam, cui nomen erat muliebribus genitalibus (G̣ânq!ā'tê). Eius comes vir quidem nomine Ignavus (Q!ᴀtxā'n) erat. Corvus autem aiebat ignavo, "Etiam si aliquid minime pavorem tibi iniicit, percute scapham." Mox ignavus scapham quassabat atque exclamavit, "Iam luna adest." Paene corvum in undas proiecit, qui, etsi ipse hortatus cum erat ut id faceret, aegre tulit. Corvus omnia genitalia, quae in insula erant, colligens, complevit scapham. Disponens ea locis in aequis, praeparvit dare propter ea convivium escis porci.]

After this he said to the people, "Make ear pendants because I am going to invite the whole world." He was going to invite everyone because he had heard that the G̣onaqᴀdē't had a Chilkat blanket and a hat, and he wanted to see them. First he invited the G̣onaqᴀdē't and afterwards the other chiefs of all the tribes in the world. At the appointed time they began to come in. When the G̣onaqᴀdē't came in he had on his hat with many crowns and his blanket but was surrounded by a fog. Inside of the house, however, he appeared in his true form. It is from this feast of Raven's that people now like to attend feasts. It is also from this that, when a man is going to have a feast, he has a many-crowned hat carved on top of the dead man's grave post (kūtī'yᴀ).

Raven made a woman under the earth to have charge of the rise and fall of the tides.[a] One time he wanted to learn about everything under the ocean and had this woman raise the water so that he could go there. He had it rise very slowly so that the people had time to load their canoes and get into them. When the tide had lifted them up between the mountains they could see bears and other wild animals walking around on the still unsubmerged tops. Many of the bears swam out to them, and at that time those who had their dogs had good protection. Some people walled the tops of the mountains about and tied their canoes inside. They could not take much wood up with them. Sometimes hunters see the rocks they piled up there, and at such times it begins to grow foggy. That was a very dangerous time. The people who survived could see trees swept up roots and all by the rush of waters, and large devilfish and other creatures were carried up by it.

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[a] This appears to be retrospective. Cf. p. 9.

When the tide began to fall, all the people followed it down, but the trees were gone and they had nothing to use as firewood, so they were destroyed by the cold. When Raven came back from under the earth, if he saw a fish left on top of a mountain or in a creek, he said, "Stay right there and become a stone." So it became a stone. If he saw any person coming down, he would say, "Turn to a stone just where you are," and it did so.

After that the sea went down so far that it was dry everywhere. Then Raven went about picking up the smallest fish, as bull heads and tom cod, which he strung on a stick, while a friend who was with him at this time, named Cᴀk!ᴀ′k^{u},[a] took large creatures like whales. With the grease he boiled out, Cᴀk!ᴀ′k^{u} filled an entire house, while Raven filled only a small bladder.

Raven stayed with Cᴀk!ᴀ′k^{u} and one night had a dream. He said to his friend, "I dreamed that a great enemy came and attacked us." Then he had all the fowls assemble and come to fight, so that his dream might be fulfilled. As soon as Raven had told his dream, Cᴀk!ᴀ′k^{u} went down and saw the birds. Then Raven went into the house and began drinking up his grease. But the man came back, saw what Raven was doing, and threw him into a grease box, which he started to tie up with a strong rope. Raven, however, called out, "My brother, do not tie me up with a strong rope, but take a straw such as our forefathers used to employ." He did so. Then Raven drank up all the grease in the box, and, when the man took him up on a high cliff and kicked him off, he came out easily and flew away crying "G̣ā."

One time Raven assembled all the birds in preparation for a feast and had the bears in the rear of his house as guests. All the birds had canes and helped him sing. As he sang along Raven would say quietly, "Do you think one of you could fly into the anus of a bear?" Then he would start another song and end it by saying in much the same language, "One of you ought to fly up into that hole" (i. e., anus). He kept taunting the birds with their inability to do this, so, when the bears started out, the wren (wu′łnᴀxwū′ckᴀq, "bird-that-can-go-through-a-hole") flew up into the anus of one of them and came out with his intestines. Before it had pulled them far out the bear fell dead. Then Raven chased all of the small birds away, sat down, and began eating.

Raven never got full because he had eaten the black spots off of his own toes. He learned about this after having inquired everywhere for some way of bringing such a state about. Then he wandered through all the world in search of things to eat.

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[a] Said to be a kind of bird. K!ᴀk^{u} alone would mean "chicken hawk."

After all the human beings had been destroyed Raven made new ones out of leaves. Because he made this new generation, people know that he must have changed all of the first people who had survived the flood, into stones. Since human beings were made from leaves people always die off rapidly in the fall of the year when flowers and leaves are falling.

At the time when he made this world, Raven made a devilfish digging-stick and went around to all created things (shellfish apparently) saying, "Are you going to hurt human beings? Say now either yes or no." Those that said "No" he passed by; those that said "Yes" he rooted up. He said to the people, "When the tide goes out, your food will be there. When the tide comes in, your food will be in the woods," indicating bear and other forest animals.

In Raven's time the butts of ferns (k!wAłx) were already cooked, but, after some women had brought several of these in, Raven broke a stick over the fern roots. Therefore they became green like this stick. He also broke the roots up into many layers one above another.

Devilfish were very fat then, and the people used to make grease out of them, but, when Raven came to a place where they were making he said, "Give me a piece of that hard thing." That is why its fatness left it.

[Corvus appellavit saxum, quod erat tectum algis, "Pudenda, ubi crescunt crines." Nepotes patris eius rogaverunt, "Esne capillatus?" Et ille respondit, "Sane, pudenda mea pilis vestita sunt." At modo habebat in mente copias algarum, quae protegebant saxum in quo sedebat.]

One time Raven invited all the tribes of little people and laid down bear skins for them to sit on. After they had come in and reached the bear skins, they shouted to one another, "Here is a swampy, open space." That was the name they gave to those places on the skins from which the hair had fallen out. By and by Raven seized the bear skins and shook them over the fire, when all the little people flew into the eyes of the human beings. He said, "You shall be pupils in people's eyes," and ever since human beings have had them.

Now he went on from this place and camped by himself. There he saw a large sculpin trying to get ashore below him, and he said to it, "My uncle's son, come ashore here. Come way up. One time, when you and I were going along in our uncle's canoe we fell into the water. So come up a little farther." Raven was very hungry, and, when the sculpin came ashore, he seized it by its big, broad tail intending to eat it. But it slipped through his fingers. This happened many times, and each time the sculpin's tail became smaller. That is why it is so slender to-day. Then Raven said to it, "From now on you shall be named sculpin (wēq!)."

Raven had a blanket which kept blowing out from him, so he threw it into the water and let it float away. Then he obtained a wife, and, as he was traveling along with her, he said, "There is going to be a great southwest wind. We better stop here for a little while. I expect my blanket ashore here." After a while it came in. Then his wife said to him, "Take your blanket ashore and throw it on some branches." He did so and it became *Rebis bracteosum* (Tlingit, cāx). When they went on farther the sea became so rough that his wife was frightened, and told him to put ashore some of the fat with which his canoe was loaded. He did this, but was so angry with his wife for having asked him, that he said to her, "You better put ashore your sewing basket," and so she did.[a]

Then he left his wife and went along by himself. He assembled very many young birds, and, when he camped told them to go after cāt!k!, the term he at that time applied to drinking water.

Afterwards he came to a certain place and started to make a salmon creek. He said, "This woman shall be at the head of this creek." The woman he spoke of had long teats, so he called her Woman-with-long-teats-floating-around (Hīn-cʌkxē′naỵî), saying, "When the salmon come to the creeks, they shall all go up to see her." That is why salmon run up the creeks.

After this he went into the woods and set out to make the porcupine. For quills he took pieces of yellow cedar bark, which he set all the way up and down its back so that bears would be afraid of it. This is why bears never eat porcupines. He said to the porcupine, "Whenever anyone comes near you, throw your tail about." This is why people are afraid of it when it does so.

Now Raven went off to a certain place and made the west wind, naming it Q!āxō′. He said to it, "You shall be my son's daughter. No matter how hard you blow you shall hurt nobody.

He took up a piece of red salmon and said to it, "If anyone is not strong enough to paddle home he shall take up this fish and blow behind him."

Raven is a grandchild of the mouse (kułē′łtʌ!nî). That is why a mouse can never get enough to eat.

Raven also made the south wind (sā′naxet). When the south wind climbs on top of a rock it never ceases to blow.

He made the north wind (x̣ūn), and on top of a mountain he made a house for it with something like ice hanging down on the sides. Then he went in and said to it, "Your buttocks are white." This is why the mountains are white with snow.

He made all the different races, as the Haida and the Tsimshian. They are human beings like the Tlingit, but he made their languages different.

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[a] This is evidently told to account for certain peculiarly shaped rocks.

He also made the dog. It was at first a human being and did everything Raven wanted done, but he was too quick with everything, so Raven took him by the neck and pushed him down, saying, "You are nothing but a dog. You shall have four legs."

One time Raven came to a certain thing called fat-on-the-sea (yīkᴀtāy̤î′), which stuck out of the ocean. He kept saying to it, "Get down a little," so it kept going under the surface. But every time it came up he took his paddle and cut part off. It did this seven times, but, when he spoke to it the eighth time, it went down out of sight, and he never saw it again.

As he was traveling along in another place, a wild celery came out, became angry with Raven, and said, "You are always wandering around for things to eat." Then he named it wild celery (yā′naet) and said to it, "You shall stay there, and people shall eat you.

Once he passed a large tree and saw something up in it called cᴀxdᴀ′q. Raven called out "Cᴀxdᴀ′q," and it shouted back, "You Raven." They called back and forth to each other for some time.

[Advenit in alium locum et alligavit aliquid circum caput ostrei, quod protrudebat ex arena. Appellavit idem ʟdas-qē′t (viri pudenda).]

Supplementary to Story 1

Near a bay not far from Kōts!ē′ʟ! there used to be a sea-water pond in which lived a beaver. Raven very much wanted to get at this beaver and kill it, so he dug two trenches in order to drain the lake at low tide. After the water had run out through them, and the beaver had become visible at the bottom, he let down a kind of hook and pulled it up.

Raven had tried every sort of thing as a post under this earth. Last of all he caught this beaver and made the post out of the bone of its foreleg [which is very solid]. That is why the world is now standing. Old-woman-underneath (Hay̤icā′nak!^{u}) attends to this post, but, when she is hungry, the earth shakes. Then people put grease into the fire and it goes to her.

After he had killed the beaver Raven killed also a big whale and got his people to tow it to the place where the beaver had formerly lived. He got four large canoes full of people to tow it up the rapids in one of the canals he had then made. After they had labored for many days, they became tired, and he said to them, "Take it easy." Finally he himself became tired and said, "Turn into stone." All did so, and to this day you can see a large island there shaped like a whale and a string of four smaller islands extending out from one end of it.

Raven named several places in this neighborhood. One was Qāg^{u}ᴀntoqa′, (A-hidden-person); another Tsētk! (Little Ladder).

He named an island outside, Łat!ᴀ′n. Still another was called Łᴀqo′x̣ᴀs!, after the name of a small canoe, because one of these was passing at the time.

Between two mountain peaks just eastward of Sitka is a hollow filled with trees supposed to resemble boys, so the place is called K!êsā′nî-ā′ỵaodihaỵiỵa, Where-is-a-big-crowd-of-boys. Raven appointed this as the place from which the sun would turn back north. A point on the coast just north of Sitka was called by him K!o′łacᴀtq!a′, Point-holding-things-back, because when a canoe passes it coming toward Sitka it can not go fast (i. e., it does not seem to get by this rapidly). Just north of this is a kind of bay which Raven called Kᴀ′dᴀłᴀtc-x̣ᴀk^u, Noisy-beach.

2. THE BIG CLAM

At the farther end of Tenakee inlet (T!ī′naġe) is a little bay called Where-sweetness-killed-a-person (Gᴀtłqō′waġeya). One summer there were many people encamped there drying salmon, and among them many lively young people. One day some girls took a canoe and crossed the bay to a strawberry patch on the other side. Afterwards a man named Ts!ēʟ! went down into the water to wade over to them but was swallowed by a halibut. So they named the place Kots!ē′ʟ! after this man.

Near this inlet is a high cliff in front of which a big clam formerly lived. It used to stick its head (lit. penis) high up out of the water. It always had its valves open, and if a canoe passed that way, it would close them on it (lit. shut its mouth on it), and the canoe was gone.

Raven heard of this clam, and he instructed a little mink to call to it, "Stick out your head and let us see you," (īli′ł-ᴀɴᴀxdā′x ts!ᴀġā′x dustī′n), while the people stood ready above with sharpened sticks. But, instead of speaking as it was told, the mink said, "Raven made clam" (Yēł dje′aosîniỵî ġāʟ!). Finally the mink said plainly as he had been directed, "Stick your head out of the water and let us see you," and it began to put out its head. He said, "A little more." When it was well out, all the people seized their sticks and plunged them into it, cutting the ligament which held the valves together so that they sprang apart. Then the whole bay began to smell badly from it. On the rock slide back of the place where this clam used to run out its head all sorts of things now grow. It is called Clam-slide (Yēs-kādê′).

3. ENGLISH VERSION OF THE STORY OF THE FOUR BROTHERS[a]

There were four brothers who owned a dog of an Athapascan variety called dzī.[b] They had one sister. One day the dog began barking at something. Then KAck!A′Lk!, the eldest brother, put red paint inside of his blanket, took his rattle, and followed. The other brothers went with him. They pursued it up, up, up, into the sky. The dog kept on barking, and they did not know what it was going to do. It was chasing a cloud.

When they got to the other side of the world they came out on the edge of a very steep cliff. They did not know what to do. The dog, however, went right down the cliff, and they saw the cloud still going on ahead. Now these brothers had had nothing to eat and were very hungry. Presently they saw the dog coming up from far below bringing the tail of a salmon. After a while they saw it run back.

Then they said to one another, "What shall we do? We might as well go down also." But, when Łq!ayā′k!, the youngest brother, started he was smashed in pieces. The two next fared in the same way. KAck!A′Lk!, however, braced his stick against the wall behind him and reached the bottom in safety. Then he put the bones of each of his brothers together, rubbed red paint on them, and shook his rattle over them, and they came to life.

Starting on again around this world, they came to a creek full of salmon. This was where the dog had been before. When they got down to it they saw a man coming up the creek. He was a large man with but one leg and had a kind of spear in his hand with which he was spearing all the salmon. They watched him from between the limbs of a large, dead tree. When he got through hooking the salmon, he put all on two strings, one of which hung out of each corner of his mouth. Then he carried them down.

Then Łq!ayā′k! said to his brothers, "Let us devise some plan for getting the salmon spear." So he seized a salmon, brought it ashore and skinned it. First KAck!A′Lk! tried to get inside of it but failed. When Łq!ayā′k! made the attempt, however, he swam off at once, and, if one of his brothers came near him, he swam away. Then the other brothers sat up in the dead tree, KAck!A′Lk! at the top.

When the big man came up again after salmon, Łq!ayā′k! swam close up to him, and he said, "Oh! my salmon. It is a fine salmon." But, when he made a motion toward it with his spear, it swam back into deep water. Finally it swam up close, and the big man speared it easily. Then Łq!ayā′k! went to the tail of the fish, cut the string which fastened the big man's spear point to the shaft and swam off with the point. Upon this the big man pulled his shaft up, looked at it and said, "My spear is gone." Then he went downstream. In the meantime Łq!ayā′k! came ashore, got out of the fish, came up to his usual station on the lowest limb of the tree, and sat down there. They had him sit below because he talked so much, and because he was the most precipitate.

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[a] This story was told by Dekinā′k!^{u}. According to some, the story begins with the birth of five children from a dog father. See stories 97 and 31 (pp. 99–105).

[b] ŁAkîtcAne′, the father of these boys, is said to have lived near the site of the Presbyterian school at Sitka and to have used the "blarney stone," so called, as a grindstone.

That night the one-legged man did not sleep at all on account of his lost spear. He was using it in working for the bear people. When he came up next morning he had a quill in his hands which would tell him things. He took this about among the trees, and, when he came to that on which the brothers were sitting, it bent straight down. Then he cried, "Bring my spear this way." Although he saw no one, he knew that there were people there who had it. Then he came to the bottom of the tree, seized Łq!ayā′k! and tore him in pieces. So he served the next two brothers. But Kᴀck!ᴀ′ʟk! had his dog, which he was able to make small, concealed under his coat and, after his brothers were torn up, he let it go, and it tore the big man all to pieces. Because he had his red paint, rattle, and dog he cared for nothing. Now he put the red paint on his brothers' bodies and shook the rattle over them so that they came to life.

Next morning they got into the same tree again. Then they saw a man with two heads placed one over another coming up the stream. It was the bear chief. He hooked a great many salmon and put them on pieces of string on each side of his mouth. Next evening a little old man came up. Łq!ayā′k! came down and asked, "What are you doing here?" He said, "I have come up after salmon." But he could hook none at all, so Łq!ayā′k! caught a lot for him. Then Łq!ayā′k! asked him: "What does that double-head that came up here do?" The old man said, "I will tell you about it." So they said to him: "Now we want you to tell the truth about this? What does he really do when he gets home with his salmon? We will get you more salmon if you tell us truly." And the old man answered: "When he gets home with a load of salmon, he leaves it down by the river. Then he takes off his skin coat and hangs it up." This is what he told them.

The next time the two-heads came up and began to throw salmon ashore, it said all at once, "I feel people's looks."[a] As soon as he came opposite the place where they were sitting, Kᴀck!ᴀ′ʟk! threw his dog right upon him. It caught this big bear by the neck and killed him. Every time thereafter, when the little old man came up, they questioned him about the people in the place he came from.

At last they caught a lot of salmon and prepared to descend. Then Kᴀck!ᴀ′ʟk! put on the bearskin, placed his brothers under his arms inside of it, took strings of salmon as the bear had done, and started on. When he came in front of the houses he acted just like the two-headed man. First he entered the two-headed man's house and shook his skin, whereupon his brothers and the dog passed behind the screens in the rear of the house and hid themselves. After that he began fixing his salmon, and, when he was through, took off his coat and hung it up in the manner that had been described to him.

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[a] Meaning "I feel that people's looks are on me."

Toward evening a great deal of noise was heard outside, made over some object. Łq!ayā′k! very much wanted to go out and look, but they tried to prevent him. Finally he did go out and began to play with the object, whereupon the players rolled it on him and cut him in two. After that the two brothers next older went out and were cut in two in the same manner. After this Kᴀck!ᴀ′ʟk! sent his dog out. He seized the object, shook it and made it fly to the tops of the mountains, where it made the curved shapes the mountains have to-day. Then it rolled right back again. When it rolled back, the dog became very angry, seized it a second time, shook it hard, and threw it so high that it went clear around the sun. It made the halo of light seen there. Then Kᴀck!ᴀ′ʟk! took his brothers' bodies, pieced them together, put red paint upon them and shook his rattle over them. They came to life again. Then he took the dog, made it small, and put it under his arm; and they started off. Since that time people have had the kind of spear (dīna′) above referred to. The brothers started on with it, and, whenever they were hungry, they got food with it. They always kept together.

After a while they came across some Athapascan Indians called Worm-eating people (Wūn-xa qoan). These were so named because, when they killed game, they let worms feed upon it, and, when the worms had become big enough, they ate them through holes in the middle of their foreheads which served them as mouths. Łq!ayā′k! wanted to be among these Athapascans, because they had bows and arrows and wore quills attached to their hair. They used their bows and arrows to shoot caribou, and, when they were pursuing this animal, they used to eat snow.

After Łq!ayā′k! had obtained his bow and arrows they came out at a certain place, probably the Stikine river, and stayed among some people who were whipping one another for strength, in the sea. Every morning they went into the water with them.

At that time they thought that Łq!ayā′k! was going with his sister, and they put some spruce gum around the place where she slept. Then they found the spruce gum on him and called him all sorts of names when they came from bathing. They called him Messenger-with-pitch-on-his-thigh (Naqā′nî q!ᴀcgū′q!o), the messenger being a brother-in-law of the people of the clan giving a feast. They named him so because they were very much ashamed. This is why people have ever since been very watchful about their sisters. Because he had been fooling with his sister, when Lq!ayā′k! went out, his brothers said to him, "You do not behave yourself. Go somewhere else. You can be a thunder (hēʟ!)." They said to him, "Hā′agun kādî′."[a]

This is why, when thunder is heard, people always say, "You gummy thigh." It is because Łq!ayā′k! became a thunder. Their sister was ashamed. She went down into Mount Edgecumbe (ʟ!ux̣) through the crater.

Because the thunder is a man, when the thunder is heard far out at sea, people blow up into the air through their hands and say, "Let it drive the sickness away," or "Let it go far northward." The other brothers started across the Stikine and became rocks there.

4. ORIGIN OF THE KILLER WHALE[b]

A man named Nātsᴀłᴀne′, belonging to the Tsague′dî (Seal people), made killer whales. He first tried to carve them out of red cedar, then out of hemlock, then out of all other kinds of wood in succession. He took each set of figures to the beach and tried to make them swim out, but instead they floated up on the surface. Last of all he tried yellow cedar, and was successful.

He made these of different sorts. On one he marked white lines with Indian chalk from the corners of its mouth back to its head. He said, "This is going to be the white-mouthed killer whale." When he first put them into the water he headed them up the inlet, telling them that whenever they went up to the heads of the bays they were to hunt for seal, halibut, and all other things under the sea; but he told them not to hurt a human being. When you are going up the bay, people will say to you, "Give us something to eat." Before this people did not know what the killer whale is.

Another thing people did not know was that the killer whale could go ashore and camp. One time a man married a high-caste woman and went up to the head of a certain bay with her, because he knew that the killer whales always went there. On the way they saw a camp fire blazing upon the shore. There were killer whales encamped here, but he thought they were human beings and landed to see them. When they got close in, he jumped into the water to urinate. All at once the killer-whale chief said, "I feel people's looks. Go outside and look on the beach." But, when they saw him urinating, they started off, leaving their camp just as it was, jumped into the water, and swam away.

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[a] It is said that no one knows what these words mean.

[b] See stories 59 and 71.

Then he went up to the camp with his wife, and they saw all kinds of food there. His wife said, "It is lucky that we came across this;" and after a while the man said, "Let us cook some, my wife." Then the woman took her cooking basket and put some water into it. Presently she said, "Way out there is a canoe coming." It was a black canoe. She said, "We better leave this alone until the canoe comes so that we can invite them to eat with us." Her husband said, "All right." By and by his wife said, "What is the matter? To my eyes it does not appear like a canoe. It is too black." It was really a young killer whale, under which the other killer whales were swimming to make it appear like a canoe. When the supposed canoe reached land, the whales rushed ashore, seized the woman, who had concealed herself behind her husband, and carried her down to the sea. They took her away because her husband had taken their provisions. This time, when the killer whales rose again, instead of appearing like only one canoe, they came up out of the water thick everywhere and began to swim down the bay very fast. Meanwhile the husband went down to his canoe, got in, and paddled after them along the shore. But, when they came to a high cliff where the water went down deep, all the whales suddenly dived out of sight.

Now the man climbed to the top of this cliff, fastened a bough to his head and another slim spruce bough around his waist, filled the space inside of his shirt with rocks, and jumped into the ocean at the spot where his wife had disappeared, falling upon a smooth, mossy place on the bottom. When he awoke, he arose, looked about, and saw a long town near by. He entered the last house, which proved to belong to the chief of the shark people.

In this house he saw a man with a crooked mouth peeping out at him from behind a post. A long time before, when he had been fishing, a shark had cut his line and carried off the hook, and it was this hook that now peeped out at him. It said, "Master, it is I. When your line broke, they took me down here and have made me a slave."

Then he said to the shark chief, "Is there any news in this town?" and he replied, "Nothing especial in our town, but right across from us is the killer-whales' town, and recently we heard that a woman had been captured there and is now married to the killer-whale chief." Then the shark chief continued: "The killer-whale chief has a slave who is always chopping wood back in the forest with a stone ax. When you come to him, say within yourself, 'I wish your stone ax would break.' Wish it continually." So the shark instructed him.

Then he went over to the killer-whale town, and, when the slave's ax did break, he went up to him and said, "I will help you to fix that stone ax if you will tell me where my wife is." So he began to fix it in place for him. It was the only stone ax in the killer-whale tribe. Then the slave said, "I always bring wood down and make a fire in the evening, after which my master sends me for water. When you see me going after water, come to the door and wait there for me. As soon as I come in I am going to push over the fire. At the same time I am going to empty the water into it so as to make a quantity of steam. Then rush in and carry out your wife."

The man followed these directions and started away with his wife. Then his halibut hook shouted, "This way, my master, this way." So he ran toward the shark people's town, and they pursued him. Now the killer whales attacked the shark people because they said that the sharks had instructed him what to do, and they killed many sharks.

In return the sharks began to make themselves strong. They were going out again to fight the killer whales. They went to some rocks and began sharpening their teeth. Then they began the battle, and whenever the killer whales approached, the sharks would run against their bellies and rip them open, letting out their entrails. The whole bay was full of killer whales and sharks. What happened to the woman is not told.

When the killer-whale tribe start north the seals say, "Here comes another battle. Here come the warriors." They say this because the killer whales are always after seals. Killer whales are of different kinds, and the one that always swims ahead is the red killer whale, called "killer-whale-spear" (Kīt-wusā′nî). It was so named by the man who made these animals because he shaped it long and slender. The Tsague′dî, to which this man belonged, are a branch of the Dᴀqʟ!awe′dî; therefore the Dᴀqʟ!awe′dî are the only people who make the killer whale their emblem.[a]

On their way to us the first killer whales came into a bay called Kots!ē′ʟ!, after Ts!ēʟ!, the first man who came to that bay. They encamped at its head and the day after began digging into the cliff. The land there is not very high, so they were soon through, laid skids down, and carried their canoes across. Some people watched them. The killer whales always used to cross at the place where they laid down these skids, and now people cross there. It is called Killer-whale-crossing place (Kītgū′nî), but is now overgrown with trees and underbrush.

[This place is said to be on the north arm of Tenakee bay, where a canal has been projected to enable boats to reach Huna more easily.]

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[a] The Wū′ckitan must, however, be added.

5. KAKA′[a]

When KAka′ was taken south, either to Cape Ommaney or farther, a woman came to him and said, "I am in the same fix as you. We are both saved[b] by the land otters." That is how he found out what had happened to him. The woman also said, "I am your friend, and I have two land-otter husbands who will take you to your home." Then she called him to her and began to look over his hair. Finally she said, "Your wife has put the sinew from a land-otter's tail through your ear. That is what has caused you to become a land otter."

Then they took down what looked to him like a canoe, but really it was a skate. The skate is the land-otter's canoe. When they set out, they put him into the canoe, laid a woven mat over him and said, "You must not look up again." He did look up, however, after a time and found himself tangled among the kelp stems. These land otters were going to become his spirits.

On their journey they started to cross a bay called Kēn to an island called Tēhu′, and, as daylight was coming on, they began to be afraid that the raven would call and kill them before they reached the other side. It was almost daylight when they came to land, so they ran off at once among the bushes and rocks, leaving KAka′ to pull up the canoe. This was hard work, and while he was at it the skin was all worn from his lower arm, so he knew that it was a skate.

Some people traveling in a canoe saw his shadow there and tried hard to make him out clearly, but in vain. They did not want to have him turn into a land otter, so they said, "KAka′, you have already turned into a ground hog."

By and by one of his friends heard him singing in the midst of a thick fog at a place near the southern end of Baranoff island on the outside. Each time he ended his song with the words, "Let the log drift landward with me." Then it would drift shoreward with him. Meanwhile he was lying on the log head down with blood running out of his nose and mouth and all kinds of sea birds were feeding on him. It was his spirits that made him that way. The real land otters had left him, but they had come to him again as spirits.

Now the people sang a song on shore that could be heard where KAka′ was floating, but, although they heard the noise of a shaman's beating sticks, they could not get at him. Then the friend who had first found him went ashore and fasted two days, after which he went out and saw KAka′ lying on his back on the log. He was as well as when he had left Sitka. Then his friend brought him ashore, but the land-otter spirits remained with him, and he became a great shaman.

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[a] See story 31, pp. 87–88.

[b] So interpreters persist in speaking of the capture of a human being by anthropomorphic animals or other supernatural beings.

6. THE LAND-OTTER SISTER [a]

A man set out from Sitka to a certain camp with his children in order to dry halibut, for in those days that was how they had to get their food. It was spring time. Then, too, they had stone axes and used small half baskets for pots in which to do cooking. His wife and children spent all of their time digging clams, cockles, and other shellfish down on the beach and in laying them aside for future use. The man, meantime, was hewing out a canoe with his stone ax. They had a hard time, for they had nothing to live on except the things picked up at low tide.

Many years before this man's sister had been drowned, but so long a time had passed that he had forgotten her. She, however, had been taken by the land otters and was married among them, having many children. From around a neighboring point she was watching him. Her children were all working to collect a quantity of food.

After this the woman's husband told her to take a lot of food to her brother. All the land-otter-people are called "Point people" (Q!ātkwedî′); they have plenty of halibut, seal, etc. So she began packing these things up to take them to her brother. In front of his dwelling house her brother had a house made of branches, and one evening he heard someone come in front of his house and seem to lay down a heavy pack there. Then the person said, "The place where you are stopping is wonderfully far from us." He went out and saw a woman but did not know who she was because her arms were grown to her breast and her mouth was thrown open with her upper lip drawn up under her nose. But the woman could see how he felt, so she said to him, "It is I. I am your sister who lives a short distance away around this point." Then she brought the basket into her brother's house and said to him, "Take the things out of the basket, for I have to return before the raven calls."

Next evening she came back with another full basket. This time she said, "You have three nephews who will come over and help you get halibut and other things." So the little otters came to their uncle. From their waist up they looked like human beings; below they were otters, and they had tails. Their mother came with them and began to take her brother's children on her lap saying, "Little tail (ʟ!īt k!ᴀtsk!u′), little tail growing down." As she sang tails began to grow down from them. Then their father looked at them, became angry, and said, "What are you doing to my children anyway?" Immediately she slapped them on the buttocks and said, "Up goes the little tail, up into the buttocks (tū′denᴀtsî yēq)," and the tails went up into their buttocks.

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[a] See story 45.

After his nephews had stayed with him for some time the man said within himself, "I have no devilfish for bait," and the same evening the young fellows were gone after it. Although it was high tide many devilfish were found in front of his house. The young otters called good weather bad and bad weather good.

One day they went out with their uncle to fish, and, when he put his line down with the buoy on it, the little otters all jumped into the water. They went down on the line and put on the hook the biggest halibut they could find. After they had brought in the canoe loaded twice their uncle had an abundance of provisions.

In the evening the otters had worked so hard that they fell asleep on the opposite side of the fire with their tails close to the blaze. Then their uncle said to them, "Your handy little tails are beginning to burn." On account of those words all became angry and left him, going back to their father. Then the man's sister came to him and asked what he had said to his nephews. He said, "I simply told them that their clothes were beginning to burn on them." So the the otters' father tried to explain it, saying to them: "Your uncle did not mean anything when he said your clothes were beginning to burn. He wanted only to save your clothes. Now go back and stay with him." So they got over their displeasure and went back.

All that time the man was working upon his canoe. He said within himself, "I wonder how my canoe can be gotten down." Next morning his nephews went up, put their tails under it, and pulled it down. When they got it to their uncle's house, he loaded the canoe and started home with them, but quite near his town he missed them out of the canoe. Then all the people there wondered where he could have gotten a canoe load of such things as he had. He gave everything to his friends. Then his wife said to the people, "Something came to help us. We have seen my husband's sister who was drowned long ago, and that is the way we got help."

Afterward he went back to the place where he had received assistance but saw nothing of those who had helped him. He hunted all about the place from which his sister used to come but found nothing except land-otter holes. He became discouraged and gave up searching.

7. THE LAND-OTTER SON

There was a great famine at Sitka, and all the people went halibut fishing. Then a certain man went with his wife to the mouth of Redoubt bay. He had prepared barks some time before, and, when they got to this place, they made a house out of them. They fished there for a long time, but caught no more than one or two halibut a week. By the end of two months they had little to live on except shellfish and other things picked up at low tide.

One evening they caught a small halibut at their fishing ground. They cooked a piece of it and put the rest on the drying frame in the brush house the man had constructed outside.

Next day they heard a noise there as if something were being thrown down and moved about. The woman said, "What can that be?" Then her husband went out and was astonished to see two medium-sized devilfish lying there. He wondered how they had gotten up from the beach. Then he went in and said, "Wife (dja), I am in luck. There are two large devilfish out there. I do not know who brought them. To-morrow morning we will take them and see if we can not catch some halibut. The person who brought them here is very kind, for I have been hunting everywhere vainly for bait." The woman sat down and considered. She said, "Do you know who brought them here?" He said, "No." Then she said, "I will tell you who brought them here. Don't you remember that my son was drowned a year ago, and no one has seen anything of him since? It must be he, who has taken pity on us because he sees how poor we are. I will call his name if I hear anyone whistle to-morrow or any other night, for I know it is my son." So the woman spoke.

In the morning they went out with these devilfish and caught two halibut. Evening came on. After they had reached home and it was dark, they began to cook some halibut. Just as the woman was putting some into the pot a person whistled behind the house. Then she said, "We have longed for you, my dear son. Come in. Don't whistle around us. We have been wishing for you for the last year, so do not be afraid. It is only your father and I. Come in." Then it whistled again. The man went to the door, opened it, and said, "Come in, my son, I think you have come to help us because we are very poorly off here. The door is open. Come right in." So the father said. And without their seeing him enter, all of a sudden he was seated opposite them with his hands over his face. Then they spoke to him, saying, "Is it you, my son?" He only whistled [by drawing in his breath]. That was the way he spoke to them. Toward midnight he began to speak. The father said, "Is it you, my son?" The land-otter-man (kū′cta-qa) said, "Yes." He motioned to them that there was something outside which he had brought for them. It was some more devilfish. He said, "In the morning we will go out." The woman gave him a pillow and two blankets for the night, and he slept on the other side of the fire.

So early in the morning that it was yet dark he took his father by the feet and shook him, saying, "Get up. We will go out." He told him to take his fishing line, and they carried down the canoe. Then the land-otter-man stepped in and his father followed. His father gave him a paddle. The canoe went flying out to the halibut ground. It was his son's strength that took them there so quickly. Then the land-otter-man suddenly stopped the canoe. He took the line and baited a hook with one devilfish tentacle. He baited all of the hooks and lowered them. Then he tied the end of the line to the seat. He said to his father, "Put the blanket over you. Do not watch me." His father did so but observed him through a hole in the blanket. The land-otter-man, without causing any motion in the canoe, jumped overboard, went down the line, and put the largest halibut that he could find on their hooks. When he came in he shook the canoe and his father pretended to wake up. He gave the line to his father who began to pull up. Very many big halibut began to come up, which he clubbed and threw into the canoe as fast as he could. Then he turned the canoe around and started for home. The canoe was full.

On the way the land-otter-man was in the bow holding a spear. After he had held it there for a long time he threw it. His father could not see that he had thrown it at a large seal. He brought it close to the canoe, gave it one blow to kill it and threw it into the canoe. When they came ashore it was almost daybreak. Then, motioning to his father that the raven might call before he reached shelter, he ran straight up into the woods.

Now the man's wife came down and began cutting up the halibut. By the time they had it all into the house it was dark. The same evening, before they knew it, he was with them again. Then the man took some pieces of raw halibut, cut them into bits and placed them before him. He turned his back on them and ate very fast. He could eat only raw food.

About a week later they told their son not to go into the woods at night but to stay with them. So he did. When he wanted to go fishing he would awaken his father while it was still dark, and they would start off. Each time they brought in a load of seal, halibut, and all sorts of things. They began to have great quantities of provisions.

After that they began to see his body plainly. His mouth was round, and long hair had grown down over his back to his buttocks. He took nothing from his father and mother but raw food.

Some time after they began to pack up to come to Sitka. He now talked to them like a human being and always stayed with them. He helped load their canoe, and his father gave him a paddle. Then they set out, the land-otter-man in the bow, his father in the stern, and his mother between. When they came to Poverotni point (Kaodjîxîtî-q!a), the woman saw the shadow of her son's arms moving, his hands which held the paddle being invisible. She said to her husband, "What is the matter with my son? He does not seem to be paddling. I can see only his shadow now." So she moved forward to see whether he was asleep or had fallen into the water. Her son was not there. The blanket he had had around his knees was there, but he was gone. She said to her husband, "Your son is gone again," and he replied, "I can not do anything more. He is gone. How can I bring him back?" So they went on to Sitka.

When they came to Sitka, they reported all that had happened. The father said, "My son helped us. Just as we got around the point he disappeared out of the canoe." So his friends gave a feast for him. His father's name was SAkī′, and the place where they fished for halibut is now called SAkī′-ī′dî.

8. THE WOLF-CHIEF'S SON

Famine visited a certain town, and many people died of starvation. There was a young boy there who always went around with bow and arrows. One day, as he was hunting about, he came across a little animal that looked like a dog and put it under his blanket. He brought it to his mother, and his mother washed it for him. Then he took the red paint left by his dead uncles, spit upon the dog and threw paint on so that it would stick to its hair and face. When he took the dog into the woods, it would bring him all kinds of birds, such as grouse, which he carried home to his family. They cooked these in a basket pot. Afterward he brought the animal down, washed it, and put more paint upon its legs and head. This enabled him to trace it when he was out hunting.

One day after he had traced it for some distance, he found it had killed a small mountain sheep, and, when he came down, he gave it the fat part. With the meat so obtained he began to take good care of his mother and his friends. He had not yet found out whether the animal was really a dog.

The next time they went hunting they came across a large flock of sheep, and he sent the dog right up to them. It killed all of them, and he cut the best one open for it. Then he took down the rest of the sheep and dressed them. What the animal was killing was keeping some of his friends alive.

One time the husband of a sister came to him and said, "I wish to borrow your animal. It is doing great things in this place." So he brought the little dog from the house he had made for it, painted its face and feet, and said to his brother-in-law, "When you kill the first one cut it open quickly and let him have it. That is the way I always do." Then this brother-in law took up the little dog, and, when they came to a flock of sheep, it went straight among them, killing them and throwing them down one after another. But, after he had cut one open, he took out the entrails, threw them into the dog's face, and said, "Dogs always eat the insides of animals, not the good part." The dog, however, instead of eating it, ran straight up between the mountains, yelping.

Now when his brother-in-law brought the sheep down, the man asked him, "Where is the little dog?" And he said, "It ran away from me." That was the report he brought down. Then the owner of the dog called his sister to him and said, "Tell me truly what he did with the little dog. I did not want to let it go at first because I knew people would do that thing to it." His sister said, "He threw the entrails to it to eat. That is why it ran off."

Then the youth felt very sad on account of his little animal and prepared to follow it. His brother-in-law showed him the place between the mountains where the dog had gone up, and he went up in that direction until he came to its footprints and saw the red paint he had put upon it. This animal was really the wolf-chief's son who had been sent to help him, and, because the man put red upon its head and feet, a wolf can now be told by the red on its feet and around its mouth.

After he had followed the trail for a long distance he came to a lake with a long town on the opposite side. There he heard a great noise made by people playing. It was a very large lake, so he thought, "I wonder how I can get over there." Just then he saw smoke coming out from under his feet. Then a door swung open, and he was told to enter. An old woman lived there called Woman-always-wondering (Łūwat-uwadjī′gî-cānᴀ′k!^{u}), who said to him, "Grandchild, why are you here?" He answered "I came across a young dog which helped me, but it is lost, and I come to find where it went." Then the woman answered, "Its people live right across there. It is a wolf-chief's son. That is its father's town over there where they are making a noise." So the old woman instructed him.

Then he wondered and said to himself, "How can I get across?" But the old woman spoke out, saying, "My little canoe is just below here." He said to himself, "It might turn over with me." Then the old woman answered, "Take it down. Before you get in shake it and it will become large." Then she continued: "Get inside of the boat and stretch yourself on the bottom, but do not paddle it. Instead wish continually to come in front of that place."

He did as she directed and landed upon the other side. Then he got out, made the canoe small and put it into his pocket, after which he went up among the boys who were playing about, and watched them. They were playing with a round, twisted thing called gîtcxᴀnag̣ā′t (rainbow). Then some one directed him to the wolf-chief's house at the farther end of the village. An evening fire, such as people used to make in olden times, was burning there, and, creeping in behind the other people, the man saw his little wolf playing about near it in front of his father.

Then the wolf chief said, "There is some human being looking in here. Clear away from before his face." Upon this the little wolf ran right up to him, smelt of him, and knew him at once. The wolf chief said, "I feel well disposed toward you. I let my son live among you because your uncles and friends were starving, and now I am very much pleased that you have come here after him." By and by he said, "I think I will not let him go back with you, but I will do something else to help you." He was happy at the way the man had painted up his son. Now he did not appear like a wolf but like a human being. The chief said, "Take out the fish-hawk's quill that is hanging on the wall and give it to him in place of my son." Then he was instructed how to use it. "Whenever a bear meets you," he said, "hold the quill straight toward it and it will fly out of your hand." He also took out a thing that was tied up like a blanket and gave it to him, at the same time giving him instructions. "One side," he said, "is for sickness. If you put this on a sick person it will make him well. If anyone hates you, put the other side on him and it will kill him. After they have agreed to pay you for treating him put the other side on to cure him."

Then the chief said, "You see that thing that the boys are playing with? That belongs to me. Whenever one sees it in the evening it means bad weather; whenever one sees it in the morning it means good weather." So he spoke to him.

Then they put something else into his mouth and said to him, "Take this, for you have a long journey to make." He was gone up there probably two years, but he thought it was only two nights.

At the time when he came within sight of his town he met a bear. He held the quill out toward it as he had been instructed and suddenly let it go. It hit the bear in the heart. Still closer to his town he came upon a flock of sheep on the mountain, and sent his quill at them. When he reached them, he found all dead, and, after he had cut them all open, he found the quill stuck into the heart of the last. He took a little meat for his own use and covered up the rest.

Coming to the town, he found no one in it. All had been destroyed. Then he felt very sad, and, taking his blanket out, laid the side of it that would save people, upon their bodies, and they all came to life. After that he asked all of them to go hunting with him, but he kept the quill hidden away so that they would not bother him as they had before. When they came to a big flock of mountain sheep, he let his quill go at them so quickly that they could not see it. Then he went up, looked the dead sheep over, and immediately cut out the quill. All his friends were surprised at what had happened. After they had gotten down, those who were not his close friends came to him and gave payment for the meat.

The people he restored to life after they had been dead for very many years had very deep set eyes and did not get well at once.

After that he went to a town where the people were all well and killed some of them with his blanket. Then he went to the other people in that place and said, "How are your friends? Are they dead?" "Yes." "Well I know a way of making them well." He went up to them again with his blanket and brought them back to life. They were perfectly well.

This man went around everywhere doing the same thing and became very famous. Whenever one was sick in any place they came after him and offered him a certain amount for his services, so that he became the richest man of his time.

9. WOLVERINE-MAN

There were people living in a certain town on the mainland. You know that in olden times the people did not use guns. They hunted with bows and arrows, and horn spears, and it was very hard work to use them. So, when they were going hunting, they had to fast and wash their heads in urine. That is why in all of these stories—which I am telling you just as they were told in the olden times—food was very scarce and hard to get. Success depended on what things were used and how people prepared themselves.

One day a certain man at this place began preparing himself by washing his head in urine, and the following morning he dressed and started up the valley carrying his horn spear. At the head of this valley he saw a flock of mountain sheep, but he could not get at them, so he camped over night. In the morning he saw that a wolverine (nūsk) was among these sheep killing them off.

Next evening he reached the top of the mountain and started into the brush to camp, but came to a house with the door wide open for him. On the inside hung pieces of fat from all kinds of animals the wolverine had killed. He wanted to go in very much, but instead he sat down in the brush near by and waited.

Presently a man came along carrying a pack. This was Wolverine-man (Nū′sgu-qa). He said, "My trader, you are here. Why don't you step inside?" Then they entered, and Wolverine-man took off his clothes and began wringing them out just like a human being. Then he heated some hot rocks, took his half basket, chopped up the bones of a ground hog and put these into it along with the cooking stones. Then he said to the man, "Give me that ᴋᴀɴdᴀʟā′x. Give me that k!ᴀx̣ᴀ′kaok." These were his own words which he was teaching to this man, and they mean, "Give me my dish. Give me my little spoon." So, when one went up to the top of this mountain in olden times he called his dishes and spoons by those names.

Then Wolverine-man placed the food before his guest, but, when the latter was about to take some, Wolverine-man said something that sounded strange to him. He said, "There he is picking it up. There he is going to eat it." It sounded strange. Then he kept on talking: "He is getting closer to the small bones. He is getting closer to the small bones. He is getting closer to the small brother of the big bone. He is getting closer to the small brother of the big bone." He did not want the man to eat the small bones at the joint,[a] and it was from Wolverine-man that people learned not to eat these. He said, "I am not saying this to you because I hate you. If anybody swallows these, the weather is not clear on top of the mountain. It is always foggy, and one can kill nothing. This is why I am telling you." Meanwhile the people in the camps hunted every day for this man but in vain.

By and by Wolverine-man said to him, "Go around to the other side of the mountain and sit down where the ground-hogs' places are." He went there every day, but always came home without anything. Wolverine-man, however, brought him a great load every time. Finally Wolverine-man told him to go and cut off two small limbs with his ax. People generally carried a stone ax when off hunting. With these he made a trap for him and named it Never-lasting-over-night (Ƚankā′k!îxē). It was so named because it was certain to catch.

When they went up next day, Wolverine-man said, "I am going this way. Do not set your trap until you see a large ground hog going into a hole. Set it there." Soon after he left Wolverine-man he saw a big ground hog going into its hole. He set up his trap there, stood near, and watched. Soon he heard the crack of his trap falling. He set it up many times, and each time he caught one. He killed four that day. That is why the trap is called Never-lasting-over-night. From that time on he increased the size of his catch every day, while Wolverine-man did not catch much. When he got home with all his ground hogs Wolverine-man lay down by the fire and began singing, "What I would have killed has all gone over to a lazy man's side."

Next morning, when they again started off to hunt, Wolverine-man, instead of continuing on his usual route, came back to see what his companion was doing. Then he climbed into a tree to watch him, began to play around in the tree, and afterwards suddenly fell down. He wanted to deceive the trapper. This tree is a small bushy one called s!ᴀx, and it is Wolverine-man's wife with which he had really been cohabiting. The man, however, observed what he was doing, and returned home at once, upon which Wolverine-man became so ashamed that he lay down and covered himself with ashes.

After that Wolverine-man told his guest to lie down and cover himself up. Then he took his urinal full of urine, with two white rocks in it, to another place. He was going to bathe to purify himself from his wife. After he had purified himself, he came home, put grease into the fire and began to motion toward his face and to blow with his mouth. Then he took a wooden comb and began to comb his hair. The man had covered his head with the blanket but was watching through a hole.

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[a] The knee-pan or the ankle and wrist bones.

Now the man arose and said to Wolverine-man, "I am going home to my children." Then Wolverine-man told him not to say where he had been but to keep him in remembrance by means of the trap. He had stayed with Wolverine-man more than a month, and, when he went down, he had a big pack of skins.

Then he began to distribute these to all his friends, telling them that he had discovered a place where there were lots of things, and that he had a trap which never failed to kill ground hogs and other animals if set on the mountain over night. When he explained to the people how to set up this trap, a man named Coward (Q!ᴀtxā′n) said, "I will go along with you." This time they did not go way up to the place where Wolverine-man had helped him but into one of the lower valleys where there were many ground hogs. There they constructed a house out of dry sticks and began trapping. Coward had understood him to say that he caught ground hogs by whittling up sticks near the hole. That was what he was doing every day, until finally his companion said, "What do you do by the holes that you do not catch anything?" He said, "Why, I have already cut up two big sticks by the holes." Then the other answered, "That is not right. You have to cut and make a trap with which to trap the ground hog."

After that this man thought he would do the same thing to the tree he had seen Wolverine-man do, but he fell to the ground and was barely able to crawl home. When he thought he had enough skins, he started to pack up and return. The trap was very valuable at that time because it was new, and anyone borrowing it paid a great deal. So he became wealthy by means of it. He went to every other town to let people know about it. They would invite him to a place, feast him, and ask him for it. He became very wealthy.

10. THE HALIBUT PEOPLE

There was a very long town where people were fishing for halibut. One evening the daughter of the chief, whose house was in the middle of the place, went down on the beach to cut up halibut, and slipped on some halibut slime. She used bad words to it.

A few days afterward many canoe-loads of people came to get this girl in marriage, and she started off with them. But, although they appeared to her like human beings, they were really the halibut people. As soon as they had left the village they went around a point, landed, and went up into the woods after spruce gum and pitch.

They brought down a great quantity of this, heated a rock in the fire and spread pitch all over it. When it was melted they seated the woman upon it. The two brothers of this girl searched along shore for her continually, and finally they discovered where she was; but she was dead.

Then they felt very sad on her account and asked each other, "What shall we do about her?" They thought of all kinds of schemes, and at last hit upon a plan. Then they went home, filled a bladder full of blood, and went out to the halibut fishing ground. The elder brother let his younger brother down on a line, but before he got far he lost his breath and had to be pulled up. So the elder brother prepared himself. He put on his sister's dress, took his knife and the bladder full of blood, and got safely to the bottom. When he arrived there he found himself in front of a house. Some one came out to look and then said to the chief inside, "Has your wife come out to see you?" They thought it was the dead woman. So the halibut chief said, "Tell her to come in," and he married her.

At this time the friends of the young man were vainly endeavoring to catch halibut, and he could see their hooks. Instead of coming into the houses these would fall around on the outside. They tried all kinds of hooks of native manufacture, but the only one that succeeded was Raven-backbone-hook (Yēl-tū'dʌq!ê), which came right in through the smoke hole.

After a while the halibut chief said, "Let us go and take a sweat bath." [Frater autem puellae mortuae semper secum portabat vesicam cruore plenam, quo ungebat extrema vestem qua indutus erat, ut rhombum deciperet, dicens, "Mensibus affectus sum; noli mihi appropinquare."]

That night, as soon as the halibut chief was asleep, the man took his knife, cut the chief's head off and ran outside with it. Everybody in the town was asleep. Then he jerked on his brother's line, and his brother pulled him up along with the head.

After that they paddled along shore for some time, and on the way the elder brother kept shooting at ducks with his arrows. Finally he hit one and took it into the canoe. It was shivering, and his brother said, "Look at this little duck. It is dying of cold. I wish you were by my father's camp fire." On account of these bad words the canoe went straight down into the ocean.

Arrived at the bottom, they saw a long town, and some one said, "Get out of the canoe and come up." Then the duck led them up into the house of his grandfather, the killer whale—for the killer whale is grandfather to the duck—and a big fire was built for them. Then they seated the brothers close to this and said, "Do you think it is only your father who has a big fire?" After they were so badly burned that their heads were made to turn backward with the heat, they were thrown outside. There they became the ducks called

Always-crying-around-[the-bay] (Ỵīkᴀg̣ā'xe). You can hear them crying almost any time when you are in camp. They never got back to their friends.

11. STORIES OF THE MONSTER DEVILFISH[a] AND THE CRY-BABY[b]

Many people once went to a certain camp to dry salmon. They did not know that a big devilfish lived under a steep cliff not very far from this place. In olden times, besides using hooks, they caught salmon by means of traps (cᴀł), and when the trap was full, they would take out the fish and hang them on drying frames. When these people had many fish on the frames, they took off their covers so that the red color shone out on the ocean very distinctly.

A man and his two brothers living at this camp were fond of hunting, and one day, when very many salmon were on the frames, they started out. While they were gone the devilfish saw the glow on the water from the red salmon, threw his tentacles around the camp and swept every vestige of it into the sea. In those times a hunter washed in urine before going out hunting and was then sure to kill something, but on that day everything the hunters speared got away. When they returned to the camp, they saw many pieces of canoes drifting about the bay. Then they were very sad on account of the loss of their friends, but they did not know what had destroyed them.

After they had remained there for four days, they told the youngest to climb to the top of a high hill and watch them. Then the eldest told his other brother to cut four young spruce trees, and he sharpened these, making two for himself and two for his brother. Early in the morning they loaded their canoe with rocks and prepared to meet the dangerous animal. They went out in front of the high cliff and began throwing rocks down there, the elder saying to his youngest brother, "Look down."

After a while they saw the large devilfish coming up right under them. Then they took the sharpened sticks and began to pierce its flesh. The youngest watched all that happened. When their canoe was broken up, they climbed on top of the devilfish and continued running the sticks into it until it died. When that happened it carried them down along with it.

Then the youngest brother started off to find some settlement, and when he came to one, the people set out at once to look for his brothers. Finally they discovered the place to which the devilfish had floated, along with the hunters and their canoe. But it did not get the salmon it had destroyed so many people for. Then the people gave a death feast and all cut their hair off short.

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[a] See pp. 150-151, story 31.

[b] See p. 145, story 31.

In the town to which these people belonged once lived a little boy who was always crying. His parents tried to rear him properly, yet he cried, cried, cried all the time. Finally his father shouted out, "Come this way DjînAKAx̣WA'ts!a.[a] Pull this boy away, for he cries too much." Toward evening he repeated the same words, and this time a land-otter-man behind the house shouted out stutteringly, "Bring my grandchild here and let him eat gAłkAdax̣A'k!^{u} to keep him quiet." So the little boy was taken away and given what appeared to him to be blackberries.

Two days afterward they began searching for him, and they finally found him far up in the woods. When they brought him down he had a big belly and did not cry as loudly as he had before, so they thought that something was wrong. Then they boiled some dried salmon and gave him broth made from it. The heat of this broth expelled all of the small creatures that had been given him to eat under the appearance of blackberries. Spiders began running out of his mouth, ears, nose, eyes, and buttocks. His insides were filled with them, and they had eaten out all of his flesh. When these were expelled, nothing was left but the skin which they threw away.

12. THE WOMAN WHO WAS KILLED BY A CLAM

There was a famine at a certain town and many people had to depend on shellfish, so the women went down to the beach at low tide every day to gather them. One time a chief's daughter went down and reached far under a rock to find some clams. Then a large bivalve called xīt closed upon her hand, holding her prisoner. Presently the tide began to rise, and, when it had almost reached her, she began singing a song about herself. She kept on singing until the tide passed right over her. Then all felt sad and held a feast for her at which they put food, blankets, and other things into the water.

13. ROOT-STUMP[b]

There was a certain town in which many people were dying of sickness, but those who felt well used to play shinney on the beach every day. Then something came down through the air and one of them seized it and was dragged up from the ground. Another person grasped his feet, endeavoring to pull him back, but he, too, was carried up and another and another until there were ten. All of these were taken up out of sight.

The next day the same thing came down a second time, and ten more were carried off. This happened every day until all the men in the town were gone. Next it came to a woman, and all the women were carried away in the same manner except two.

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[a] The name of some man that had been captured by land otters.

[b] See story 49.

These two women now walked along the beach calling for help. They did not know whither their friends had gone. And every day they went up into the forest after roots.

One day, after they had gone up into the woods, one of these women began swallowing root-juice, and it formed a child in her. This was born and proved to be a boy. After he had grown a little larger, his mother named him Root-stump (Xʌt-cūgū'ʟk!î). This is what helped her. All the men who used to chop canoes away from town had also disappeared.

The child grew very rapidly and repeatedly asked his mother, "Where have all my friends gone?" She said to him, "We do not know. They kept going up into the air." When he was a little larger he began to test himself. He would go up to a tree, seize a limb, and try to stretch himself. Then roots would run out from him in every direction because his mother had named him to have that sort of strength.[a]

His mother said to him, "Look out when you go down on the beach to play, because those who do so go up into the air and you will also go up. So look out." Then he ran down to the beach and began playing. All at once the thing came down. He seized it, and immediately roots grew out from him into the ground in every direction. So he pulled down the thing that was killing his people, and it broke into small pieces.

There was another being in the woods who always chopped and made noises to entice people to him in order to kill them. He was in the habit of killing people by asking them to get into his canoe, when he knocked out a thwart so that it closed in upon them. He was the one who had killed the canoe-makers. Root-stump once found this man engaged in making a canoe, and the man asked him to jump inside. Root-stump knew what he was about, however, and jumped out too quickly. Then Root-stump was so angry that he seized the canoe-maker and beat his brains out. He broke up the canoe and piled it on top of him.

This boy grew up into a very fine man. He brought in all kinds of things for his mother. If he were hunting mountain sheep and came to a chasm or other similar place, he would cross it by sticking his roots into the ground on the other side.

This is why they say even at the present time to a woman who works with roots, "Do not swallow the sap. You might have a baby from it."

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[a] The exact words of the story-teller.

14. THE PROTRACTED WINTER

One time some boys pulled a piece of drifting seaweed out of the water on one side of their canoe and put it in again on the other. It was almost summer then, but, for having done this, winter came on again and snow was piled high in front of the houses so that people began to be in want of food. One day, however, a blue jay perched on the edge of a smoke hole, with elderberries in its mouth, and cried, "Kîlnᴀ'xe." This was the name of a neighboring town. So the people took all the cedar bark they had prepared to make houses out of and went to Kîlnᴀ'xe where they found that it was already summer and the berries were ripe. Only about their own town was it still winter. This happened just beyond the town of Wrangell.

I tell you this story to show how particular people used to be in olden times about things, for it was only a piece of seaweed that brought winter on.

15. BEAVER AND PORCUPINE[a]

A porcupine and a beaver were once very close friends.[b] They traveled about everywhere and reported to each other all that happened. The bear is very much afraid of the porcupine, but he hates the beaver. Wherever the beaver has a dam the bear breaks it up so as to let the water down, catches the beaver and eats him. But he is afraid of the porcupine's sharp quills, so the porcupine sometimes stayed in the beaver's house, which is always dry inside.

When the lake began falling, they knew it was caused by the bear, and the porcupine would go out to reconnoiter. Then he would come back and say to his friend, "Do not go out. I will go out first." Then the bear would be afraid of the porcupine's sharp quills and go away, after which all the beavers began repairing their dam while the porcupine acted as guard.

By and by the porcupine said to the beaver, "I am hungry. I want to go to my own place." Porcupine got his food from the bark and sap of trees, so he told the beaver to go up a tree with him, but the beaver could not climb. Then the porcupine told him to stay below while he went up to eat. Soon they saw the bear coming, and the beaver said, "Partner (xō'ne), what shall I do? The bear is getting near." Then the porcupine slid down quickly and said, "Lay your head close to my back." In that way he got the beaver to the top of the tree. But, after a while, the porcupine left him, and the beaver did not know how to climb down. He began to beg the porcupine in every way to let him down, but in vain. After quite a while, however, the squirrel, another friend of the beaver, came to him and helped him down, while the porcupine was off in a hole in the rocks with a number of other porcupines.

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[a] See story 63.

[b] Wutcyᴀqā'wu, signifying friendship between people regardless of relationship.

By and by the porcupine went back and saw his friend swimming in the lake. The beaver asked him down to the lake and then said, "Partner, let us go out to the middle of the lake. Just put your head on the back of my head and you will not get wet at all." Because these two friends fell out, people now become friends, and, after they have loved each other for a while, fall out. Then the porcupine did as he was directed, the beaver told him to hold on tight, and they started. The beaver would flap his tail on the water and dive down for some distance, come to the surface, flap his tail, and go down again; and he repeated the performance until he came to an island in the center of the lake. Then he put the porcupine ashore and went flapping away from him in the same manner.

Now the little porcupine wandered around the whole island, not knowing how to get off. He climbed a tree, came down again, and climbed another, and so on. But the wolverine lived on the mainland near by, so after a while he began to sing for the wolverine (nūsk) "Nū-u-sguē-e′, Nū-u-sguē-e′, Nū-u-sguē-e′." He called all the animals on the mainland, but he called the wolverine especially, because he wanted the north wind to blow so that it would freeze.[a]

Then the wolverine called out, "What is the matter with you?" So he at last sang a song about himself, saying that he wanted to go home badly. After he had sung this the whole sea froze over, and the porcupine ran across it to his home. This is why they were going to be friends no longer.

Then the porcupine made friends with the ground hog and they stayed up between the mountains where they could see people whenever they started up hunting. One day a man started out, and when they saw him, the porcupine began singing, "Up to the land of ground hog. Up to the land of ground hog." The man heard him. That is why people know that the porcupine sings about the ground hog.

After this the man began trapping ground hogs for food and caught a small ground hog. He took it home and skinned it. Then he took off the head and heated some stones in order to cook it. When he was just about to put it into the steaming box the head sang plainly, "Poor little head, my poor little head, how am I going to fill him?" The man was frightened, and, instead of eating, he went to his traps in the morning, took them up (lit. "threw them off") and came home.

Next morning he reported everything to his friends, saying, "I killed a ground hog, skinned it and started to cook the head. Then it said to me, 'Poor little head.'" After that he went out to see his bear traps. While he was endeavoring to tighten the release of one of these, the dead fall came down and struck him in the neck, making his head fly off. When he had been absent for two days they searched for him and found him in his own trap. This was what the ground hog had predicted when it said, "My poor little head." They took his body down to the beach, beat the drums for him, and had a feast on the ground hogs and other animals he had trapped.

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[a] See *Twenty-sixth Annual Report of the Bureau of American Ethnology*, p. 453.

16. THE POOR MAN WHO CAUGHT WONDERFUL THINGS

There was a long town from which all the people used to go out fishing for halibut and other large fish every day. In those times, before bone was used, they made hooks of two pieces of spruce from young trees, sharpened the point and hardened it in the fire. For lines they dried slender kelp stems.

A very poor man living at one end of the town fished among the others, but did not catch anything. While they were having a good time fishing he remained perfectly quiet, and they kept laughing at him. One day, when he pulled at his line, it acted as if it were fast to something. He thought it had caught upon a rock and pulled it about in the endeavor to free it. All at once it began to come slowly up, and, although every one laughed at him, he held on.

After he had brought it close to the canoe, he looked down and saw that it was a great live abalone caught in the flesh. Its color shone out of the water. As it ascended it was so big that all the canoes seemed to come inside of it, and it shone in every one's face. Then some people who wanted to take this valuable thing away from him, said, "Cut the line. It is a great thing that you have caught. You better let it go." After a while he became tired of the people's talk, so he cut his line. Then it began to go down very slowly, shining all over.

Then others came to him and said, "You did not do the right thing. It is a very valuable thing you let go." He said, "Has it sunk?" So nowadays, when a person has lost a valuable thing, they say to him, "Is it an abalone that has sunk?" (Dê′ca gu′nxa ak we wut!a′q!) Whenever he thought about this he cried at the riches he had let go.

Another time they went out fishing, and he was with them. He had a sponge in his hand, and taking a piece of flesh out of his nose inside so as to make it bleed, he filled the sponge with blood and let it down into the ocean. When he began to pull up his hook, it was again fast. He pulled it up slowly, for it was very heavy. It was another valuable thing, the nest of a fish called îcqē′n. Then he filled his canoe with these fishes, called the other canoes to him and filled them. After that he stood up in his canoe and said, "The abalone has not been drowned from me yet. I still have it." He distributed these fishes all over the town and began to get rich from the property he received. People gave him all kinds of skins—moose, caribou, fox, etc. He had great stores of riches from having caught the abalone and the nest of fishes.

17. THE FINDING OF THE BLUE PAINT, AND HOW A CERTAIN CREEK RECEIVED ITS NAME

At Sitka lived four brothers who were very fond of hunting. In those days people liked to hunt about the straits north of Sitka for fur seals, sea otters, etc. One day, while they were out, they were forced to take refuge from a storm at a place near Mount Edgecumbe, called Town-on-the-inside-of-blue-paint-point (Nex̣î′ntaiataq!-ān), and while hunting about this place during their long stay they discovered a rocky cave or overhanging cliff from which soft blue stuff continually dropped. The youngest said, "I have discovered a valuable thing which will be used for painting and for everything carved."

After they had been there for a long time the weather became fine and the sea smooth. Now in olden times people knew that everything was dangerous. When the brothers were about to start, they said, "We will take some off now to carry home." So they knocked off a big piece, rolled it up among their clothes and hid it away. But the canoe had scarcely started before the sea began to get rough. When they were some way out they headed for an island outside of Edgecumbe which they had to pass. Then the eldest, who was steering, began to compose a song about the course he was taking: "Which way shall I steer the canoe, straight out into the ocean or straight on to the shore?" The youngest said, "There is no way of getting home. Would it not be better to throw this blue paint into the water? Then we can get ashore." So the eldest brother put in the next verse as follows: "Which way shall we steer, straight in or not? Shall we not throw this blue paint into the water? If not how shall we be saved?" Then he exclaimed, "Bring the blue stuff here and tie it to my head, and I will be drowned with it so that things shall eat me up with it."

They were not drowned, however, and reached shore in safety, so people still speak of their bravery in not throwing the blue paint overboard. To this day they say that, if you take anything from there, the weather will be stormy, and people are still afraid to do it, but take the risk because the thing obtained is valuable.

For a long time after the brothers reached shore with this blue paint the weather was bad and great rollers came sweeping in out of the ocean. No one could go to sea after halibut.

At that time some people were camping a short distance north of Sitka, and one day two women went from there with their children to dig clams. They came into a small inlet and made their camp.

Then the women began bringing up shellfish, which they afterwards boiled to get the insides out, ran small sticks through them, and hung them up to dry for their children. One day they went down on the beach as usual, leaving their babies in camp, and the smallest began crying. Then a child somewhat larger shouted, "The baby is crying. The baby is crying." Its mother said, "Bury one of those cockles in the fire and cook it for her," but the little boy understood his mother to say, "Dig a hole for your little sister in the fire and put her into it." So the little boy began to pull the fire apart and to make a hole in the middle of it. He tried to knock his little sister into this hole but she kept getting up again, so he shouted, "She keeps trying to get away from me." After a while he became too strong for his little sister, put her in, and covered her over.

When his mother came up, she said, "Little son, where is your little sister?" "I have buried her in the fire. She is there." So after that they named the stream Creek-where-a-person-was-burned (Kᴀ′xsîgᴀnîhīn).

18. VARIOUS ADVENTURES NEAR CROSS SOUND

There is a place in the neighborhood of Cross sound called K!udē′sq!ayîk, which people used to frequent in olden times to hunt, catch halibut, and so on. People were then in the habit of traveling from camp to camp a great deal. One time a man and his wife went out to to get cedar bark off from some trees, and the man went quite a distance up into the woods from his wife with his stone ax and tree climber. This tree-climber was an apparatus composed of ropes, with a board for the climber to stand on. But, while he was high up in a tree, the board slipped from under the man's feet, and the rope held him tight to the tree by his neck so that he died. Since he did not come back, his wife went home and reported that he was missing. Then they hunted for him everywhere, and finally a man found him hanging from the tree dead. The dead man was brother of a chief. So they took the board that had fallen from under his feet home, laid it across the neck of a slave and killed him to be revenged on the board. They kept the board and exhibited it at feasts. Afterward people were called for the death feast.

People continued going to the different bays hunting, and one day a canoe with two men in it anchored close by a cliff. While they were there one of them saw two huge devilfish arms moving across the bay. They ran ashore and hid under a rock, letting the arms pass over them, while the devilfish took the canoe into its hole under water.

Then the men started up the hill. On their way home they saw in a small creek what appeared to be a little halibut, but on coming closer they found that it was only a white rock which had that appearance.

After they had reached home and had reported what had happened, all the people began to chop at a log. Then they started a big fire and began to burn it. But, when it was half burned, they put out the fire by throwing hot water upon it. They were going to take it to the devilfish hole and drown it there. So they took it over to that place and let it down, but never saw it again.

Later four other men went hunting by canoe one autumn to a place called Wᴀtᴀs!ā′x, where they encamped. By and by one of the party, on going to his traps, found a big land otter in one of them. He took the bough of a tree, twisted it around the land otter's neck, and carried it home. He did not know what it was. As he dragged it home it went bouncing along behind him and at every bounce something whistled behind him. Arrived at camp he began to skin it. Then he said to his brothers, "Go and get your pot ready to cook it," but, when they began to cut it up to put it in, something whistled. "That is just what I heard on the way," he said.

After the pot had boiled and they had begun eating, something began to whistle in a tree near by and threw a rock down. They threw one back and soon rocks were flying back and forth. It was a great thing to fool with. By and by the men said, "You might cut our faces," so, instead of throwing rocks, they seized long cones and threw these back and forth all night. Toward morning the being in the tree, which was a land-otter-man, began to hit people, and they on their part had become very tired. Finally they tried to get him down by lighting a fire under the tree where he was sitting. When it was burning well, all suddenly shouted, and he fell into it. Then they threw the fire over him, and he burned up. But when they started for the beach to go home, all wriggled from side to side and acted as if they were crazy; and when anyone went to that place afterward he would act in the same manner.

These men lived at a place called Person-petrified (Cᴀkdahᴀna′), and when they came home, it was told them, "A woman and her child have been lost from this place." This woman had been attacked by some strange man, whom she also killed with the pole which was used to take off cedar bark. At that time many persons had disappeared, and the people were wearied out looking for them. Now, however, they were determined to find the murderers, so all got into one canoe and started along the coast. After a time the high waves compelled them to encamp, and all went up into the woods to hunt through them for a beach. Then they came to a house made of driftwood, where the murderers lived. They went to each end where the main stringer protruded, lifted it off of its supporting posts and let it fall on the occupants. Those who tried to get out between the logs they killed. Then they set the ruined house on fire and burned it with all it contained; and they broke up the canoe belonging to those people.

Close by lived a shaman related to the same people. His spirits told him that there was a mountain near by where flint could be obtained. His spirits had so much strength that he went right to that place and broke it off. In those days every time a shaman cut an animal's tongue he had more strength, so, when his strength was all combined, it amounted to considerable.

At that time the people did not have any flint, but, after the spirit discovered it, all knew where it was to be found, and they have since brought it from there.

19. KĀTS![a]

Kāts! belonged to the Kā′gwᴀntān and lived at Sitka. One day he went hunting with dogs, and, while his dogs ran on after a male bear, this bear's wife took him into her den, concealed him from her husband, and married him. He had several children by her. Indoors the bears take off their skin coats and are just like human beings.

By and by he wanted to go back to his people, but before he started she told him not to smile at or touch his Indian wife or take up either of his children. After his return, he would go out for seal, sea lions, and other animals which he carried up into an inlet where his bear wife was awaiting him. Then the cubs would come down, pull the canoe ashore violently, take out the game and throw it from one to another up to their mother. On account of the roughness of these cubs it came to be a saying in Sitka, "If you think you are brave, be steersman for Kāts!."

One day Kāts! pitied one of his children and took it up. The next time he went up the inlet, however, the cubs seized him and threw him from one to another up to their mother, and so killed him. Then they scattered all over the world and are said to have been killed in various places.

What is thought to have been the last of these was killed at White Stone Narrows. When some people were encamped there a girl spoke angrily about Kāts!'s child, and it came upon them, killing all except a few who escaped in their canoes, and this woman, whom it carried off alive, making her groan with pain. One man tried to kill it but did not cut farther than its hair. Finally all the Indians together killed it with their spears and knives.[b]

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[a] See story 69; also Boas, Indianische Sagen von der Nord-Pacifischen Küste Amerikas, p. 328.

[b] Because a human being married among the grizzly bears, people will not eat grizzly-bear meat.

20. THE UNSUCCESSFUL HUNTERS

Two persons very fond of hunting were in the habit of washing in urine, as was usual in old times when one wanted something very much. Then they went to a sea-lion rock, and one of them threw his spear at a sea lion but the point broke off the handle. The animal was the sea-lion-chief's son. Afterwards the man who had done it was drowned, but his companion reached the sea-lion rock in safety. He looked about for his friend, but could not see him, so he went up on top of the rock, lay down, and, pulling the grass over himself, fell asleep. While he was asleep and dreaming, some one came to him and said, "I come to help you." He awoke, but there was nothing visible except nesting birds flying about the island. Then he again fell asleep, and again he heard some one come to him and say, "I come to help you. The place you have drifted upon is a house. When you hear the noise of a shaman's beating sticks, go straight to the door of the place from which it comes."

Soon he heard the noise of the sticks, as the man had forewarned him, just a little below the place where he was lying. He stepped forward quietly, and lo! he came to the door of a fine, large house. Inside of this he saw those who were beating the sticks and a man lying sick "with pneumonia," out of whom the string of the spear hung. Then he crept in quietly, hiding behind the people, and said within himself, "If it were I, I would push that spear in a little farther, twist it to one side and pull it out." Upon this everybody said, "Make way for him. This shaman says he can take the spear out by twisting it and then pulling out." He said to himself, "I guess I can do it," so he let them have their way. Then he came out in the middle of the house, pulled his blanket about himself, used his hand like a rattle and ran around the fire just like a shaman. When he went to the spear and moved it a little, the sick man cried out. After that he let it alone for a while. He wished very much that they would give him in payment a large animal stomach which was hanging on a post. So the man's father said, "Pay it to him."

Now he tied his blanket tightly about himself and said, "Bring in some water." Then he ran around the sick man again, and, when he came to where the spear was, he summoned all his strength, pushed it in a little, turned it round slightly and pulled it out. At once he pushed it into the water in the customary manner and blew eagle down upon it, when all of the white matter came out of the wound and the sick man got his breath. After that he hid the spear quickly from the eyes of the people.

When he went out, the man who had first come to his assistance came again. This was the puffin (xîk). It said, "Take that big stomach, get inside, and go home in it. After you get inside do not think of this place again." He did as the puffin had directed, but, when he was within a short distance of the shore, he thought of the place where he had been and immediately floated back to the island. The second time the skin carried him right ashore. Then he got out, went home to his friends and reported everything that had happened.

Another canoe also set out to hunt in much the same way. After the people had gone on for a very long time unsuccessfully, they came upon a great seal standing out of the water, and one of the hunters speared it. It was nothing but an old log drifting about which had appeared to him like a seal. That night they anchored their canoe in front of a steep cliff not far from this place and prepared to spend the night there. By and by they heard a skate flopping along on the water near by, whereupon the steersman took his spear and struck it on one side of the belly. Then the skate swam right down into the ocean.

This skate was a slave of the G̣onaqᴀdē′t who lived under that same cliff, and when the G̣onaqᴀdē′t heard him groaning under the house steps where he always stayed, he said to one of his other slaves, "Get up and find what he is groaning about." Then the skate said, "There is a canoe outside here. The people in that canoe have done something to me."

Then the G̣onaqᴀdē′t awoke all his slaves' nephews and said, "Bring that canoe in here."

Presently the man in the bow of the canoe awoke and looked about. Their canoe was on top of the inside partitions of a house. He took something and poked his steersman quietly to awaken him, for he saw that something was wrong.

Early in the morning the G̣onaqᴀdē′t awoke and said to his nephews, "Make a big fire." Then he exclaimed angrily, "It is of no use to bother poor slaves. Why did they want to kill that slave?"

Meanwhile the friends of these people were searching for them everywhere.

Then the chief told them to come forward, saying to them, "You will now be judged." One could not see the part of the house near the door, it was so crowded with the nephews and friends of the G̣onaqᴀdē′t (i. e., all kinds of fishes and marine animals) dressed in every style. They said to them, "To what tribe do you belong?" and the bow man replied, "We are of the Kᴀtagwᴀ′dî family." Then the chief said, "If one is going to visit a person, he should enter his house in a polite manner and not destroy anybody. Let them wash their hands. Give them food and dress them up well. I am a Kᴀtagwᴀ′dî myself, so you are my friends." Then they fixed them up well, dressing them and combing their hair. But at home the people were beating drums, because they thought these men were dead.

Then the chief said to them, "When you build a house, name it Rock House (Tᴀ hît). It is a good thing that we use each other's emblems." Afterward the ÇonaqᴀdēʹtʼS people loaded their canoe, combed their hair with cottonwood boughs so that it smelt good, and let them go home.

And when they first reached home they were dressed so finely that the people did not know them. The chief said to his friends, "A great living thing saved us. He gave us a thing to go by which shall be our emblem, namely, that whenever we build a house we shall call it Rock House.

21. ORIGIN OF ICEBERG HOUSE[a]

A man and his wife were living at a certain fort. At that time some disease came into the world and destroyed all of their uncles, fathers, and friends. Then the man thought within himself, "I ought to give some sort of feast to my dead friends," and he began to gather berries.

One day a quantity of ice floated up on the beach below him. He took this up piece by piece and put it into the house, treating the pieces as his guests. He poured a great deal of oil into the fire to make it blaze. Then he took dishes, put berries into them, and placed these in front of the pieces of ice to show that he was sorry for the dead people, and desired to give some one a feast. After he had given to them, the ice gave forth a kind of squeak as if the pieces were talking to him, though he could not make out what was said. It is from this squeak that the people now know that he invited them, and it is from this circumstance also that, when ice drifts down upon a person in a canoe, he talks to it and gives it tobacco, calling it "My son's daughter" or "My son's wife." This is ahead of the TcūkᴀneʹdÎ (i. e., the beginning of the TcūkᴀneʹdÎ clan). Therefore they own Iceberg House.[b]

Afterwards this man went out again. He said to himself, "I will invite anyone out on the sea that hears me." After he had gotten well out in his canoe he shouted, "Everybody this way. Everybody this way," just as though he were calling guests, and immediately crowds of the bear tribe, thinking they were the ones invited, began coming down between the mountains.

When he saw these animals coming, the man told his wife to be courageous, but for himself he said he did not care whether he lived or died, because all of his friends were dead. When the bear people began to come in, he told them to go up to the rear end of the house, saying, "It is your brother-in-law's seat you are going to sit down in" (i. e., that was where he formerly sat). His wife was somewhat frightened, but he talked to them as if they were his own people. As he called out the names of the dead men who had held those seats they would say in turn, "Hade′ (present)," and he would pass a dish up to the speaker.

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[a] See story 64.

[b] This man can not have belonged to the TcūkᴀneʹdÎ himself, because the ice he invited must be of the opposite clan, but his wife may have been. He perhaps belonged to the T!ᴀʹq!dentān.

After they were through eating the chief of the bear tribe said to his friends very plainly, "Do not leave this man friendless, but go to him every one of you and show your respect." So they told the man to lie down in front of them, and before they left they licked him, meaning that thereby they licked his sorrow away. They said, "This is because you feel lonely." Then the bears started off.

At that time men from some other town came near, watched the big animals come out and heard the man speak to them as if they were his own friends, but they were afraid to go near.

22. THE WOMAN TAKEN AWAY BY THE FROG PEOPLE[a]

There was a large town in the Yakutat country not very far back of which lay a big lake very full of frogs. In the middle of the lake was a swampy patch on which many frogs used to sit.

One day the town-chief's daughter talked badly to the frogs. She took one up and made fun of it, saying, "There are so many of these creatures, I wonder if they do things like human beings. I wonder if men and women cohabit among them."

When she went out of doors that night, a young man came to her and said, "May I marry you?" She had rejected very many men, but she wanted to marry this one right away. Pointing toward the lake he said, "My father's house is right up here," and the girl replied, "How fine it looks!" When they went up to it, it seemed as though a door was opened for them, but in reality the edge of the lake had been raised. They walked under. So many young people were there that she did not think of home again.

Meanwhile her friends missed her and hunted for her everywhere. Finally they gave her up, and her father had the drums beaten for a death feast. They cut their hair and blackened their faces.

Next spring a man who was about to go hunting came to the lake to bathe himself with urine. When he was done, he threw the urine among a number of frogs sitting there and they jumped into the water. When he was bathing next day he saw all the frogs sitting together in the middle of the lake with the missing woman among them. He dressed as quickly as possible, ran home to the girl's father, and said, "I saw your daughter sitting in the middle of the pond in company with a lot of frogs." So her father and mother went up that evening with a number of other people, saw, and recognized her.

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[a] See story 76. This myth is more often localized at Wrangell, and the woman's name is said to have been Qaltsî′xk!î.

After that they took all kinds of things to make the frog tribe feel good so that they would let the woman return to her parents, but in vain. By and by her father determined upon a plan and called all of his friends together. Then he told them to dig trenches out from the lake in order to drain it. From the lake the frog chief could see how the people had determined, and he told his tribe all about it. The frog people call the mud around a lake their laid-up food.

After the people had worked away for some time, the trench was completed and the lake began draining away fast. The frogs asked the woman to tell her people to have pity on them and not destroy all, but the people killed none because they wanted only the girl. Then the water flowed out, carrying numbers of frogs which scattered in every direction. All the frog tribe then talked poorly about themselves, and the frog chief, who had talked of letting her go before, now had her dressed up and their own odor, which they called "sweet perfumery," was put upon her. After a while she came down the trench half out of water with her frog husband beside her. They pulled her out and let the frog go.

When anyone spoke to this woman, she made a popping noise "Hu," such as a frog makes, but after some time she came to her senses. She explained, "It was the Kîkca′ (i. e., Kîksᴀ′dî women) that floated down with me," meaning that all the frog women and men had drifted away. The woman could not eat at all, though they tried everything. After a while they hung her over a pole, and the black mud she had eaten when she was among the frogs came out of her, but, as soon as it was all out, she died. Because this woman was taken away by the frog tribe at that place, the frogs there can understand human beings very well when they talk to them. It was a Kîksᴀ′dî woman who was taken off by the frogs, and so those people can almost understand them. They also have songs from the frogs, frog personal names, and the frog emblem. All the people know about them.

23. HOW THE FROGS HONORED THE DEAD

One time, when they were afraid of being attacked, all of the Kîksᴀ′dî and Kā′gwᴀntān encamped on Kᴀnᴀsq!ē′ (St. Lazaria island). There are two parts to this island separated at high tide, and the Kîksᴀ′dî encamped upon one, while the Kāgwᴀntān lived upon the other. On the same island there is also a small salt water pond at the bottom of which was a creature called ʟ!în, and, being pressed for food on account of their fear of the enemy, the allies often tried to bail out this pond when the tide left it, to get at the sea animal.

While the people were there, a chief of the Kā′gwᴀntān died, and, after he had been in the house among his friends for eight days, one of his friends said to the Kîksᴀ′dî, "Take care of his dead body." All the

Kā′gwᴀntān chiefs marry Kîkca′ (Kîksᴀ′dî women). But the real frog tribe thought they were the ones who were summoned, because they are also Kîkca′.

Then all the Kîksᴀ′dî made ready to go ashore to burn his dead body. They chopped much wood and made a fire, while all of the Kîksᴀ′dî and Kā′gwᴀntān stood around it, and everyone felt badly. All at once a big frog, as long as the hand and wrist, jumped out from the place where the fire was and began making a noise. All looked at it. It had come out because the frogs were the ones to whom the Kā′gwᴀntān had spoken. After that it jumped into the fire and burned up.

Then all the people tied themselves up (gᴀ′xᴀnî) (i. e., tied their blankets around their waists, as they did when they were engaged in lifting the sun[a]) out of respect to the chief. All felt very badly about the dead man, and one person said, "It will not be like draining out the ʟ!īn lake (ʟ!īn ā′ya). Let us go to war." So they captured slaves and killed them for the dead man, and, when they put food into the fire for him, they also named the frog that it might receive some as well.

24. THE BRANT WIVES[b]

A Kîksᴀ′dî youth lived with his father in a long town. When he was well grown, he went about in the woods hunting with bow and arrows. One time he came close to a lake and heard the voices of girls. When he got nearer he saw two girls bathing there. Then he skirted the shore toward them, and, when he was very close, discovered two coats just back of the place where they were. These were really the girls' skins. He took them up, and they began talking to him, saying, "Give us those skins." But he said, "I want to marry both of you." So he married both of them and took them to his father's house.

Both of this man's wives used to look over his hair to pick out the lice. When spring was coming on and the brants were coming from the south, the girls sat on top of the house with him and kept saying, "There comes my uncle's canoe. There comes my father's canoe." They were beginning to get homesick, and they asked their husband if he would let them go home. When the brants began coming, one would say, "Those are my friends coming up. I am going to ask them to give me something to eat." So, when they were above the house, she said, "Give me something to eat," and down came green herbs one after another.

When it was time for the brants to start back south, both of the girls had become tired. They wanted to go home. They knew when it was time for their father's canoe to pass over, and just before it was due they told their husband to go up into the woods after something. When he came down, his wives were gone. He said to his father, "Do you know where they went?" but he answered, "No."

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[a] See *Twenty-sixth Annual Report of the Bureau of American Ethnology*, p. 430.

[b] See story 54.

Then the young man said, "I will start down on foot to the place whither I think they have gone." So he set out, and after he had gone on for some time, he heard people making a noise. It was the brant tribe in camp. On this journey he took a bag full of arrows with mussel-shell points, and bows. For this reason, when he came back of the place where they were, and they caught sight of him, they were afraid and flew away. Then he went down to the place where they had been sitting and found all kinds of green herbs such as brants live on.

After this the girls said to their father, "Let us camp a little way off. He has been with us for some time, and we have gotten his heat. Therefore let us camp near by so that he can come to us and be taken along." But their father answered, "When he comes behind us again and camps, say to him, 'Our fathers[a] do not like to see your bows and arrows. Get rid of them.'" They came to him and repeated these words, but he said, "I do not take them in order to do harm to your fathers but to get game for myself. I wish you would tell them that I want to go along, too." So they told him to come down, and, when he did so, his father-in-law said, "Bring out the best coat. I want to put it on my son-in-law."

After that his wives said to him, "We are going to start along with you. When we set out do not think about going back and do not look down." Then they put a woven mat over him and started. After they had gone on for some distance the man wanted to urinate and dropped down from among them on the smooth grass. The brants did not want to leave him, and they followed. It was quite close to their real camping place. The brant tribe was so large that he felt as if he were in his own father's house. They would play all the evening, and he felt very happy among them.

When they arrived at their real home, this man took off his bag of bows and arrows and hid it back in the woods so that they could not see it. In the same town were fowls of all kinds—brants, swans, herons, etc.—and by and by war arose over a woman, between the brant tribe and the heron tribe. They went outside and started to fight. The swan tribe was between, trying to make peace. When they came out to fight for the second time, the brant tribe was pretty well destroyed by the heron people's long, pick-like bills. It was from the herons that the Indians learned how to make picks. This is also the reason why the ʟ!ūk!nᴀxᴀ′dî use the swan as their crest, for they are very slow, and the Kîksᴀ′dî use the brant as their emblem because they are very lively.

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[a] Meaning their father and his brothers.

Then the brant chief said to his son-in-law, "Your wives' friends are almost destroyed. Could you do anything with your bows and arrows to help them?" You could not see whether these were brants or people. They looked just like people to him. When he ran among them to help his wives' friends, he killed numbers at each shot and made them flee away from him. The heron tribe was so scared that they sent out word they would make peace. So messengers were sent back and forth, and the heron chief was taken up among the brants while the brant chief was taken up among the herons.[a] They renamed the heron with his own name and the brant with his own name. In making peace they had a great deal of sport and all sorts of dances. From that time on the heron has known how to dance, and one always sees him dancing by the creeks. Then the birds began to lay up herbs and all kinds of things that grow along the beach, for their journey north.

Meanwhile the man's people had already given a feast for him, and he never returned to his father. He became as one of the brants. That is why in olden times, when brants were flying along, the people would ask them for food.

25. STORY OF THE PUFFIN

There is a place called G̣ānᴀxa′ and a creek close by called G̣ānᴀxa′-hīn whither many people used to go to dry salmon and do other work. One day some women went out from there at low tide to a neighboring island to dig shellfish. They brought their canoe to a place where there was a hole in the side of the island, but, when they endeavored to land, a breaker came in, upset the canoe, and drowned all of them except one. In former times, when this woman went by in her father's canoe, she used to think the birds here looked pretty and was in the habit of saying, "I wish I could sit among those birds." These birds were the ones that saved her. They felt so happy at having gotten her that they flew about all the time.

Meanwhile drums were beaten at the town to call people to the death feast, for they thought that she was drowned.

One time a canoe from the village containing her father happened to pass this place, and they said to him, "Look among those birds. Your daughter is sitting there."

The puffin chief had ordered the ƚᴀgwâ′tc!, a bird which lives on the outer islands and is the puffin's slave, to braid the woman's hair, and she always sat on the edge of the cliff.

Her father was very rich, so he filled many canoes with sea-otter, beaver, and marten skins for the birds to settle on when they flew out. When they reached the place, however, he could not see his daughter, for they had taken her inside. Then he became angry. They carried all sorts of things out there but in vain.

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[a] See *Twenty-sixth Annual Report of the Bureau of American Ethnology*, p. 451.

At last, about four days afterward, the girl's mother thought of the white hair that had belonged to her grandfather. In the morning she said to her husband, "We have that old hair in a box. What can we do with it? We ought to try a strategem with it. Suppose we put boards on the canoes, spread the hair all over them, and take it out." They did this, and, when they got to the cliff where their daughter used to be, they saw her sitting on the edge with her hair hanging over. They went close in. Then all the birds flew out to them, and each stuck a white hair in its head where you may see it at this day. The girl, however, remained where she was.

Then these birds flew in to the puffin chief and told him about the hair. They thought a great deal of it. Therefore the chief told them to carry the girl back to her father. But before she went he said to her, "If you are ever tired of staying with your father, come back to us." At that time she had a nose just like one of these birds, because she had wanted to be one of them.

The sea gull is also the slave of the puffin. Therefore the Huna people say that when anyone goes to that place it calls his name, because it was the slave of the puffin at the time when this woman was there.

Because some of their people were drowned at that island, all of the T!ᴀ′q!dentān claim it. Later they built a house which they named after it.

26. STORY OF THE WAIN-HOUSE PEOPLE

People came to a fort to live and began to kill bears, ground hogs, porcupines, mountain sheep, etc., with spears, and bows and arrows, laying the meat up in the fort. After they had killed some of these animals they would cut off their heads, set them up on sticks, and begin to sing for them.

There was a young man among them who had been put into a mountain-sheep's skin instead of a cradle as soon as he was born. When he grew older he was able to follow the mountain sheep to places where no one else could get, so he killed more than the others. He would also play and dance around the heads after they had been cut off and say, "I wish my head were cut off, too." Then people sang about it. Meanwhile the sheep were getting tired of losing so many of their number.

One day all the people went up to a mountain to hunt, and, finding a flock of sheep, began to chase them to a certain place where they could bunch all together. Suddenly this youth became separated from the other people, and on the very top of the mountain was met by a fine-looking man who shone all over and had a long white beard.

This man led him through a door into what he at first thought was a house, but it was really the inside of the mountain. All at once it looked very strange to him. Piles of horns lay about everywhere.

Meanwhile all of his friends had missed him and were hunting about, but had to go home without him. They thought he was gone forever. They hunted for him every day and found his horn spear stuck into the ground at a certain place near the top of the mountain, but nothing more. After searching everywhere in vain they became discouraged and beat the drums for him.

Meanwhile the mountain sheep tried to fit a pair of horns on the young man's head. They heated these first in the fire, and tried to put them on, when it seemed to him as if the insides of his head were all coming out.

The people kept up their search for him, however, and about a year afterward a man climbed up on the same mountain to hunt sheep. Above him he saw a big flock, and he heard a noise as though some one were shouting or talking there. Then he went straight down, for he knew that it was the person who had been lost, and he knew that the mountain sheep had captured him. Pointing this mountain out to the people, he said to them, "It is he, for I know his voice." So all the people started up.

Now the sheep could see whenever the Indians set out to hunt for the person they had taken, and they said to him, "There come your friends. If you will tell them to throw away their weapons, we will let you go to them." So he said to his friends, "If you will lay down your hunting weapons, I will tell you what these mountain sheep say to me." Afterward he said, "They say that I am being punished because you are destroying them too much, and, when you have killed them, you take the heads and put them on sticks." Although he was among the mountain sheep he retained his own language. He said besides, "The mountain-sheep chief tells me to say to you that you must hang up the sheep skins with their heads toward the mountain and the rising sun and put eagle feathers upon them. They tell me to say, 'Do not put our heads on sticks. Grizzly-bears' heads are the only ones you should treat that way—not ours.'" One could not see or hear this man unless he were specially purified by bathing in urine. Afterward the sheep went right into the mountain with him to the place where they have their homes.

Now they tried in every way to recover him, and finally came out with dogs. Then the mountain sheep said to him, "You can go among your friends after a while, but now you may talk to them from the top of a little cliff." So his friends came up underneath this, and he talked down to them. By and by the sheep again changed their minds regarding him, and one day he said to his friends, "This is the last time I shall come to see you. If you are going to begin a war on my account, try it in the fall. Then they always come down into the thick timber below the glacier, and you can come up there with dogs."

In the autumn, therefore, they prepared to kill the sheep. The people were told to put the sheep heads toward the rising sun and throw their skins about anywhere without drying, for they thought that this would make the mountain sheep let their friend go.

Then the mountain-sheep chief said to the man, "They are going to let you go now, because all of your fathers are suffering very much from not having their skins well dried."

The mountain sheep could easily see when all of his friends started out to fight for him, and they got him ready to send down to them. Then they said, "Now you will be allowed to start down to them." When they got down far enough the dogs which were coming up in front met the flock he was standing among. Then they took off his mountain-sheep skin and put it aside, leaving him in human form, and he chased all the dogs away from them.

He stood in the midst of the flock of sheep, and all the people stood below. Then he said to his friends, "Do not kill any more mountain sheep, for they will now let me go among you." So they broke all of the shafts of the spears they had used in fighting the mountain sheep and threw them away.

When he came down he smelt like the things that grow on the tops of cottonwood trees (dōxkwā′nk!). They brought him into the house and he saw the mountain-sheep skins lying about there at random. Then he said, "They let me come among you again that I might have you dampen these, hang them up, and dry them thoroughly." After they had worked upon the skins for some time they put red paint upon them and eagle down. The man who had come down from among the sheep told his people to say this to the skins while they were doing so: "We will put your skins in just the position in which they came off from the flesh."

In the morning all of the houses shook. Every piece of flesh that had come off of the mountain sheep was in its place in the skins, and, when the man who had come back to them opened the door, they came down from the drying racks and marched off. But they had been so long among the Indians that just before they reached the highest mountain where they belonged they lost their way and became scattered over all the mountains. Because the mountain sheep once saved (or captured) a man, they have beards and look in other respects like human beings.

After this the mountain sheep sent a spirit called Ỵīx̣â′ (A-very-young-man (or -yēk)) to the man who had been rescued, to be his strength (yēk). There was great rejoicing among his friends when this spirit began to manifest itself in him, and all commenced to sing for him. At the command of this spirit he had them make him a pair of snowshoes with which his spirit could take him around the fire, a shaman's mask, and bows and arrows.

Then they came with him to Fort-by-small-lake (Āk!^{u} Nū), just west of Juneau,[a] and built a big house for him with inside rooms (t!āq!), corner and middle posts, the last mentioned being carved to represent the Great Dipper (Yᴀxtê′). At that time the shaman fasted for four days and Yᴀxtê′ (the constellation) appeared to him. So from that house the people were called Yᴀxtê′-hît-tan (Wain-House people).

The mountain-sheep tribe gave this man the name of Skōwadᴀ′ł, and he was also called Cᴀxtcā′te (Long-toothed-humpback). When his spirit was about to work in him, two porcupine bladders were blown up and hung in the house, and, when the spirit arrived, all stood up in the customary way. Then he put on his mask and his snowshoes, which were thrown down on the floor for him, and carried his bow and arrows in his hand. Although he could not see through this mask, he climbed up on the walls of the inside rooms and ran around there backward. While there he shot at a bladder and the arrow passed straight through it.

When the shaman's spirits left him he said, "You people are going to see a wonderful gift. It is coming to such and such a place." In the morning they went out with a dog and armed with spears, and before they got far away the dog began to bark at a bear. Then the animal ran under a log, and all climbed on top of the log prepared to spear it. The shaman had said, "Something is going to happen to one of you," and sure enough the first man that speared this bear fell down before it and was caught and killed. Then the others quickly speared the bear through and through and killed it.

Meanwhile a spirit came to the shaman, who had remained at home, saying, "Your friend has been killed by a bear." They brought the bear and the dead man's body down at once and laid the body before him in the middle of the house. Then the shaman took some of the red paint with which they had brought the mountain sheep to life and put it on the body after which he began running around it. The third time he did this the dead man sat up. The shaman always had such strength.

Some time afterward he again began testing his spirits, because they were going south to war, and, when they left him, he told his people that they would destroy an entire town.

When he was walking around in the woods a raven fell in front of him, and on getting back to the house he said to his clothes man, "I am in luck." He told some one to return with him, and they found the raven still with life in it. Then he said to his friends, "I will set up all these things." So he took sticks and set them all round the raven. "Before I cut it," he said, "I will let the wings flap over it. This will be (i. e., represent) your enemies. Before I cut it I will cause it to kill all of your enemies. The raven will have so much strength." When they tested him[a] the spirit said, "All people on sticks," meaning that it wanted all of their foes to fall on sticks and be destroyed when they fought. Then they prepared, saying, "We will start." The shaman said, "At the moment when we arrive a man is going to chop down a tree in front of us."

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[a] Or on the side toward Sitka.

Toward morning they came close to the fort, all prepared for fighting. After they had surrounded it a man came out with a stone ax and climbed up a tree to chop off limbs. Then they shot him with arrows, unnoticed by the fort people, so that he fell down dead. But a little while afterward the fort people said, "Where is that man who climbed the tree a short time ago. He is not there now." At once they rushed together on both sides, and all those in the fort were destroyed just as the shaman had predicted. Then they returned to their own fort, which was also known as Eulachon-trap fort (Cāl nū).

Another time five women went around the island where they had their fort, after mussels, and came to a reef on the outer side. They left their canoe untied and it floated away. Then the tide began to come up. They stood up on the reef with their hands in the air, singing death songs for themselves, for they knew they were about to die. After that the reef was called Woman reef (Cā q!ā't!agu), on account of the women who were destroyed there.

A year after this some people went across from the fort to a lake into which salmon run, and were surprised on encountering people. They thought it was some war party from very far south and beat a precipitate retreat to the fort. Then the people in the fort saw a big canoe all covered with abalone shell come out from this place and make straight toward them. When it had come close in, the chief questioned these strangers and learned that they were on a friendly visit from Yakutat. It took the strength of all the people to bring up this canoe. Then they made the fort chief a present of land-otter skins, marten skins, skins of all kinds. This was the custom in olden times, a slave being generally given back.

The chief at this place had a nephew named Yêtx̣â' who was very fond of gambling. The fourth day that the visitors were in town the chief's nephew was away from home, and the fire went out. Then he acted as though he were crazy. He went down to the valuable canoe of the visitors, broke off the stern piece for firewood, and threw it indoors so that the abalone shells fell off of it.

Next morning, when the man that owned the canoe got up, he saw that his stern piece was missing, and that burnt abalone shells were lying by the fire. He called to his companions, "Get up and let us be gone. Push the canoe down and load it quickly." He had a number of copper plates and other property which he had not yet unpacked, and, after he had gotten a little distance from the fort, he landed and took these out. Then he went right back in front of the fort to destroy them on account of the injury he had received. When these people came opposite they took out a copper plate, struck it on the edge of the canoe so as to make it sound and threw it into the sea. They threw away four. Then the fort chief also took four coppers, flung them on the wall of the fort and threw them into the ocean.

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[a] That is, when the people allowed him to perform before them.

[I have explained to you before where this copper came from. It came from the Copper river. Probably this rich man came several times before the fort. Coppers were valued according to their height when they were first made, some at four slaves and some at six.][a]

When the Yakutat man came before this fort again, his copper plates were all gone, and he began to use cedar bark. His people would tie a rock on each piece and throw it into the water. Meanwhile the fort chief put his canoe on the walls of the fort and began to put Indian beads, caribou skins, moose skins, and other articles into it. Since these ʟ!enē′dî have the dog salmon for their emblem, the chief's sister began acting like one when it is shaking out its eggs. She pretended to be shaking out riches in the same way, and, while she did so, they threw the canoe over the edge of the fort, and all the good things spilled out. The man from Yakutat was foolish to try to contend with so wealthy a chief. His name (i. e., the Yakutat man's) was Kā′yeswūsâ′t. They chased him out with riches, and told him to come back again with more property. A song was composed about this afterward to the effect that he was simply fooling the people with this yellow cedar bark which was not real property at all. (See song 43.)

In the same fort a woman gave birth to a boy, who exclaimed as soon as he was born, "How many things there will be for all the people who are holding my mother." In olden times certain women used to hold a woman who was about to give birth, and they were paid for this service. The child grew very fast. He was going to be the greatest liar among his people. After he was grown up and had a family of his own, his mother died, and he started for Chilkat to invite people to the death feast. This was before the Russians came.

He said to his children, "Pull away. Pull fast." He had started off without any of the property he had intended to take, but on his way Indian rice hailed into his canoe, and a large box of grease floated down to him. When he got close to the mouth of Chilkat river he came in front of a waterfall. He tasted the water of this and found it very sweet. Then he took all of his buckets and filled them with it so that they might put this water on the rice when they ate it. As he was bound for Klukwan, the village farthest up the river, he said to his children, "Blow on the sail." They did so and passed right up to Klukwan. Then he stood up in his canoe and began to talk. They took all of his stuff up, and in the evening the drums were beaten as a sign that he was going to give out property.

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[a] An "aside" by the story-teller.

He began to cry in the customary manner as he beat the drums. Then he took a piece of bark and put it in front of his eyes, upon which the tears ran down it in a stream. Afterward he gave out two copper plates and invited the people to eat what he had brought. Then the people danced for him in return, and a man came in with something very shiny on top of his head.[a]

That is all he told when he returned.

27. THE ALSEK RIVER PEOPLE

Once there was a famine among the people of Alsek (Alsē′x) river. There were two shamans there, one of whom began singing to bring up eulachon, while the other sang for strength in order to obtain bears and other forest animals.

The first shaman's spirit told him that if he would go down the little rapids he would see great numbers of eulachon. So he dressed up next morning and went straight down under the water in a little canoe.

That night the other shaman's spirits came to him, saying that the first shaman would remain under water for four nights; that he had gone into a house where were eulachon, salmon, and other fish and had thrown the door open.

At the end of four days they hunted all around and found him lying dead on the beach amid piles of eulachon. As soon as they brought him up, all the eulachon that were in the ocean started to run up river, and everyone tried to preserve as many of them as he could.

In the same town were two menstruant women, and the other shaman told these that there would be a great many land otters about the town that evening. Just as he had said, at the time when his spirits came to him that evening, numbers of land-otter-men came through the village. They could be heard whistling about the town. Finally some one said, "Why is it that it sounds as if they were all where the two women are?" Sure enough, they found that the land otters were talking inside of the two women. The ones that were inside of them were really land-otter-men, that is, men who had been taken away by the land otters and made like themselves.

A person would often creep close up to these women to find out what they were, but every time something spoke out inside, "Do not sneak around here for I can see you." They could not get at them. These land-otter-men had come to the women to turn them into land-otter-people also.

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[a] This last was said to be "the way the story went," but otherwise was unexplained.

A menstruant woman is the only thing that will enfeeble the power of a shaman's spirit, therefore, although the shaman endeavored to get these land-otter-men out of the women, his spirits kept turning back. When the shaman's spirit came to him next evening, it said that there were more land-otter-men coming to take away the ones in these women and the women with them. He told the people to be watchful, because there was going to be a great disturbance that night. When night came on the people were all very much frightened at the noises the land-otter-men made under the houses, and they had great trouble keeping the two women in their rooms so that they should not be carried off. All the people helped them, but the land otters were invisible. After that nobody went out to camp for a long time. Then they said to the two women, "Take your bloody clothes to different beaches, leave them there, and tell the land otters that they are too great animals to fight with weak beings." In those times whenever a menstruant woman said anything of that kind it had to be obeyed. So the land otters went off.

The shamans in those times were very strict and strong, and whatever they saw was true. By and by these shamans said, "Something is going to happen to that great town there by the lake." When the things that had happened in their neighbors' town regarding the land otters were reported to the people there, they said, "Are you afraid of those things that stutter and can not talk like you and I?" By and by two men started hunting from this place. When they had reached the top of a neighboring mountain, they looked back and saw a great flood come down between the mountains and overwhelm their town. This flood was caused by an avalanche which poured into the lake and filled it up, forcing the water out. Some human bodies were hanging to the branches of trees. The men knew this had happened on account of the way they had spoken of the land otters, and, starting on aimlessly, they came to the town where the shamans lived.

One of these two shamans had a quantity of oil which he was going to carry to another town. He wanted to buy skins of kinds different from those his own people had. When they reached a camping place outside of the town the man's spirit told him to go down to the beach at low tide and carry a hook with him. A shaman's spirits never liked salt things. There he saw a very big devilfish under a rock, and his spirit said to him, "Look out, master, that is a big live devilfish." As soon as he had hooked it, he saw what appeared to be two ducks flying toward him from either side, but they were really the devilfish's arms. Then his spirit told him to run up quickly on the bank, and he squatted down there under a rock, while the devilfish's tentacles swept over him, carrying all the forest trees along with them. Two days after this his spirit told him to set-out again.

When this shaman arrived at K!ʌkʌnuwū′, where many people lived, everybody wanted to see him and try his strength, because they had heard that he was a great shaman. One evening they began trying him. They threw his mask on his face and it stayed there, covering up his eyes so that he could not see where he was going. Then, when he ran around the fire, the people stuck out their feet to trip him, but he jumped over them every time. This showed how strong his spirits were. Another time his spirits came to him they built a big fire and he started around it. Then he threw the fire round upon everyone who was there and as high up as the ceiling, but the fire hurt nobody. By and by his clothes man said, "Another spirit is coming to him soon, named Guts!caxo′t!qā." This spirit had a big knife in his hand with which he would hit people on the breast. When it came to him, the shaman told the older people to stand up straight and motionless and not to fear, for if one got scared he would die. He hit one, and they laid him in a certain place. Then everyone said, "You better kill that shaman, for he has slain the best man in the company." After his spirits had gone away, however, the shaman went to the body out of which blood was still flowing and said, "It will be all right," while his spirits made a noise. Then the man got up and jumped about. The people looked at the wounded place, but there was not so much as a scar upon it.

After a while the shaman began trading off his grease to all who wanted it. One day he said, "Something is about to come up that will be very dangerous to you people." It was the moon. When the moon came up it shone brightly, and the stars were bright, but after a time the moon began to hide its face from them. That was what he had predicted. The people, however, thought this was caused by the shaman himself.

Then the leading men and women of the Kā′gwʌntān dressed themselves up, put grease on the fire, and began dancing to dance the moon out. After awhile it came out just a little, so they felt very happy and danced still harder. They continued doing so until the whole moon was out. At the same time people took whatever property they had, held it up and called the moon for it. They say the moon acts in this way because it feels poor and lonely, so, when the moon or sun does thus, they act in this manner. After that the shaman went home and told his fellow shaman how everyone had tried him in this place. "When I went around the fire, people put out their feet to make me stumble. They tried me in every way."

The shaman left at home was also trying to exert his power. His spirits were singing inside of him in order to bring salmon into the creeks, and he told someone to make him a one-barbed hook (dina′). Whenever the salmon he was after came he was going to use this in order to get it. When it came up it filled the whole of Alsek river and broke all the hooks of those who tried to catch it. Then the shaman selected a small boy and said, "This little boy is going to hook it." So he gave him the hook he had had made, and the little boy pulled it up easily. The shaman's spirits had killed it. This salmon was so large that all in that town had a share, and even then it was more than they could cook for one meal. It was the biggest salmon ever killed. There are two creeks in that region, and to this day a young boy can easily pull in a large spring salmon there such as is hard for an adult to manage.

There is a hole near by called Hole-Raven-bored (Yēl-djuwᴀtu′lia), because Raven made it long ago. In early times, whenever there was to be a large run of eulachon or other fish, quantities of rocks came out of that hole. So people used to go there to look at it.

In one place Alsek river runs under a glacier. People can pass beneath in their canoes, but, if anyone speaks, while they are under it, the glacier comes down on them. They say that in those times this glacier was like an animal, and could hear what was said to it. So, when they camped just below it, people would say, "Give us some food. We have need of food." Then the glacier always came down with a rush and raised a wave which threw numbers of salmon ashore.

The people were also in the habit of going up some distance above the glacier to a place called Cānyukᴀ′ after soapberries which grow there in abundance. The first time they went up they discovered people who were all naked except about the loins, and there was a shaman among them who was reputed to have a great deal of strength. For that reason they tried him. They took mussel shells, clam shells, and sharp stones and tried to cut his hair, but a single hair on his head was 3 inches across, so everything broke. This shaman had many spirits. Some were glacier spirits, called Sīt! tu koha′nî, Fair-girls-of-the-glacier; others were of the sky tribe called Gūs! tu koha′nî, Fair-girls-of-the-sky.

The shaman said that, on their way down, one canoe load of the down-river people would be drowned as they passed under the glacier; but the spirits of the shaman below told him about this, and he went up to see the Athapascan shaman. In those days shamans hated one another exceedingly. So the Athapascan shaman placed kᴀq!ᴀnaq!ᴀq!, something to destroy all of one's opponent's people, before his guest. The latter, however, all at once saw what it was and went home. Soon after he got there, the Athapascan shaman died, killed by his rival's spirits, and his spirits passed to one of his friends.

The shamans living on Alsek river had a great deal of strength. All things in the sea and in the forest obeyed them. A rock just south of Alsek river, named Tʌ'nʌku, has within it the spirits of a shaman called Qātsatî'. When a person wanted to kill some animal he placed things there, and now the T!ʌ'q!dentān make a door like it and use it as an emblem. Near by is a place where many wild onions grow. They were planted there by Raven.

There is a small river beyond Alsek to which the Alsek River people once went for slaves. On their second expedition they killed a rich man, and those people, who were called ʟ!uq!oedî', built a fort. Among them was a very brave man, named Łucwâ'k, who conceived the idea of making the gate very strong, and of having it fastened on the inside so that it could be opened only wide enough to admit a single person at a time. Now, when the Alsek River people came up again and tried to enter the fort through this door, they were clubbed to death one at a time. By morning there were piles of dead bodies around the door.

Then the survivors begged Łucwâ'k to let them have the bodies of those who had been wealthy, but he climbed up on the fort and said, "I will name my fort again. Know that it is Eagle fort. The eagle's claws are fastened in the dead bodies, and he can not let go of them. Poor as we are you always bring war against us, but now it is our turn. We have done this work, and I can not let one go." Toward evening, however, he had all of the bodies thrown outside, and climbed on the top beam of the fort where he walked about whistling with happiness. Meanwhile his opponents loaded their canoes with the dead and took them home. When they burned these, they took all the women they had enslaved in previous expeditions and threw them also into the flames. Then all the Eagle people assembled, returned to Eagle fort, burned it, and destroyed nearly everybody inside. Łucwâ'k's body was not burned, because he was a brave man, and brave men do not want to sit close to the fire in the Ghosts' home like weaklings.

Another time some Alsek people went visiting at a certain place and were invited to take sweat baths. But their hosts remained outside, and, when the Alsek people came out, they killed them. One of their victims was a man named Sītā'n, related to the Athapascans. He protected himself at first by holding a board in front of his face. Then they said, "Take down the board, Sītā'n. What we are doing now is especially for you." In those times a person used to make some kind of noise when he went out expecting to be killed. So Sītā'n uttered this cry, ran out, and was killed.

After they had collected all of the dead bodies on a board a woman came crying out of the town. Then they said to her, "Are you really crying? If you are really crying for the dead bodies, lend us your husband's stone ax so that we can cut firewood with which to burn them." In those times stone axes were valuable and, when one was broken, people beat a drum as though somebody had died. It means that this woman was very sorry indeed for the dead people when she lent her stone ax for this purpose.

When the Alsek River people heard of this slaughter they were very sad, but first they started their respective shamans fighting. It was really the shamans' spirits that fought. The shaman would stand in one place and say, "Now we are going to fight." He would also perform with knives just as if he were fighting something, though at that time the shamens were very far apart. Their spirits, however, could see each other plainly. They would also give the names of those warriors who were to be killed.

On the next expedition from Alsek against the people who had killed so many of their friends, they killed the same number on the other side. That was the way people did in olden times. They kept on fighting until both sides were even. Therefore they stopped at this point.

28. THE YOUTHFUL WARRIOR

A man belonging to the Wolf clan went hunting with his brothers-in-law. He wore a black bear-skin coat. They went up a certain creek after grizzly bears, but one time at camp he climbed a tree with his bear skin on and was filled with arrows by his companions who mistook him for an animal. Then he said to them, "I will not say that you filled me with arrows. I will say that I fell from the tree." So, when they got him home, he said, "I fell from a tree." After he was dead, however, and his body burned, they found mussel-shell arrow points lying among his bones.

After this his friends told his sister's son to go up to the place where he had been killed. The name of this place is Creek-with-a-cliff-at-its-mouth (WAtlagê′L), and it is near Port Frederick. When the hunters came into camp with a bear the boy pretended to be asleep, but really he was looking through a hole in his blanket. While they were cooking the bear some of them suggested that they say to this boy, "The bear's soup is very sweet," but others did not wish to. They tried to get the boy to eat some of it, but he would not. Then they started home with him.

After he had reached home he said to his mother, "Let us go down to the beach. I want you to look over my hair for lice." But, when she got down there with him, he said, "Mother, I want you to tell me truly what my fathers meant. They said, 'Wake this young fellow up and let him drink some of this bear's soup.'" Then his mother became frightened and said to him, "Your uncle went to that creek. They shot him full of arrows there." When he found that out he chased his mother away.

When he was a few years older he began bathing for strength in winter-time. After people had whipped each other they would go to the shaman to see what he predicted. This had been going on for some time when four persons went out of the town to carve things for the shaman. They were gone so long that late in the winter it was thought they had been lost, and the shaman was consulted. They laid him in the middle of the house and tested his spirits in every way to find out what the matter was. Finally, the shaman got his spirits to take a certain man up to the sky to see if he could discover the missing men. The man he chose knew that the young man was preparing to kill some one, so, when he awoke, he said to him, "Tell the shaman that they are there (i. e., in the heaven to which those go who are killed)." And the youth said to the people, "The persons who destroyed my uncle are the same who destroyed these. Let us go to war."

Then they made a war hat for the young man all covered with abalone shells, and he went out to fight. Every time he went out he conquered, because he was strong. The missing men, however, got home safely. After some time the youth came against a fort where lived an old sister of his father, and this woman shouted down to him during the fight, "I never thought that that boy would grow into such a powerful man. When I took away the moss[a] from his cradle he never felt how cold it was." So the young man, when he got into the fort, inquired, "Who said that to me?" "It was your father's sister who said it." So he pitied his father's sister, pulled off his war hat, and smashed it on the rocks in front of her, breaking the abalone shells all to pieces. He gave up fighting, and they made peace.

Some time after this, however, he killed one of his own friends belonging to another town, and they came over and killed two of his people in revenge. After that every time the young man ate, he would say, "I will leave this good part for my enemy," meaning that he would feed them on a good war. He always made fun of his enemies because he was brave. So the people at this place, when they had destroyed all of his companions, took him captive because he had talked so much. They would not let him touch the bodies of his friends, and he said to them at last, "Let me have my friends." "Will you do this any more?" they said. "No, I will not set out to war any more. Let me have my friends." Then they lowered a canoe into the water with himself and a few others who had been preserved, and they started home with the bodies. On the way one of his companions said to him, "I wish you would steer this canoe well." "It can not be steered well," he said, "because there are so few to paddle it." Some of the women belonging to his enemies were in the canoe along with them. When they burned their dead, they put these women into the fire along with the bodies. Then the man gave up all idea of fighting. He was the last one left in that clan.

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[a] A piece of moss was placed in the cradle for sanitary purposes.

After they had made peace on both sides, a man named Qoxtī′tc came there from Prince of Wales island on the way to Chilkat. He went to the man who used to fight so much and said, "How is Chilkat? Is it a town?" He answered, "It is a notable town. A man has to be careful what he does there or he will suffer a great shame." Then he started for Klukwan, which he wanted to see very much. He came in sight of the first village, Yêndē′staq!ê, with many people going around in it, and said to his wife, "Put on your earring [of abalone shell]." The earring was called Earring-that-can-be-seen-clear-across-the-Nass (Nā′skᴀnᴀx-dutī′n). Then the man also put on his leggings and dressed up finely, for if one were not dressed up just right he would suffer a great shame. Afterward he began dancing in his canoe. When he came away from Chilkat he left his dancing clothes with the people but brought back a great quantity of presents received for dancing.

A very rich man once started from Chilkat to Kᴀq!ᴀnuwū′ on a visit with his wife and all of his property.[a] When they approached the town the people heard his wife singing. She had a very powerful voice. Then they were frightened and wondered what man was smart enough to reply to this wealthy visitor. There was a certain poor man who always sat with his head down, and they kept taunting him, saying, "Will you speak to that rich man?"

When the visitor came in front of the houses he did not speak to the men who lived in them but to the dead chiefs who had formerly owned them. No one replied, for they did not know what to say. After a while, however, the poor man seized a spear and rushed down to the rich man's canoe. Then the people shouted, "There goes Sᴀqayê′. He is going to kill this rich man. Stop him." When he got right in front of the canoe they caught him, but he said, "I did not want to kill this rich man, but I heard people talking so much about him that I pretended to." His action had a sarcastic import, because others were so much afraid of the visitor.

The rich man talked from the canoe for such a long time that they made a long noise instead of speaking to him, to let him know that he had talked too long about things that were past. Then they said to him, "Jump into the water." This was formerly said to a visitor when blankets were about to be given away for some dead person, though they always stood ready to catch him. Afterward they took the man up into a house, placed a Chilkat blanket under him, and gave him five slaves and a canoe load of property for his dead friend. When he went home they returned his visit.

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[a] There seems to be no connection between this part of the story and that which goes before except that both happened at Kᴀq!ᴀnuwū′.

29. THE FIRST WAR IN THE WORLD[a]

A man named Xaku'tc! was very fond of hunting and hunted almost every day with his brother-in-law, bringing home seal and all sorts of game which he had speared. There was no money in those days.

It was winter. One morning when he went out he speared a porpoise near the place where a devilfish lived, and began to skin it there, letting its blood spread out over the water. He told his steersman to keep a sharp lookout for the devilfish.

While they were moving along slowly skinning it, they saw the color of the devilfish coming toward them from under the water. It had its arms extended upward ready for action.

Xaku'tc! had a big spear ready by his side, while his brother-in-law began to sharpen his knife and thought to do great things with it. When the devilfish came up out of the water he jumped into the midst of its arms along with his knife and was swallowed so quickly that he was able to do nothing; so his brother-in-law had to fight by himself. After he had fought with it for a long time he killed it, and it began to sink with him. The canoe stood up on one end before it went under, and he climbed up on the thwarts as high as he could go. At last the devilfish went right under with them, and finally floated up again at a place called Narrow point (Kulîsa'o q!a).

Some one must have witnessed this fight, for they cut the devilfish open to see if the hunter were there, and found him stowed away snugly inside of it. That was the man that people often talk about in these days as Xaku'tc!.[b] He it was who killed the devilfish.

Afterward his spirit came to one of his friends. People now try to get strength from him because he killed this devilfish. In olden times, when one killed a great creature, his strength always came to another person. Then his strength came to a certain person, impelling him to go to war.

They used to put a light, thin-skinned coat on this person's back to try his strength by endeavoring to pull it off, but they were not able to do so. They would pull this coat as far back as his shoulders, but, try as hard as they might, they could not get it farther. Then [the spirit in this shaman] told his name. He said, "I am Xaku'tc!. I have been swallowed by a devilfish, and I come to you as a spirit (yēk)." Many people came to see the shaman when he was possessed and to try him with the coat which no one could pull off. What do you think it was that held it on his back?

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[a] Cf. the first part of this story with story 11 and story 31, pp. 150-151.

[b] Said to mean "shaggy," referring to the thick, lumpy hair of the grizzly bear. The man was probably one of the Kā'gwAntān.

After they had tested all of his spirits they started south to war. They were always warring with the southern people. They and the southern people hated each other. When they went down with this shaman they always enslaved many women and sometimes destroyed a whole town, all on account of his strength.

There was a brave man among the southern people, called Q!ōga′, who liked to kill people from up this way. One time a little boy they had captured escaped from the fort where he was. He had a bow and arrows with him. The brave man discovered where he was, went after him, and pulled him out from under the log where he was hiding. But meanwhile the spirits in the canoes of the northern people had seen Q!ōga′. Then Q!ōga′ took the little boy down on the beach and said to him, "Shoot me in the eye." He put an arrow in his bow and took such good aim that the arrow passed straight through it. The point of this arrow was made of the large mussel shell. The brave man fell just like a piece of wood thrown down. The little boy had killed him. Then all ran to the little boy and took off his head. The chiefs passed his dried scalp from one to another and wondered at what he had done. They named him ever after Little-head (Qācā′k!ᵘ), and the man he killed was called One-Little-head-killed (X̣ūgā′wadjaget). Even now they relate how Little-head killed the brave man. Then the northern people came around the fort and destroyed everybody there, some of those in the canoes being also killed.

After that the southern people started north to war. They had a shaman among them. On the way they came to a man named Murrelet (Tc!īt). When this man was young, he had been trained to run up steep cliffs by having a mountain-sheep's hoof tied to his leg or neck, and being held up to the walls of the house and made to go through the motions of climbing. They said, "Is this the man they talk about so much who can run up any mountain?" This is what they said when they were chasing him. Then they caught him and took him into one of their canoes.

Now the war chief said to his friends, "Let us take him ashore to that cliff." So they took him to a place called Bell point (Gao lîtu′) where part of the town of Huna is, to try him there. They said to him, "Murrelet, go up this cliff." When he attempted it, however, he fell back into the canoe. All the people in the canoes laughed at him. They said, "Oh! you little thing. Why is it that they say you are the best runner up this way?" After he had fallen back the third time, he said, "This is not the way I am dressed when I go up a cliff. I always carry a stone ax, a staff, and a flint, and I always carry along a seal's stomach full of grease." They prepared these things for him and gave them to him. Then he started up, wearing his claw snowshoes, which must have been shod with points as strong as the iron ones people have now. He stepped up a little distance, shook himself, and looked down. Then he called like the murrelet and went up flying. The warriors were surprised and said, "Now give him some more things to put on his feet." They talked about him in the canoes. They said, "Look! he is up on the very top of the mountain peeping at us." Then he lit fires all along on top of the mountain. All the war canoes went along to another place where was a sandy beach.

Then they tied all the canoe ropes to the body of Murrelet's steersman, intending to use him as an anchor. Murrelet heard him crying and ran down the mountain toward him. He turned the world over with his foes.[a] As he came he made a noise like the murrelet. When he got near he told the man to cry very loudly. Probably this man was his brother. It is rather hard to say. Then he said, "I am going to cut the ropes now. Cry harder." So he cut all of the ropes, and they ran off, while the war canoes floated away. Afterward, however, the warriors found where they had drifted to and recovered them.

Then they started for the fort toward which they had originally set out and captured it.

One high-caste woman they saved and carried south. They took good care of her on account of her birth. At the time when she was captured she was pregnant, and her child was born among the southern people. They also took good care of him; and while he was growing up his mother would take some of his blood and put it upon his nose to make him brave.

For a long time he was ignorant that they were slaves, until one day a young fellow kicked his mother in the nose so that it bled. Then they told him, but he said, "You people know that she is my mother. Why don't you take good care of her even if she is a slave?" After that a spirit possessed him. It was sorrow that made him have this spirit. Then he ordered them to make a paddle for him, and they made him a big one. His spirit was so very powerful that he obtained enough blankets for his services to purchase his mother's freedom. Afterward he got ready to come north with his father and mother, and they helped him to load his canoe. Before he started his father's people asked him not to bring war down upon them. No one else went with them because his spirit was going to guide them.

When they were about to start they put matting over his mother, and, whenever they were going to encamp, they never went right ashore but always dropped anchor outside. How it happened they did not know, but on the way up his mother became pregnant and what was born from her had strength. This strength was what brought them up. During that journey the shaman never ate.

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[a] Meaning that he sent sleep on them to make them sleep harder.

When they came to the beach his friends did not know at first who he was, but his mother related all that had happened. Then his friends came in and began to help him show his spirits. He was getting other spirits from the country of the people he was going to war against. From his wrist up to his elbow he made as many black spots as there were towns he intended to conquer, and, while all were helping him with his spirits, the spots one after another began to smoke. His father told him to remember the place where he had stayed and not destroy it. So, when the spots burned, the burning stopped at the one at his elbow which he simply cleaned away with his hand. This meant that he would extinguish the fire at that point and not fight there.

Then all of his friends prepared themselves and set out to war. They came straight up to a certain fort without attempting to hide, and the fort people shouted, "Come on, you Chilkat people." They had no iron in those days, but were armed with mussel-shell knives and spears, and wore round wooden fighting hats. They destroyed all the men at this fort and enslaved the women and children. Afterward they stood opposite the fort, took off their war hats and began to scalp all they had killed. When they got off they put the scalps on sticks and tied them all around the canoe. They called this, "Shouting out for the scalped heads" (KēcayAt-dus-hu'ktc). They felt very happy over the number of people they had killed and over the number of slaves they had captured. There were no white people here then, not even Russians. It was very close to the time when Raven made us. The people who were doing these things were Kā'gwAntān. They had started to war from Lucā'cak!î-ān and KAq!Anuwū'.

After that all the southern people started north to make war, coming by the outside passage. The first place they reached while rounding this island was Murrelet-point fort (Aolî-tc!ī'tînū). One canoe started off to spy upon them and was chased ashore but was carried across a narrow strip of land and so got back. Therefore this place is called Things-taken-over (Ā'nAxgAłna'). Then they came right up to the fort, destroyed it, and captured the women. There must have been a hundred canoes coming to war. In those days they always used bows and arrows.

A certain woman captured here said, "There is another town up the inlet from us." So they started up about evening and, when the tide was pretty well up, passed through a place where there is a small tide rip. They caught sight of the town far back inside of this and exclaimed, "There's the town." Then they landed just below it and started up into the forest in order to surround it. When it became very dark they began to make noises like birds up in the woods. In the morning they descended to fight, and the women and children began crying. They captured all. Meanwhile the tidal rapids began to roar as the tide fell.

One woman among the captives was very old. They asked her what time of tide to run the rapids, and she said to herself, "It is of no use for me to live, for all of my friends and brothers are gone. It is just as well to die as to be enslaved." So she said to them, "At half tide."

Then two canoes started down ahead in order to reach some forts said to lie in another direction. They rushed straight under and were seen no more. The old woman was drowned with them. So they made a mark with their blood at the place where these two canoe loads had been drowned to tell what had happened. It may be seen to-day and looks like yellowish paint.

Next day the remaining canoes started out when the tide was high and came to another fort next morning. While they were around behind this a woman came out. Then they seized her and ran a spear up into her body from beneath many times until she dropped dead without speaking. So this fort came to be called, Fort-where-they-stabbed-up-into-a-woman's-privates (Kᴀk!-kagūs-wudū′watᴀ′qînū). Then the people fought with clubs and bows and arrows until all in the fort were destroyed, and started on to another. When they made an attack in those days, they never approached in the daytime but toward morning when everybody was sleeping soundly. Both sides used wooden helmets and spears.

At this fort the women were always digging a big variety of clam (called gāʟ!), storing these clams in the fort for food. The fort was filled with them. So, when the assailants started up the cliff, one of the men inside struck him with a clam shell just under the war hat so that he bled profusely. He could not see on account of the blood. Then the man in the fort took an Indian ax and beat out his brains. Afterward all in the fort seized clam shells and struck their foes in the face with them so that they could not come up. They threw so fast that the canoes were all kept away; so that place is now called Where-clams-kept-out-the-foes (Xa′osîxani-gāʟ!). For the same reason this was the only fort where any people were saved, and on the other hand many of the enemy were destroyed by the fort people.

Now they left this fort and came to another, landing on a beach near by, and between them and the fort was what they supposed to be a fresh water pond. Then one of them called Little-bear-man, because he had on a bear-skin coat, began to shoot at the fort with arrows. But the people in the fort shouted to him, "Do not be in such great haste. The tide runs out from the place where you are." Then the bear man said, "The people here say that the tide runs out from this place, but [I know] that it is a fresh-water pond." Presently the tide began to run out from it as they had told him, so he chopped some wood, made a fire and lay by it to wait. After the tide had ebbed they began to fight, destroyed everybody there, and burned the fort down. Close by the site of this fort is a place called Porpoise-belly (Tcītcîū'k!).

The warriors thought they were getting much the best of the people up this way, but really only a few were left to look after the forts, most being collected elsewhere.

After they had destroyed all the people in four forts they landed on a long sandy beach to cut off the scalps. When there was no time to scalp, the heads were carried away until there should be more leisure. Scalps and slaves were what people fought for, and they dried the scalps by rubbing them on hot stones or holding them near the fire. Then they again started north. This raid consumed the whole summer.

Southward of Huna was a fort on a high cliff, called Jealous-man fort (C'aosîtī'yīqā-nuwu'). It was named from the man who encamped there who was so jealous of his wife that he would let no one else live near him. When the foes all stopped in front of him, and he could hear them talking, he began to quarrel with them, saying, "You big round heads, you want to destroy all of the people up this way." While they were talking back at him one of their canoes struck a rock and split in two, and, after they had rescued the people in it, they began talking about this circumstance, saying, "If we wait any longer he will quarrel us over as well." So they left him and went on north.

The next fort they attacked is called Huna-people's fort (Hū'naqāwu-nuwu'), and it stood just where they were going to turn south again. Here they had the greatest fight of all, and the fort people killed many of them. Finally they broke up all the canoes of these people and started south. At this time they were overloaded with the slaves they had taken, but they went in to every fort they passed near and broke up the canoes belonging to it. The last of these forts was called Fort-that-rapids-run-around (Dātx-xātkᴀnᴀda'-nū). When they had destroyed all of the canoes there, they said, "Will you people bring any more wars upon us? You will not dare to fight us again." They felt very happy, for they thought that they had destroyed all of the northern people, and that no more raids would be made upon them.

Most of the northern people, however, were encamped along the coast to the westward, and, when they heard what had happened, they came from Yakutat, Alsek river, and other places to ʟucā'cak!î-ān. They talked together for a long time and finally decided upon a plan. All the men began to sharpen their stone axes, and, when that was finished, they came to a big tree they had already marked out and began to chop at it from all sides. This was the biggest tree ever known. While they worked, the women would come around it wailing and mourning for their dead friends. It took two days to chop this tree down, and, if anybody broke his stone ax, they felt very sorry for him and beat the drums as though some one were dead. Then they cut the tree in two and took a section off along the whole length where the upper side of the canoe was to be, and the head workman directed that it be burnt out inside with fire. So all the people assembled about it to work, and as fast as it was burnt they took sticks and knocked off the burnt part so as to burn deeper and to shape it properly when it had been burned enough. There was one heavy limb that they let stand, merely finishing about it. This work took them all winter. During the same time they bathed in the sea and whipped one another in order to be brave in the approaching war.

Toward spring they got inside of the canoe with their stone axes and began to smooth it by cutting out the burnt part. Then they began to give names to the canoe. It was finally called Spruce-canoe (Sīt-yāk^{u}). The thing they left in the middle was the real thing they were going to kill people with. Finally they finished it by putting in seats.

Now they were only waiting for it to get warmer. In those days there were special war leaders, and in fighting they wore helmets and greaves made of common varieties of wood.

There was a shaman among these people named Qāłʌ′tk! belonging to the Nāste′dî. Because they were going to war, all of his people would come about him to help him capture the souls of the enemy. One time he said to his clothes man, "Go out for food, and be brave. The head spirit is going to help you." So the clothes man went out as directed and the spirit showed him the biggest halibut in the ocean. For the float to his line he used the largest sea-lion stomach, and, when he began to pull it up, it looked as though the whole ocean were flowing into its mouth. But the shaman told him to be courageous and hold on though the hook looked like nothing more than a small spot. It did not even move, for the strength of the spirits killed it, but it was so large that they had to tow it in below the town. Then all the people who were going to fight cut the halibut up and began to dry it. There was enough for all who were going to war and for all the women left at home. When it was dried they started to pack part away in the canoe. Then they pushed the canoe down on skids made of the bodies of two women whom they had captured from the southern people on a previous expedition and whom they now killed for the purpose. Meanwhile the southern people thought that they had destroyed all of those at the north and were scattered everywhere in camps, not taking the trouble to make forts.

Finally all the northern warriors got into the big canoe and they started south. It took probably ten days to get there. At the first camp they reached they killed all the men and put the women and children down on the sharpened limb alive. Of one woman who was saved they asked where the other people were, and she said that they were scattered everywhere in camps which she named. After they had destroyed the second camp they enslaved more women, whom they also put upon the sharpened limb. As they never took any off, the number on this increased continually. Then they asked the woman: ''Didn't you expect any war party to come down here?'' She said, ''No one expected another raid down here, so they built no forts.''

The big canoe went around everywhere, killing people, destroying property, and enslaving women. The women captured at each place told them where others were to be found, and so they continued from place to place. They destroyed more of the southern people than were killed up this way. When they thought that they had killed everybody they started north, stopping at a certain place to scalp the bodies. Then they reached home, and everybody felt happy. They not only brought numbers of slaves but liberated those of their own people who had been taken south. Since that time people have been freer to camp where they please, and, although the northern and southern people fought against each other for a long time, more slaves were taken up this way, so the northern people did not esteem the southern people very highly. This is said to have been the very oldest war.

30. HOW PROTESTANT CHRISTIANITY WAS FIRST HEARD OF AT SITKA[a]

A man went south from Sitka and returned after two months. When he came ashore he called all the people to a dance and told them that God (Dekī'-anqā'wo, Distant-chief) had come down from heaven to help them.

Then all the women made beadwork for their hair and ears. One evening, when they were through with that, they again began dancing. While the women danced they would fall flat on their backs. When this happened, in accordance with directions the man had received below, they brought up salt water, wet part of each woman's blanket and flapped it against her breast to make her come to. This prevented the smallpox from having any effect upon her. They kept on dancing a whole year.

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[a] It is possible, however, that this was the result of Jesuit teaching on the upper Skeena.

MYTHS RECORDED IN ENGLISH AT WRANGELL

31. RAVEN[a]

In olden times only high-caste people knew the story of Raven properly because only they had time to learn it.

At the beginning of things there was no daylight and the world lay in blackness. Then there lived in a house at the head of Nass river a being called Raven-at-the-head-of-Nass (Nās-cᴀ'kî-yēł), the principal deity to whom the Tlingit formerly prayed[b] but whom no one had seen; and in his house were all kinds of things including sun, moon, stars, and daylight. He was addressed in prayers as ᴀxcagū'n, or ᴀxkînaye'gî, My Creator, and Wayîgêna'łxe, Invisible-rich-man. With him were two old men called Old-man-who-foresees-all-troubles-in-the-world (Adawū'ł!-ca'nak^{u}!) and He-who-knows-everything-that-happens (Łiu'wᴀt-uwadjī'gî-can). Next to Nās-cᴀ'kî-yēł, they prayed to the latter of these. Under the earth was a third old person, Old-woman-underneath (Hayi-cā'nak!^{u}), placed under the world by Nās-cᴀ'kî-yēł.[c] Nās-cᴀ'kî-yēł was unmarried and lived alone with these two old men, and yet he had a daughter, a thing no one is able to explain. Nor do people know what this daughter was. The two old persons took care of her like servants, and especially they always looked into the water before she drank to see that it was perfectly clean.

First of all beings Nās-cᴀ'kî-yēł created the Heron (Łᴀq!) as a very tall and very wise man and after him the Raven (Yēł), who was also a very good and very wise man at that time.

Raven came into being in this wise. His first mother had many children, but they all died young, and she cried over them continually. According to some, this woman was Nās-cᴀ'kî-yēł's sister and it was Nās-cᴀ'kî-yēł who was doing this because he did not wish her to have any male children. By and by Heron came to her and said, "What is it that you are crying about all the time?" She answered, "I am always losing my children. I can not bring them up." Then he said, "Go down on the beach when the tide is lowest, get a small, smooth stone, and put it into the fire. When it is red hot, swallow it. Do not be afraid." She said, "All right." Then she followed Heron's directions and gave birth to Raven. Therefore Raven's name was really Ītcᴀ'k!^{u}, the name of a very hard rock, and he was hence called Tᴀ'qlîk!-īc (Hammer-father). This is why Raven was so tough and could not easily be killed.

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[a] See story 1. Into this story, as will be seen, the writer's informant has woven a large portion of the sacred myths of his people.

[b] In another place the writer's informant admitted that he had concluded this must be the case, because there were no bad stories about Nās-cᴀ'kî-yēł.

[c] See *Twenty-sixth Annual Report of the Bureau of American Ethnology*, p. 454.

Heron and Raven both became servants to Nās-cᴀ'kî-yēł, but he thought more of Raven and made him head man over the world. Then Nās-cᴀ'kî-yēł made some people.

All of the beings Nās-cᴀ'kî-yēł had created, however, existed in darkness, and this existence lasted for a long time, how long is unknown. But Raven felt very sorry for the few people in darkness and, at last, he said to himself, "If I were only the son of Nās-cᴀ'kî-yēł I could do almost anything." So he studied what he should do and decided upon a plan. He made himself very small, turned himself into a hemlock needle, and floated upon the water Nās-cᴀ'kî-yēł's daughter was about to drink. Then she swallowed it and soon after became pregnant.

Although all this was by the will of Nās-cᴀ'kî-yēł and although he knew what was the matter with his daughter, yet he asked her how she had gotten into that condition. She said, "I drank water, and I felt that I had swallowed something in it." Then Nās-cᴀ'kî-yēł instructed them to get moss for his daughter to lie upon, and on that the child was born. They named him Nās-cᴀ'kî-yēł also. Then Nās-cᴀ'kî-yēł cut a basket in two and used half of it for a cradle, and he said that people would do the same thing in future times, so they have since referred its use to him.

Nās-cᴀ'kî-yēł tried to make human beings out of a rock and out of a leaf at the same time, but the rock was slow while the leaf was very quick. Therefore human beings came from the leaf. Then he showed a leaf to the human beings and said, "You see this leaf. You are to be like it. When it falls off the branch and rots there is nothing left of it." That is why there is death in the world. If men had come from the rock there would be no death. Years ago people used to say when they were getting old, "We are unfortunate in not having been made from a rock. Being made from a leaf, we must die."

Nās-cᴀ'kî-yēł also said, "After people die, if they are not witches, and do not lie or steal, there is a good place for them to go to."[a] Wicked people are to be dogs and such low animals hereafter. The place for good people is above, and, when one comes up there, he is asked, "What were you killed for?" or "What was your life in the world?" The place he went to was governed by his reply. So people used to say to their children, "Do not lie. Do not steal. For the Maker (Nās-cᴀ'kî-yēł) will see you."

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[a] See *Twenty-sixth Annual Report of the Bureau of American Ethnology*, pp. 460 to 463.

Some time afterward a man died, and Raven, coming into the house, saw him there with his wife and children weeping around him. So he raised the dead man's blanket with both hands, held it over the body, and brought him back to life.

After that both Raven and her husband told this woman that there was no death, but she disbelieved them. Then Raven said to her, "Lie down and go to sleep." And, as she slept, she thought she saw a wide trail with many people upon it and all kinds of fierce animals around. Good people had to pass along this trail in order to live again. When she came to the end of the trail there was a great river there, and a canoe came across to her from the other side of it. She entered this and crossed. There some people came to her and said, "You better go back. We are not in a good place. There is starvation here, we are cold, and we get no water to drink."

This is why people burn the bodies of the dead and put food into the fire for them to eat. Burning their bodies makes the dead comfortable. If they were not burned their spirits would be cold. This is why they invite all those of the opposite clan as well as the nearest relations of the dead man's wife, seating them together in one place, and burn food in front of them. It is because they think that the dead person gets all of the property destroyed at the feast and all of the food then burned up. It is on account of what Raven showed them that they do so.

Because Nās-cᴀ'kî-yēl got it into his mind to wish for daylight in the world, he had wished for a grandchild through whom it might come. Now, therefore, although he knew what answer he would receive, he sent for Liu'wᴀt-uwadjī'gî-can and questioned him to see whether he would answer right: "Where did this child come from? Whose is it? Can you tell?" And the other said, "His eyes look like the eyes of Raven." That is how he came to get the name Raven.

After a while the baby began to crawl about. His grandfather thought a great deal of him and let him play with everything in the house. Everything in the house was his. The Raven began crying for the moon, until finally they handed it to him and quick as a wink he let it go up into the sky. After he had obtained everything else, he began to cry for the box in which daylight was stored. He cried, cried, cried for a very long time, until he looked as though he were getting very sick, and finally his grandfather said, "Bring my child here." So they handed Raven to his grandfather. Then his grandfather said to him, "My grandchild, I am giving you the last thing I have in the world." So he gave it to him.

Then Raven, who was already quite large, walked down along the bank of Nass river until he heard the noise people were making as they fished along the shore for eulachon in the darkness. All the people in the world then lived at one place at the mouth of the Nass.

They had already heard that Nās-caʹkî-yēl had something called "daylight," which would some day come into the world, and they used to talk about it a great deal. They were afraid of it.

Then Raven shouted to the fishermen, "Why do you make so much noise? If you make so much noise I will break daylight on you." Eight canoe loads of people were fishing there. But they answered, "You are not Nās-caʹkî-yēl. How can you have the daylight?", and the noise continued. Then Raven opened the box a little and light shot over the world like lightning. At that they made still more noise. So he opened the box completely and there was daylight everywhere.

When this daylight burst upon the people they were very much frightened, and some ran into the water, some into the woods. Those that had hair-seal or fur-seal skins for clothing ran into the water and became hair seals and fur seals. Hair seal and fur seal were formerly only the names of the clothing they had. Those who had skins called marten skins, black-bear skins, grizzly-bear skins, etc., ran into the woods and turned into such animals.

Petrel (Ganūʹk) was one of the first persons created by Nās-caʹkî-yēl. He was keeper of the fresh water, and would let none else touch it. The spring he owned was on a rocky island outside of Kuiu, called Dekīʹ-nū (Fort-far-out), where the well may still be seen. Raven stole a great mouthful of this water and dropped it here and there as he went along. This is the origin of the great rivers of the world, the Nass, Skeena, Stikine, Chilkat, and others. He said, "This thing that I drop here and there will whirl all the time. It will not overflow the world, yet there will be plenty of water." Before this time Raven is said to have been pure white, but, as he was flying up through the smoke hole with Petrel's water, the latter said, "Spirits, hold down my smoke hole." So they held him until he was turned black by the smoke.

After this Raven saw a fire far out at sea. Tying a piece of pitchwood to a chicken hawk's bill, he told him to go out to this fire, touch it with the pitchwood, and bring it back. When he had brought it to him Raven put it into the rock and the red cedar saying, "This is how you are to get your fire, from this rock and this red cedar," and that is the way they formerly did.

Thus Raven (Yēl) went about among the natives of Alaska telling them what to do, but Nās-caʹkî-yēl they never saw. Raven showed all the Tlingit what to do for a living, but he did not get to be such a high person as Nās-caʹkî-yēl, and he taught the people much foolishness. At that time the world was full of dangerous animals and fish. Raven also tied up some witches, and so it was through him that the people believed in witchcraft. Then he told the people that some wild animals were to be their friends (i. e., their crest animals) to which they were to talk.

Once he gave a feast and invited persons to it from other places. He had two slaves after that, named Gîdzagē′t and Gîdzanū′q!u. This is why the natives here had slaves. It was on account of his example. There was a man who had no arm, so Raven thought he would be a shaman and cure him. This is how the Tlingit came to have shamans. After there was death he showed them how to dance over the body placed in the middle of the floor.

Raven also taught the people how to make halibut hooks, and went out fishing with them. He had names for the halibut hooks and talked to them before he let them down into the sea. That is why the natives do so now. He also taught them to be very quick when they went out halibut fishing or they would catch nothing.

He also made different kinds of fish traps and taught the people how to use them. He made the small variety and a big trap, shaped like a barrel, for use in the Stikine.

He taught them how to make the seal spear (kʌt). It has many barbs, and there are different kinds. One is called tsa-cʌxîctdzā′s. It is provided with some attachment that hits the seal (tsa) upon the head whenever it comes to the surface, driving its head under water until it dies, and that is what the name signifies.

Then he showed them how to make a canoe. This he did on the Queen Charlotte islands. At first the people were afraid to get into it, but he said, "The canoe is not dangerous. People will seldom get drowned."

He taught them how to catch a salmon called îcqē′n, which requires a different kind of hook from that used for halibut. The place where he taught people how to get different kinds of shellfish is a beach on the Queen Charlotte islands called Raven's beach to this day.

After he was through teaching the people these things, he went under the ocean, and when he came back, taught them that the sea animals are not what we think they are, but are like human beings. First he went to the halibut people. They have a chief who invited him to eat, and had dried devilfish and other kinds of dried fish brought out. He was well liked everywhere he went under the sea because he was a very smart man. After that he went to see the sculpin people, who were very industrious and had all kinds of things in their houses. The killer-whale people seemed to live on hair-seal meat, fat, and oil. Their head chief was named G̣onaqʌdē′t, and even to this day the natives say that the sight of him brings good fortune.

While he was under the ocean he saw some people fishing for halibut, and he tried to tease them by taking hold of their bait. They, however, caught him by the bill and pulled him up as far as the bottom of their canoe, where he braced himself so that they pulled his bill out. They did not know what this bill was and called it gonē′t-łuwu′ (bill-of-something-unknown). Then Raven went from house to house inquiring for his bill until he came to the house of the chief. Upon asking for it there, they handed it to him wrapped in eagle down. Then he put it back into its place and flew off through the smoke hole.

Raven left that town and came to another. There he saw a king salmon jumping about far out at sea. He got it ashore and killed it. Because he was able to do everything, the natives did all that he told them. He was the one who taught all things to the natives, and some of them still follow his teachings. After that he got all kinds of birds for his servants. It was through these that people found out he was the Raven.

Once he went to a certain place and told the people to go and fight others. He said, "You go there and kill them all, and you will have all the things in that town." This was the beginning of war.

After having been down among the fish teaching them, Raven went among the birds and land animals. He said to the grouse (nukt), "You are to live in a place where it is wintry, and you will always look out for a place high up so that you can get plenty of breeze." Then he handed the grouse four white pebbles, telling him to swallow them so that they might become his strength. "You will never starve," he said, "so long as you have these four pebbles." He also said, "You know that Sealion is your grandchild. You must be generous, get four more pebbles and give them to him." That is how the sealion came to have four large pebbles. It throws these at hunters, and, if one strikes a person, it kills him. From this story it is known that the grouse and the sealion can understand each other.

Raven said to the ptarmigan: "You will be the maker of snowshoes. You will know how to travel in snow." It was from these birds that the Athapascans learned how to make snowshoes, and it was from them that they learned how to put their lacings on.

Next Raven came to the "wild canary" (s!ās!), which is found in the Tlingit country all the year round, and said: "You will be head among the very small birds. You are not to live on what human beings eat. Keep away from them."

Then he went to the robin and said: "You will make the people happy by letting them hear your whistle. You will be a good whistler."

Then he said to the flicker (kūn): "You will be the head one among the birds next in size. You will not be found in all places. You will be very seldom seen."

He said to the ługʌ′n, a bird that lives far out on the ocean: "You will live far out on the ocean on lonely rocks. You will be very seldom seen near shore."

Then he came to the snipes and said to them: "You will always go in flocks. You will never go out alone." Therefore we always see them in flocks.

He said to the āsq!acā'tcî, a small bird with greenish-yellow plumage: "You will always go in flocks. You will always be on the tops of the trees. That is where your food is."

To a very small bird called kot!ai′, about the size of a butterfly, he said: "You will be a very respectable bird. You will be seen only to give good luck. People will hear your voice always but never see you."

Then Raven came to the blue jay and said: "You will have very fine clothes and be a good talker. People will take patterns (probably "colors") from your clothes."

Then he went to a bird called x̣ūnkʌhā′ and said: "You will never be seen unless the north wind is going to blow." That is what its name signifies.

He came to the crows and said: "You will make lots of noise. You will be great talkers." That is why, when you hear one crow, you hear a lot of others right afterward.

He came to a bird called gus!yiadū′ł and said to it: "You will be seen only when the warm weather is coming on. Never come near except when warm weather is coming."

He came to the humming bird and said: "A person will enjoy seeing you. If he sees you once, he will want to see you again."

He said to the eagle: "You will be very powerful and above all birds. Your eyesight will be very good. What you want will be very easy for you." He put talons on the eagle and said that they would be very useful to him.

And so he went on speaking to all the birds.

Then he said to the land otter: "You will live in the water just as well as on land." He and the land otter were good friends, so they went halibut fishing together. The land otter was a fine fisherman. Finally he said to the land otter: "You will always have your house on a point where there is plenty of breeze from either side. Whenever a canoe capsizes with people in it you will save them and make them your friends." The land-otter-man (kū′cta-qā) originated from Raven telling this to the land otter. All Alaskans know about the land-otter-man but very few tell the story of Raven correctly.

If the friends of those who have been taken away by the land otters get them back, they become shamans, therefore it was through the land otters that shamans were first known. Shamans can see one another by means of the land-otter spirits although others can not.

The first man captured (or "saved") by the land otters was a Kîksᴀ′dî named Kᴀka′. The land otters kept coming to him in large canoes looking like his mother or his sister or other dear relation, and pretending that they had been looking for him for a long time. But they could not control themselves as well as he, and at such times he would discover who they were and that their canoe was nothing but a skate. Finally, when Kᴀka′ found that he could not see his friends, he thought that he might as well give himself up to the land otters. Then they named him Qōwułka′, a word in the land-otter language now applied to a kind of fishhook which the halibut are thought to like better than all others. Nowadays, when a figure of Qōwułka′ is made, it is covered with a dog skin, because it was by means of a dog skin that he frightened the land otters, and they also hang his apron about with dog bones. The shaman who is possessed by him dresses in the same manner. From Kᴀka′ the people learned that the land otters affect the minds of those who have been with them for a long time so as to turn them against their own friends. They also learned from him that there are shamans among the land otters, and that the land otters have a language of their own.

For two years Kᴀka′'s friends hunted for him, fasting at the same time and remaining away from their wives. At the end of this period the land otters went to an island about 50 miles from Sitka and took Kᴀka′ with them. The land-otter tribe goes to this place every year. Then an old land-otter-woman called to Kᴀka′: "My nephew, I see that you are worrying about the people at your home. When you get to the place whither we are going place yourself astride of the first log you see lying on the beach and sit there as long as you can." And her husband said to him: "Keep your head covered over. Do not look around." They gave him this direction because they thought, "If this human being sees all of our ways and learns all of our habits, we shall die." On the way across the land-otter-people sang a song, really a kind of prayer, of which the words are, "May we get on the current running to the shore."

The moment they came to land the land-otter-people disappeared and he did not know what had become of them. They may have run into some den. Then he ran up the sandy beach and sat on the first log he came to, as he had been directed. The instant his body touched it he became unconscious. It was a shaman's spirit that made him so.

By and by Kᴀka′'s friends, who were at that time hunting for fur seals, an occupation that carries one far out to sea, suddenly heard the noise of a shaman's drum and people beating for him with batons. They followed the sound seaward until they saw thousands and thousands of sea birds flying about something floating upon the ocean a mile or two ahead of them. Arrived there they saw that it was a log with KAka′ lying upon it clothed only in a kelp apron. The people were delighted to find even his body, and took it into their canoe. He looked very wild and strange. He did not open his eyes, yet he seemed to know who had possession of him, and without having his lips stir a voice far down in his chest said, "It is I my masters." It was a shaman's spirit that said this, and to the present day a shaman's spirit will call the shaman's relations "my masters."

The old woman that saved him and told him to sit astride of the log was his spirit and so was her husband. The log was the spirit's canoe. This woman and her husband had been captured by the land otters long before, but KAka′ was so strong-minded a fellow that they felt they could do nothing with him, so they let him go and became his spirits. They could not turn him into a land otter because he did not believe that land otters are stronger than human beings.

After the people had brought KAka′ to a place just around the point from their village, he said, "Leave me here for a little while." So most of his relations remained with him, while two went home to tell the people who were there. They were not allowed to keep it from the women. Then they made a house for him out of devil clubs and he was left there for two days while the people of the town fasted. They believed in these spirits as we now believe in God. Before he was brought home the house and the people in it had to be very clean, because he would not go where there was filth. After they got him home they heard the spirit saying far down within him, "It is I, Old-land-otter-spirit (Kū′cta-koca′nqo-yek)." This was the name of the old woman who first told him what to do. The next spirit was The-spirit-that-saves (Qōsîne′xe-yek). He sang inside of him the same song that the land otters sang. It was his spirit's song and has many words to it.

All the birds that assembled around him when he was floating upon the sea were also his spirits. Even the wind and waves that first upset him were his spirits. Everything strange that he had seen at the time when the land otters got possession of him were his spirits. There are always sea birds sitting on a floating log, and from KAka′ people learned that these are shamans' spirits. It is from his experience that all Alaskans—Tlingit, Haida, even Eskimo and Athapascans—believe in the land-otter-men (kū′cta-qa). By means of his spirits KAka′ was able to stand going naked for two years. This story of KAka′ is a true story, and it is from him that the Tlingit believe in shamans' spirits (yēk).[a]

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[a] See story 5.

After leaving the land otters Raven appeared at Taku. There is a cliff at the mouth of that inlet called WAs!As!e′ where the North Wind used to live, and Raven stayed there with him. The North Wind was very proud and shone all over with what the Indians thought were icicles. So the Indians never say anything against the North Wind, however long it blows, because it has spirits (i.e., power). Years ago people thought that there were spirits in all the large cliffs upon the islands, and they would pray to those cliffs. They had this feeling toward them because Raven once lived in this cliff with the North Wind.

Raven observed certain regulations very strictly when he was among the rivers he had created. He told people never to mention anything that lives in the sea by its right name while they were there, but to call a seal a rabbit, for instance, and so with the other animals. This was to keep them from meeting with misfortune among the rapids. Formerly the Indians were very strict with their children when they went up the rivers, but nowadays all that has been forgotten.

After this Raven went to Chilkat and entered a sweat house along with the chief of the killer whales who tried to roast him. Raven, however, had a piece of ice near him and every now and then put part of it into his mouth. Then he would tell the killer whale that he felt chilly and make him feel ashamed. "If I did not belong to the G̣ānAxte′dî family," said Raven, "I could not have stood that sweat house." For this reason the G̣ānAxte′dî now claim the raven as an emblem and think they have more right to it than anybody else.

It was from Raven that people found out there are Athapascan Indians. He went back into their country. So the Chilkat people to this day make their money by going thither. He also showed the Chilkat people how to make tcîł, secret storehouses maintained some distance out of town, and he taught them how to put salmon into these and keep them frozen there over winter. So the Chilkat people got their name from tcîł, "storehouse," and xāt, "salmon."

Raven also showed the Chilkat people the first seeds of the Indian tobacco and taught them how to plant it. After it was grown up, he dried it, gathered clam shells, roasted them until they were very soft, and pounded them up with the tobacco. They used to chew this, and it was so good that it is surprising they gave it up. They made a great deal of money at Chilkat by trading with this among the interior Indians, but nowadays it is no longer planted.

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Then Raven went to a river beyond Copper river called ŁAxayî′k[a] and told the people that they were to make canoes out of skins.

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[a] This is an error, ŁAxayî′k being a general term for the Yakutat country and people.

There he found a chief named Ayā′yî, who had married the daughter of another chief by whom he had five children, four boys and a girl. His wife was always making baskets, while Ayā′yî himself went out camping or to other villages. He had a long box that he took about everywhere he went and always had hung overhead. In those days each family tattooed the hands in some special way. One time, when the chief's wife was sitting under this box a drop of blood fell out of it upon her hand. Her husband was away, so she took the box down and looked into it. It was full of severed hands, and by the tattoo marks she knew that they belonged to her uncles. She was very fond of her uncles and cried continually for them.

After her husband had found her weeping several times he asked, "What are you always crying about?" and she said, "I am getting tired of living here. I want to go back to my father and mother." Then he said, "We will start back to your father's place to-morrow." So next day he carried her and her children to a place not far from her father's town and let them off there telling them to walk across. Then he paddled home.

Even before she started across, his wife noticed that there was a heavy fog over her father's village, and when she got there she found it vacant. There was nothing in it but dead bodies, and she went from house to house weeping. Now after her children had thought over this matter for a while, they skinned some of the bodies and made a canoe out of them. It was the first of the skin canoes. It was all on account of Ayā′yî having murdered the people of that town. They tied those places on the canoe that had to be made tight, with human hair. Afterward they took it down to the water and put it in, making a kind of singing noise as they went. Nowadays these canoes are made of all kinds of skins, but the hair used is always human hair and they sing in the same manner when they put them into the water. They also made a drum out of human skin.

After that all got into the canoe, and they started for their father's town, singing as they went, while their mother steered. When they came in front of it the people said, "There is a canoe coming. We can hear singing in it, and in the song they are mentioning Ayā′yî's name." That was all they could hear. The whole town came out to look at the canoe. Then the eldest son arose in the canoe, mentioned his father's name, and said, "Give me my uncle's hands. If you do not give them to me I will turn this town of yours upside down." When he started this song again he began drumming and the town began to sink. It shook as if there were an earthquake. Now the people of the town became frightened. They went to Ayā′yî and told him he would be killed if he did not let the hands go. So he gave them up. When the children got these hands they went away singing the same song. At that the town again began to sink and carried down all of the people with it. Afterward it resumed its former position, but it is said that you can see shells all over the place to this day.

After they had reached their own village Raven said to the eldest boy, "Get some eagle feathers and put them on the mouths of your uncles and all the other town people. After you have placed them there blow them away again. Put their hands in their proper places, and put feathers over the cuts. As soon as you have blown the feathers away from their mouths, they will return to life." He did so, and all the dead people came to life.

One day Raven saw a whale far out at sea and sat down on the beach to study how he should bring it ashore. Then he got some pitchwood and rocks of the kind that was formerly used in making fire, flew out to the place where he thought the whale would come up, and went into its open mouth. He made a fire inside of the whale and cooked everything there. Only he would not touch the heart. When the whale took in many fish he ate them. Finally he did cut the whale's heart out and killed it, after which it began drifting about from place to place. Then he sang: "Let the one who wants to be high-born like me cut the whale open and let me out, and he will be as high as I am." He also sang: "Let the whale go ashore. Let the whale go ashore on a long sandy beach." Finally he heard waves breaking on a sandy beach, and he said again: "Let the one who wants to be high-born like me cut the whale open and let me out, and he will be as high as I am." Suddenly he heard the voices of children. These children heard his voice, went home and informed their parents. Then the people all came there and cut the whale open, and Raven flew off into the woods crying "Q!one′, q!one′, q!one′."

Raven stayed up in the woods a long time in order to get the grease and smell off of his feathers, and, when he came down again, he saw boxes and boxes of whale grease. Then he made believe he was surprised and asked the people where they got all of it. They said: "We found a whale that had come right in here where we could get it easily. So we are making oil out of it." Said he: "Did you hear anything inside when it first came ashore." "Yes! there was some strange sound in there, and something flew out calling itself q!one′." Then Raven answered, "Years ago just such a thing as this happened, and all of the people of that town that heard the noise died. It brings bad luck to hear such a noise in a whale. You people must leave this right away. Don't eat any of it. Leave it here."

Then all of the people believed him and left their oil there. It became his.[a]

Next Raven went to a place where many sea lions, seals, and porpoises were lying about. Among these there were a number of children, who cut pieces of fat from the animals and threw them back and forth. So he made himself look like a child and, when they threw him a piece of fat, he ate it. Finally the children missed their fat and said, "What is becoming of all the fat we were playing with? It is all disappearing."[b]

Then Raven came to a large town where everyone appeared to have died. He entered the largest house, and saw no one inside, yet he could feel a person continually pushing against him. It was a ghost house, and the town was called the Town of Ghosts (Qaỵahāỵî′ ānî′). Afterward Raven loaded a canoe with provisions from the ghosts' houses and started to paddle away, but he did not notice that a very long line was fastened to the stern of the canoe and secured at the other end round a tree. When he reached the end of this rope the canoe was pulled right back to the beach, and the goods were all carried up to the house by invisible hands. One of the ghosts also dropped a very large rock upon his foot, making him lame.[c]

Next Raven went among the Athapascan Indians of the interior beyond the place he had reached before. There he saw a giant cannibal called Cannibal-man. Knowing that this cannibal was very smart he tried to get the better of him, so he won his confidence and learned that he was married to the black pine (łʌł).[d] In the morning the cannibal bathed. After that the two became very good friends, and the cannibal said to Raven, "I am going hunting, and I am going to get four animals, two mountain goats and two ground hogs." So the cannibal took a hide rope such as the interior Indians used to make and started. On the way Raven said to the cannibal, "Where is that man called Tsʌ′maya?" He was another very powerful man. And the cannibal showed him where Tsᴀ′maya lived.

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[a] The writer's informant added, "In our days when a person is making a living dishonestly by lying and stealing he is not told so directly, but this story is brought up to him and everyone knows what it means."

[b] "When older people were giving their children advice they would bring up this part of the story and tell them not to be greedy and selfish, but honest. They would say they did not want them to be like Raven, who ate up all his playmates' fat. When people went about trading they would also bring up this story to a person who wanted to make all the profit himself. They would tell him he was like Raven, who wanted to enjoy everything himself." (From the writer's informant.)

[c] "This episode is brought up to a child people desire to make honest. They say that just as these goods were taken back from Raven, and he was made to feel shame at having been discovered, a thief will always be found out. If the child becomes a thief when he grows up, they tell him that he will be classed among the very lowest no matter how well born he was. They also tell the little ones that there is a Creator watching them all the time, just as these ghosts watched. The Raven could not see them, but they saw him. They say that a person who does evil things is like a crippled or deformed person, for he has disgraced his family. They tell them that a person who gets that low is nobody and that the Creator despises him." (From the writer's informant.)

[d] What immediately follows was probably considered by my informant too indecent to relate.

Then Raven stayed with Tsᴀ′maya, and they became good friends also. The latter lived all by himself at that time, all of his friends having been killed by Wolverine-man (Nūsgᴀ-qā′). So he said to Raven, "I do not know what to do with him. I would like to kill him." And Raven said to him, "Do you see this spear? Go and get a bear skin and put it around yourself. Put the spear in such a position as to make him believe he has killed a bear." Tsᴀ′maya did so, and by and by Wolverine-man came along. He was very glad when he saw the bear and said, "I have another." Then he picked the bear up, took out the spear and carried it home. After that he went to gather wood. While he was gone Raven made himself appear like a common blackbird and in that form said to Tsᴀ′maya, "Wolverine-man's heart is in his foot." Then he took the little spear he had concealed in his long hair and gave it to Tsᴀ′maya, who speared Wolverine-man in the foot as soon as he came in. He was hurt badly but ran away from them. When they caught up with him and told him they were going to kill him, he said, "All right." But every time they killed him he came to life again until finally they burned him. Then, when they were about to pulverize his bones, the bones spoke up and said to them, "Pulverize my bones and blow them away. They will always be a bother to you and everybody else. I shall always remain in the world." That is where the mosquitoes and gnats come from.[a]

Afterward Raven came to where a house was floating far out at sea, called K!u′datᴀn kahî′tî. Nās-cᴀ′kî-yēł had been keeping it there, and in it were all kinds of fishes, but Raven did not know how to get at them. At the same place he also met a monster, called Q!ā′nᴀxgādayiyê (which seems to mean "a thing that is in the way"), who had a spear like the arm of a devilfish called, "devilfish-arm spear." Raven wanted this, and obtained it by marrying the monster's daughter. Then he got into a canoe, paddled out near the house, and speared it. Inside he heard all kinds of songs sung by different voices. These were the songs people were to sing in the fishing season. When Raven threw his spear, it became very long and wrapped itself around the house so firmly that he was enabled to take his canoe ashore. He had great difficulty, however, for as he did so he had to sing continually, "I think so, I think so," a song known to all of the Raven people. Whenever he stopped singing, the house went back to the place where it had been at first. This happened three times and the fourth time he got it in.

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[a] "This episode is referred to when a person takes after a bad father. They say to him, 'Why do you take after your father? Everybody knows that you are his child. Can't you take another road and do better than he did?'" (From the writer's informant.)

After that the door of the house opened, and all kinds of fish came out of it. He sang, "Some go to Stikine river. Some go to Chilkat river," which they immediately did. Then he sang again, "Some go to the small creeks to provide the poor people." That is how fish came to be all over the world.[a]

Now Raven went farther and came to a woman and a little girl all alone. She was crying and Raven asked her, "What are you crying about?" "I have lost all of my friends. I am all alone here with my little girl. The people kept going off hunting or fishing and never come back. What has happened to them I do not know." Then Raven said to the girl, "Do you know the thing with which they make fire?" She said "No," for they had kept their fires all night since the other people were gone. Then Raven showed her how to make fire with the fire drill. He said, "Drill away until you get a lot of this fine stuff. Then take some and eat it."

After the girl had done this she became pregnant and gave birth to a male child whom they called Fire-drill's son (Tū'lî-ỵA'dî). Then Raven said to her, "There is a cold spring back here. Bathe your little one in it every day, and he will grow up very fast." To this day they call that spring Water-that-makes-one-grow. The woman bathed him as directed and he soon grew up into a man very skilful at work of all kinds. Finally he asked his mother: "Mother, is this the way you have always been? Didn't you have a father, mother, and friends?" But she said, "We have always been this way." He was so bright that she would not tell him. Then the child went on asking, "Whose houses are those? I think that you had friends who have all died off, and you will not tell me." So his grandmother finally told him what had happened.

This boy was a good shot with arrows, but he said, "What can I do? All the canoes lying here are old and broken." In the night, however, his father, Fire-drill, appeared to him in a dream and said, "Take one of those old canoes up into the woods and cover it with brush. No matter how old it is. Do it." The morning after he had done this, he went there and found a very pretty little canoe with all things in it that he needed. Then his father appeared to him again, pulled the root of a burned tree out of the ground and made it into a little dog for him. He called it G̣Ant (Burnt), and it could scent things from a great distance. Although small it was as powerful as a bear. He also gave his son a bow, and arrows pointed with obsidian(?). Finally he gave him a very powerful club called QōtAcā'ỵî-q!us.

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[a] According to some people this house was drawn ashore at the DAqL!awe'dî village.

Now he thought of what his grandmother had told him, took his canoe down, and prepared to go away. He told his mother that he might be gone for two days and said, "Take care of this fire drill. Hang it in a safe place overhead, and, if I am killed, it will fall." He went along on the water shooting at birds and suddenly saw a canoe coming toward him. "There is the thing that has killed all of my mother's friends," he thought. Then he began talking to his dog, his club, and his bow and arrows, all of which could understand him.

The man coming toward him had only one eye, placed in the middle of his face and from this fact was called ʟēcᴀwā′g̣î (Man-with-one-eye). He was a very big man whose home was in a cliff. Then he said to the boy, "Is this you, my nephew?" He answered, "It is I." "Where did you come from?" "From my uncle's village." "Yes, I know you." The one-eyed man could read the boy's thoughts and said to him, "It was not I who killed your uncles and your mother's friends. It was the East wind and the North wind." He mentioned all of the winds. But the boy knew that this big man was after him, and he knew what he meant by talking to him so kindly. Then the big man said, "Let us trade arrows." "Oh! no, my arrows are better than yours. They cost a great deal." One of the boy's arrows was named Heart-stopper (Tēq!-gōts), because a person's heart stopped beating the instant it touched his body. Another was pointed with porcupine quills, and a third with bark. The big man made the boy believe that his arrow points were sea urchin spines, but in reality they were only the seed vessels of fireweed. This man was a bad shaman. He held his arrow points up, and said, "Do you see these arrows?" He could see that the points were all moving. Then the boy said, "It is wonderful, but my arrows are not like that. They are only good for shooting birds." Now the shaman's object was to get Heart-stopper. Finally the boy said to the shaman, "Look here, you call yourself my uncle. That is how you did away with my uncles and my mother's friends, is it? You will never make away with me so." That angered the big man, and before they knew it both had their arrows in hand, but the boy was the quicker and killed his antagonist; the dog helped him. Then the boy took the big man's tongue out and burned his body. All this time his mother was worrying about him.

Then he paddled along by the shore and heard some one calling to him. He thought, "There is another bad man." So he went to the place and discovered on a very steep cliff falling sheer into the water an aperture with red paint around it and devil clubs tied into a ring hanging close by. Some one inside of this invited him in, and, as he was very brave and cared for nothing, he went up to the entrance. The person who lived there was the wife of the man he had killed. She had seen his canoe passing and thought, "He must have killed my husband." So she said, "Your aunt's husband went across that way." And the boy said, "I have seen your husband." This woman's name was Knife-hand (Djîwᴀn-yīs!), because she had a knife on each hand. She said to the boy, "You better come in here and let me give you food before you go on." "All right," he said. So he entered and found her cooking the parts of a human being. She called the ends of its fingers, "crab apples," its eyes, "berries," etc. When he told her that he did not eat that sort of food, she at once said, "Well! let us have a fight then. We will kill each other." He agreed and she went to a large rock where he could hear her drawing both hands back and forth to sharpen them. As soon as she had finished, she threw her hand at him, but he jumped aside so quickly that it stuck in the spot where he had been sitting, and, when she drew her hand away, the knife remained there. Then the boy jumped forward, seized it, and threw it back with such good aim that it killed her. He also cut her tongue out. He had no more than finished with her, however, than he noticed that the entrance hole was growing smaller and smaller. So he made himself small also, crept into one of the ermine skins he had tied in his hair, and ran out. When he came home again with his canoe loaded down with seal and deer, his mother and grandmother were very glad to see him, for they had been weeping for him and worrying about him ever since he left. Now he told them not to worry any longer because he had killed the bad people who destroyed their friends.

Next he said to his mother, "Mother, do not be afraid to tell me. What was it that killed my uncles when they went back here hunting?" By and by he went back into the woods to hunt and saw smoke rising a long distance off. He came to a house and entered. There he saw a very old woman called Old-mole-woman (K!ᴀgᴀ′kqō cā′nᴀk^u). As soon as she saw the boy this woman said, "My grandson what is it that you are after?" The boy felt that she was an honest old woman and said, "I am looking for the person that killed my uncles and all of my mother's friends." Then she told him to come in and eat. She picked a small piece of salmon out from between her teeth which at once turned into a whole salmon. That was the way she got anything she wanted, and it was the only way she got her food. Then she said to the boy, "Grandson, it is pretty hard to get at the beings that murdered your uncles. They are the hawks (kîdjū′k). You must find their nests, which are very high up, and watch until the old birds go away, leaving their two young ones." When he came to the nest, however, he saw that the old birds were away, so he went up to the young ones and said to them, "What do you live on?" The birds showed him numbers of human skulls and other human bones lying about the base of the tree and said, "That is what we live on." They also said, "Our father and our mother always come just at daybreak. You can not see them because they come in clouds. Our mother comes over the mountain in a yellow cloud and our father comes in a black cloud." Then he said to the birds, "Do not tell about me or I will kill you," and they believed he would do it.

Suddenly the boy saw the yellow cloud coming. He distinguished the mother bird bringing a human body for her children to eat. Then he killed her and threw her down to the foot of the tree along with the body she was carrying. After that he saw the black cloud coming and presently distinguished the father bird. The father bird said to the young ones, "Where is your mother?" and they answered, "Our mother dropped the dead body she was bringing and went down after it." As he was sitting there talking the boy killed him also and threw his body down. Then he said to the little birds, "You must never kill people any more or live on human flesh. I will go and get something for you to eat until you are strong enough." So he went out hunting and brought them a lot of ground hogs, saying to them, "This is what you are to live upon." So these birds now live only on ground-hog meat. They do not live on human flesh any more. They kill their victims with rocks, and a person who is about to become rich will see them throw one of these. Then he picks it up and it brings him good luck.

After that he went back to the old woman and told her what he had done, and she was very happy to learn that these dangerous birds were killed. He said to her, "I am going back to my mother and grandmother. I and my dog have obtained a great deal of food for them." He also gave a quantity of food to the old woman who had helped him. His mother and grandmother were very glad when they saw him come back with the skins of those birds and a quantity of provisions.

Now Fire-drill's son collected enough food and grease in boxes to last his mother and grandmother all their lives and said, "Mother, I am going to leave you forever. I was not put here to be with you always. I have done what I wanted to do. If what you have hanging overhead falls, you may know that you will never see me again. But do not worry, for it is my duty to leave you." Then he went away.

As he was traveling along from that place, Fire-drill's son saw some one ahead of him called Dry-cloud (Gus!-x̣ūk). He was able to travel very fast, and he chased it. As he was running along he came to the mink people. He ran along again and came to the marten people. Both kept saying to him, "We want you to be our friend," but he paid no attention to them and kept on pursuing Dry-cloud. Then he came to the wolf people and stayed there.

One of the wolf chiefs thought a great deal of Fire-drill's son. One time the wolves began talking about all those things that can run very fast, and finally they spoke about the mountain goats, how they can travel about easily among the cliffs, and said that they were going out to hunt them. When they set out, all ran hard to see who could kill the first one, but Fire-drill's son's dog killed a great number before anyone could get near them, so many, in fact, that Fire-drill's son took only the leaf lard home to show how many he had gotten. Then the wolves all went up and brought down the dead goats, and they felt very much ashamed that they, who were noted runners and hunters, had gotten nothing. They wondered what they could do to get even with Fire-drill's son. Then they took a quantity of long stringy vines called mountain-eel (cayalī't!î), made them into rings and began playing with them. They would let these roll down the sides of the mountains and jump through them when they were at full speed. Anyone who got caught in one of these would be cut in two.

Fire-drill's son's wolf friend said to him, however, "My friend, don't go near those people that are playing. You do not know anything about the things they are using. They will kill you." He answered, "No, I will not play with them, but let us watch them." So they went out and watched them. Then Fire-drill's son said to his dog, "Now, you play there and throw it as high as you can." So the dog played with it and threw it as high as he could. It was a fine moonlight night, and the ring rolled right up to the moon, where it became the ring you see there whenever there is going to be a change in weather.[a] After that his friend, the wolf chief, said to the rest of the wolves, "You know that this son of Fire-drill is a wonderful fellow. He can do anything. Do not try to injure him in any way, but treat him as a friend."[b]

After that Fire-drill's son and his wolf friend went off together, and the wolf said, "Some strange being walks around here. Don't

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[a] See story 3.

[b] "This story is referred to in drawing the moral that one should never do anything spiteful or try to get ahead of one who knows better. If he does he will always get the worst of it. This is why in olden times the Indians looked up to the chiefs and those of high caste, knowing that they had been brought up and instructed better than themselves, and never tried to get ahead of them.

"It is also brought up to the people how Fire-drill's son fed the young hawks instead of killing them. If a young person is very cruel they say to him, 'If the hawk can be made a friend of mankind, why can not you make friends with your enemies? If you want to be respected do not make enemies, but friends always.'

"They tell the young people that a bad fellow is always like the one-eyed man, trying to get advantage of a good person. He is quick to say whatever comes into his mind, while the good man always thinks first. Therefore whatever the latter says people know is right. They ask their children to choose which of the two they would rather resemble.

"Because the one-eyed man said, 'I did not kill your uncles or your mother's friends,' a murderer nowadays will never come out and say, 'I am the one who killed that man.' He always tries to make an innocent person suffer. As the one-eyed man's wife invited this boy to have something to eat in run after him or he will take your life." It was Dry-cloud that he meant. "Don't mind me," said Fire-drill's son, "I know what he is. I only play with him. I know that this fellow can't be killed, and I know that he can not kill anybody else, but I have to follow him. That was my father's advice to me." So they kept on after Dry-cloud and the wolf had to run with all his might, but it did not seem to Fire-drill's son that he was going rapidly at all. Whenever the wolf got his tail wet in crossing a stream he was too much tired out to shake it, so he simply yelped and Fire-drill's son shook it for him. By and by they saw smoke far ahead of them and presently came to where an old woman lived alone by herself. They stayed with her for some time, and could see Dry-cloud as long as they were there, for he lived in the neighborhood of her house. Then they helped the old woman and collected a quantity of wood for her. After that she said to the boy, "Grandson, there is a big fish over yonder. It killed all of my friends in this town. That is why I am all alone here." He went to the place where she said the monster lived and found a red cod. He said to her, "Grandmother, that is not a monster fish. It is good to eat." So he took his bow and arrows and told his friend to watch him. Then he went to the red cod and killed it, and, seeing that there were numbers of sharp spines upon it, he took off its skin and dried it. He said to the wolf: "My friend, do you know this woman? She is really Daughter-of-the-calm (Kaye′ʟ!î-sī). She is a very nice, pretty girl." Afterward Fire-drill's son married Daughter-of-the-calm and had a child by her named Łᴀkîtcîne′. He gave this boy his dog and put the red-cod skin upon him as a shirt. Then he said to his wife: "This is going to be a very bad boy."[a]

Łᴀkîtcîne′ lived at Sitka.[b] He had a wife from among human beings, and every day, while he went out halibut fishing, she dug clams. The dog, G̣ᴀnt, that his father had given him he renamed Cᴀq!. Łᴀkîtcîne′ had several children, but he killed all of them. He would take a child up, pet it, and sing cradle songs to it, and at the same time make his red-cod spines stick into it so that it died.

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order to kill him, so a bad person says whatever he chooses to a good one. But they tell their children, 'This will not kill you. They are doing themselves injury instead of you. So turn and walk away from them.'

"If a poor person has self-respect, he will have good fortune some time, just as in the case of the two old women to whom Raven brought fortune.

"The example of Fire-drill's son is commended because he did not use his power meanly. He knew that he was very powerful, but when all the animals tried his power he did not do them any harm. He did not want to show his strength at once. If he had been a mean man he might have killed the old woman that lived back in the woods instead of helping her and getting her food." (From the writer's informant.)

[a] Katishan added that once while Fire-drill's son was chasing Dry-cloud he was pulled into a village in the sky for some offense and punished there. Since then people have believed that the stars are inhabited. They were thought to be towns and the light the reflection of the sea.

[b] Near the site of the Presbyterian School.

He also used the "Blarney stone"[a] as a grindstone, and killed some of his children by rubbing their faces upon it.

His wife mourned very much for her children, and finally thought of a way of being revenged upon him. She had a litter of puppies by the dog. There were originally twelve, but seven died, leaving four male puppies and one female. These puppies grew up very fast. While the man and his wife were away fishing and digging clams the puppies played about the house, and the noise they made sounded just like that of children. But the female always watched at the door, and when their mother ran up to stop them all would be lying about on the floor asleep. They kept getting noisier and noisier, and sounded more and more like human beings. Finally Łᴀkîtcîne′ heard it and said to his wife: "Who are these making so much noise here?" "It is those dogs." Then she thought very seriously what she should do with the puppies. The next time Łᴀkîtcîne′ was out he heard them still more plainly, and now he thought that he heard human voices. He came ashore in great anger and said to his wife: "It is not those dogs that I hear talking." He was so dangerous a man that his wife was very much frightened.

After that she formed a plan. So, when her husband went out halibut fishing the next time, she stuck her digging stick into the ground, put her blanket around it, and her hat upon the end. Then she ran up through the woods and hid herself, while the little dog was watching Łᴀkîtcîne′. After that she crept back to the house, which was made of brush, and in which they were again making a great deal of noise. Looking inside, she found that the boys were all playing about in human forms, their dog skins lying a short distance away from them. Then she quickly ran in upon them, exclaiming, "You must like to be dogs since you wear dog skins," grabbed the skins and threw them into the fire. The little dog that sat outside was the only one that remained in its original form.

Now, when Łᴀkîtcîne′ came ashore, and saw the children, he was angry and felt very much ashamed at having been outwitted. He did not know how to kill them, for he thought they had more power than he. One, named Kᴀck!ᴀ′ʟk!, was a shaman. He had his grandfather and the one-eyed man and his wife that his grandfather had killed as his spirits. Łᴀkîtcîne′ thought that he would first quarrel with his wife, and, when he came into the house, he began to throw and kick things about. But, when he began to beat his wife, the children jumped upon him and fought with him. They also asked the dog to help them. Together they killed him.

After these boys were grown up, their mother told them many times of a certain monster at a place called Kᴀg̣ē′t!, that had been killing many people. Finally they set out to see it, anchored off the mouth of the bay, and killed it with spears and arrows. They took the skin from its head. Then they went throughout Alaska, killing off the monsters of the sea and land that had troubled people and making others less harmful. The natives say, if it had not been for those boys, they would be there yet. They made some of these monsters promise that they would not kill people. The wolves, which were very destructive in those days, became less harmful through them. Although people in Alaska are afraid of wolves, you have not heard of anyone being killed by them.

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[a] A conspicuous bowlder with flat, smooth top nearly in front of the Presbyterian Indian School.

There was one person called Tcāk!î′s! resembling an eagle, who flew around and was very powerful. He would say to the bears and other game animals, "You are going to be killed." Because he kept warning the animals, human beings were starving, so the brothers came to him and made him promise not to injure people or forewarn the other animals.

Afterward the brothers left their mother at that place and went up to Lāxaỵî′k, where they had heard of a bad person called One-legged-man (ʟē-łaq!ocî′). His proper name, however, is Man-that-dries-fish-for-the-eagle (Tcāk!-q!ē′dî-ᴀt-q!ᴀn-qā), and he is very fond of spearing salmon. First the boys came to the prints of his one foot going up beside the river, and after a while they saw him coming down toward them spearing salmon. His shirt was the skin of a brown bear and had strength as well as he.

Afterward Łq!ayā′k! caught a salmon, took all of the meat out, and got into its skin. Next day, at the time when they knew One-legged-man was about to come up, Łq!ayā′k! put it on again and laid himself in a salmon hole in the creek. The big man, who was just coming along, saw a fine salmon go into the hole and said, "What a fine looking salmon." He thought that he could not get it, but, after he had stood watching it for a while, it swam up toward him, and he speared it. Just as he was dragging it ashore, however, Łq!ayā′k! cut the cord to his spear point with a knife he had taken along and swam back into the water hole. Then the big man looked at his spear and said to himself, "My fine spear is gone;" but after he had observed closer he said, "This is not broken. It is cut. I suppose it is Łq!ayā′k!'s doing." After that he went on up the stream while the brothers cooked salmon for their meal.

By a by they saw One-legged-man coming down again carrying a feather tied on the end of a long stick. He would point this feather at different trees and then smell of it. Finally he pointed it at the tree in which Łq!ayā′k! and his brothers were then sitting and said, "Łq!ayā′k! is in that tree." Then he spoke out saying, "Give me my spear." Łq!ayā′k! kept saying to his brothers, "Shall I go out and fight him?" But they answered, "No, no, don't go yet." He was so determined, however, that he finally went out and was killed. Then the other brothers and the dog fell upon this man. After they had set their dog on him, they killed him. They took his bear-skin shirt off and burned his body. Łq!ayā'k! had been torn all to pieces, but Kᴀck!ᴀ'ʟk! put the pieces together, acted around him like a shaman, and brought him back to life.

Then Łq!ayā'k! went along up to the head of that stream dressed in One-legged-man's shirt and acting like him. When he got there he found the largest two bears that ever lived. These were the wife and father-in-law of the man they had killed. Łq!ayā'k! threw down one salmon before the woman and another very bright one before her father just as One-legged-man had been in the habit of doing. The woman found out right away that Łq!ayā'k! was not her husband, but she made love to him and he took her as his wife. His father-in-law also thought a great deal of him. Every morning Łq!ayā'k! would go off down stream after salmon just as One-legged-man had done. On these expeditions he was always accompanied by his dog, which kept chewing on something continually. He was really chewing those wild peoples' minds away to make them tame so that they would not hurt Łq!ayā'k!'s brothers. His brothers all came to him.

After that they began pursuing Dry-cloud like Fire-drill's son. Like him they chased it from one kind of animal to another. They chased it for months and months until they had followed it far up into the sky where you can see the tracks of Łq!ayā'k! to this very day (the milky way). Finally they reached a very cold region in the sky and wanted to get back, but the clouds gathered so thickly about them that they could not pass through. Kᴀck!ᴀ'ʟk!, therefore, called his spirits to open a passage. After they had done so his brothers fell through and were smashed to pieces on the earth. Kᴀck!ᴀ'ʟk!, however, had his spirits make him enter a ptarmigan (q!ēs!awa'), and reached the earth in safety. Then he shook his rattle over his brothers and brought them to life.

Before they ascended into the sky the brothers had killed all of the monsters on Prince of Wales island and elsewhere in Alaska except one at Wrangell called Kᴀxqoyê'nduᴀ. When they heard about this one, they went to He-who-knows-everything-that-happens (Łiu'wᴀt-uwadjī'gî-canᴀ'k^{u}) and said to him, "Grandfather, we want your canoe. Will you lend it to us?" Its name was Arrow-canoe (Tcū'net-yāk^{u}). Then the old man said, "What do you want the canoe for, grandchildren?" So they told him, and he said, "There is a very bad thing living there. No one can get to him. Several different kinds of spirits are to be met before you reach him. They are very dangerous." Then he gave them directions, saying, "When the monster is sleeping, he has his eyes open, but when he is awake he has his eyes closed, and he is then watching everything. When you see that his eyes are closed, do not try to kill him. Approach him when his eyes are open. The canoe," he said, "is right round there back of my house." They went to look for it but saw nothing at that place except an old log covered with moss. They said to him, "Where is the canoe you were talking about?" Then the old man came out and threw the moss off, revealing a fine painted canoe. Another name for this was Canoe-that-travels-in-the-air (Qᴀxyī′xdoxoa), referring to its swiftness. All of the paddles that he brought out to them were beautifully painted. Then they got into the canoe and tested it.

Next day they set out and soon came to a point named Point-that moves-up-and-down (Yên-yułu′-s!îtᴀ′ngî-q!a). Whenever a canoe approached it this point would rise, and, as soon as the canoe attempted to pass under, would fall and smash it. They, however, passed right underneath, and it did not fall upon them. They killed it by doing so, theirs being the first canoe that had passed under.

Beyond this they saw a patch of kelp called Kelps-washed-up-against-one-another-by-the-waves (Wūcxkᴀdutī′t-gīc), which closed on those trying to pass, but they shot through as soon as the kelp parted. Thus they killed the kelp patch, and the kelp piled up in one place, becoming a kelp-covered rock which may still be seen.

Next they reached Fire-coming-up-out-of-the-sea (Hīnᴀx-qegᴀ′ntc), which rose out of the ocean quickly and fell back again. When it fell back they passed over it and killed it.

After that they came to Dogs-of-the-sea (Wūcłᴀdᴀgū′q-cᴀq!), after whom Łᴀkîtcîne′'s dog is said to have been named.[a] These drew to each side and then ran together upon anyone who tried to pass between. Arrow-canoe was too quick for them, however, and killed them by running through in safety. Then they became rocks.

Before the monster's dwelling were two mountains, called Mountains-that-divide (Wū′cqᴀdagᴀt-ca), which formed his doors. These would separate and come together again. Arrow-canoe passed between when they were separated and killed them. You can see them now, one on each side of a salt-water pond, looking as though they had been cut apart.

As soon as they had passed between these they saw the monster, a very bad shaman called also Shaman-of-the-sea (Hīn-t!ᴀq-î′xt!î). He looked as though his eyes were open, so they threw a rope made of whale sinew about his neck. Immediately he shook himself and broke it. They made ropes out of the sinews of all the different monsters they had killed, but he broke them. All the time they were doing this a little bird called Old-person (ʟaguqā′wu),[b] kept coming to their camp and saying, "My sinews only, my sinews." So they finally killed this bird, took out its sinews, and worked them into a very small thread. As soon as they threw this around the monster's head it came off. Then they took off its scalp, which had long hair like that of other shamans, and the rest of its head turned into a rock at that place. They now had two principal scalps from the two big monsters they had killed.

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[a] In another place, however, Katishan suggested that it might have been named from łēq!, his red-cod blanket. The word cᴀq! must be an old term for dog or some variety of dog.

[b] Probably the wren.

When the brothers now returned to the old man and related what had happened, he felt very good and said, "There would have been no person living. This monster would have killed them all, if you had not destroyed it." Everybody who heard that the monster was dead, was glad, and did not fear to go to that place any more.

After this they returned to their mother and sister. At that time their sister had just reached puberty and was shut up in the house with a mat curtain hung in front of her. So they hung the shaman's scalp up in front of the curtain. They also made her drink water through the leg bones of geese and swans so that she should not touch the drinking cups. Her mother put a large hat upon her so that she should not look at anything she was forbidden to see. If one shouted that a canoe was coming, or that anything else was taking place that she wanted to witness, she did not dare to look out. Since her time these same regulations have been observed.

Then they left that place and moved south through the interior. Having killed off the ocean monsters, they were now going to kill those in the forest. Besides that, they hunted all of this time, killing bear, ground hogs, and other animals; but their sister was not allowed to look at any of them. Among other wild animals they told the wolverine and wolf that they must not kill human beings but be friendly with them. They killed ground hogs, mountain sheep, and other animals for them and told them that that was what they were to live upon.

At one place they saw a smoke far off in the woods and, advancing toward it, came to the house of a man named He-whose-hands-see (Djīnqotī′n). He was so called because he was blind and had his wife aim his arrows for him. He said to Łq!ayā′k!, "My wife saw a grizzly bear and told me where it was. She aimed my arrow and I shot at it. I felt that I had killed it, but she said I had not. My wife has left me on account of this, and I don't know where she is or what I am living on or how I am living without her." Then Łq!ayā′k! and his brothers gave him ground-hog skins filled with grease and fat such as the interior people used to make, also dried meat.

While they were in the interior the brothers also made needles out of animal bones and threads out of sinew for their sister to use behind the screen. She worked with porcupine quills and dyed sinews, and it is through her that the interior women are such fine workers with the needle.

After they met this man the girl's brothers asked her to make a small net for them. This net was patterned after a spider's web which Spider-spirit (Qasîst!a′n yēk) showed to Kʌck!ʌ′ʟk!, saying, "You are to take this as a pattern." Then they took the old man to the creek and said, "Do you feel this creek along here?" Putting a long handle on the net, they said to him again, "Dip this net into the water here. It is easy. You can feel when a fish gets into it." They gave him also a basket their sister had made and said, "When you want to cook the fish, put it in here together with many hot rocks." After showing him how to cook his fish they left him and came to another camp. There another old man lived who said to them, "Do you see that mountain?" There were two mountains close together. "A very bad person lives over there named Long-haired-person (Cʌkułyʌ′t!)." So, after the brothers had gotten a great deal of food together for the old man, they left their mother and sister with him and went out to look for Long-haired-person. After a while they came upon good, hard trails made by him along which he had set spears with obsidian points, and presently they saw him coming along one of these with his long hair dragging on the ground. He had a bone in his nose and swan's down around his head and wrists. Then he said, "Come to my house. I invite you home to eat something. I know you are there." He said this although he could not see them. Then the boys came out to him and called him "brother-in-law," and he said, "It is four days since I saw you, my brothers-in-law. Your story is known everywhere." This Athapascan shaman's spirits were telling him all these things. So he took them home and gave them all the different kinds of food to which they were accustomed, not treating them as a wild man would. Then they said to him, "You see the old person that lives near by. Do not do any harm to him. He is our grandfather. If you see that old blind fellow down yonder, give him food also. Treat him like the other." Presently the shaman said to the brothers, "Let us make a sweat house." In olden times people used to talk to each other in the sweat houses, and the shamans learned a great deal from their spirits inside of them. That was why the shaman wanted them to go in. But, when they were inside, and he and Kʌck!ʌ′ʟk! had showed each other their spirits, it was found that Kʌck!ʌ′ʟk!'s spirits were the stronger.

Now they returned to their mother and sister and took them to the head of the Taku river, where they spent some time in hunting. Then they crossed to this side and, moving along slowly on account of their sister, they came to a place on the Stikine called in Athapascan Hʌk!î′ts, where they also hunted. Their destination was the Nass. Coming down along the north bank of the Stikine to find a good place for their sister to cross, they started to make the passage between Telegraph and the narrows, one of them taking the dog on his back.

Before the brothers set out, however, their mother covered their sister up so that she would not look at them until they got over. But when they were half way across, they started back and it looked to the mother as if they were drifting downstream. She said to her daughter, "Daughter, it looks as if your brothers were going to be drowned. They are already drifting down the river." Upon that, the girl raised her covering a little and looked out at them, and immediately they turned into stone. The pack that one of them was carrying fell off and floated down a short distance before petrifying, and it may still be seen there. The dog also turned to rock on its master's head and the mother and sister on shore. One of the boys had green and red paints with him, such as they used to paint their bows and arrows and their faces, and nowadays you can go there and get it. Years ago people passing these rocks prayed to them, stuffed pieces of their clothing into the crevices, and asked the rocks for long life.[a]

Raven was then living just below this place. His smoke may still be seen there, and they call it Raven's smoke (Yēł s!ē′ge). When Kᴀck!ᴀ′ʟk! turned into a rock, Raven said, "Where is that shaman that was going to come to after he had died?" He meant that, while he used to restore his brothers to life by shaking his rattle over them, he could not now restore himself; and people now apply these remarks to a shaman who has not succeeded in saving a person after he has been paid a great deal for his services. They will say, "Where is that shaman that could save anybody, but could not save the very person we wanted saved?" If a shaman were not truthful, they would say, "He is trying to have Kᴀck!ᴀ′ʟk!'s spirits but will never get them because he is not truthful like Kᴀck!ᴀ′ʟk!."[b]

As Raven was traveling along after his encounter with the mother of Fire-drill's son, he saw a sculpin on the beach looking at him and hid from it to see what it would do. Then he saw it swim out on the surface of the ocean and go down out of sight some distance off. After that he opened the door of the sea, went to the house of the sculpin, which was under a large rock, and said to it, "My younger brother, this is you, is it?" "I am not your younger brother." "Oh!

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[a] See stories 3 and 97.

[b] "The disobedience of the young woman in looking up contrary to the directions of her brothers is brought up to girls at that period in life. This is why they do whatever their mothers tell them at that time, and do not displease their brothers. They always think of Łq!ayā′k!'s sister. So this part of the story always taught them to be obedient.

Anciently we were taught commandments similar to those of the whites. Don't look down on a person because he is proud. Don't look down on a low-caste person. Don't steal. Don't lie." (From the writer's informant.)

yes, you are my younger brother. We were once coming down Nass river in a canoe with our father and had just reached its mouth when you fell overboard and sank forever." Then the sculpin said, "I can not be your younger brother for I am a very old person." Said Raven, "I want you to be next to me. There will be many sculpins, but you shall be the principal one." So he placed the sculpin (wēq!) in the sky where it may still be seen [as the Pleiades].[a]

Raven saw a canoe out after halibut and said, "Come ashore and take me across," but they paid no attention to him. Then he said, "If you do not I will put you up in the sky also. I will make an example of you, too." Then he held his walking stick out toward the canoe and they found themselves going up into the sky. That is what you can see in the sky now. It is called The-halibut-fishers (Dᴀnᴀ′qᵘs!îkê).[b]

Raven went to another place and determined to invite some people to a feast, so he invited all the seal people. When each seal came in he smeared its forehead with pitch, and, as soon as it got warm, the pitch ran down over the seal's eyes and blinded it. Then he clubbed it to death.[c]

He went along again, saw a nice fat deer, and said to it, "My friend this is you is it?" There was a deep, narrow canyon near by and Raven laid a rotten stick across it saying, "Let us go across to the other side upon this," but the deer said, "No, I can not. It will break with me and I shall get hurt." "No, you shall see how I cross it." So Raven went over and Deer tried to follow him but fell to the bottom of the canyon and was crushed to death. Then Raven went down and ate him, stuffing himself so full that he could scarcely move. He then acted as though he were very sad and pretended to cry, saying, "My friend, my friend, he is gone." He pretended that the wild animals had devoured him.[d]

After this Raven went to ground-hog's house for the winter. The ground-hogs go into their holes in September. At home they live like human beings and to them we are animals just as much. So Raven spent the winter with one of them and became very sick of it, but he could not get out. The ground-hog enjoyed himself very much, but Raven acted as if he were in prison and kept shouting to his companion, "Winter comes on, Winter comes on," thinking that the ground-hog had power to make the winter pass rapidly. The ground-hog had to stay in his hole for six months, and at that time he had six toes, one for each, but Raven pulled one of his toes out of each foot in order to shorten the winter. That is why he has but five nowadays.[a]

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[a] "So nowadays, when a person wants people to think he knows a great deal and says, 'I am very old,' they will answer, 'If Sculpin could not make Raven believe he was so old and knew so much, neither can you make us believe it of you. An older person will come along and show you to the world as the sculpin is seen now.' So, to-day, when children go out in the evening, they will say, 'There is that sculpin up there.'"

[b] "When a child was lazy and disobedient, they told him how the halibut fishermen got up into the sky for their laziness. Therefore the children were afraid of being lazy." (From the writer's informant.)

[c] "This is brought up to a child to prevent him from being a murderer in secret, or a coward." (From the writer's informant.)

[d] "This episode is brought up when one who was the enemy of a dead man is seen to act as if he were very sad in the house where his body lies. People say to one another, 'He is acting as Raven did when he killed his friend the deer.' It is also applied to a person who is jealous of one who is well brought up and in good circumstances. When such a person dies he will act like Raven." (From the writer's informant.)

Next Raven married the daughter of a chief named Fog-over-the-salmon (Xāt-ka-qogā'sḷî). It was winter, and they were without food, so Raven wanted salmon very much. His wife made a large basket and next morning washed her hands in it. When she got through there was a salmon there. Both were very glad, and cooked and ate it. Every day afterward she did the same thing until their house was full of drying salmon. After that, however, Raven and his wife quarreled, and he hit her on the shoulder with a piece of dried salmon. Then she ran away from him, but, when he ran after her and seized her, his hands passed right through her body. Then she went into the water and disappeared forever, while all of the salmon she had dried followed her. He could not catch her because she was the fog (gūs!). After that he kept going to his father-in-law to beg him to have his wife come back, but his father-in-law said, "You promised me that you would have respect for her and take care of her. You did not do it, therefore you can not have her back."[b]

Then Raven had to leave this place, and went on to another town where he found a widower. He said to this man, "I am in the same fix as you. My wife also has died." Raven wanted to marry the daughter of the chief in that town, so he said, "Of course I have to marry a woman of as high caste as my first wife. That is the kind I am looking for." But TsAgwâ'n (a bird), who was also looking for a high-caste wife, followed Raven about all the time. He said to the people, "That man is telling stories around here. His first wife left him because he was cruel to her." For this reason they refused to give the girl to him. Then he said to the chief, "If I had married your daughter you would have had a great name in the world. You will presently see your daughter take up with some person who is a nobody, and, when they speak of you in the world, it will always be as Chief-with-no-name. You may listen to this Tsᴀgwâ′n if you want to, but you will be sorry for it. He is a man from whom no good comes. Hereafter this Tsᴀgwâ′n will live far out at sea. And I will tell you this much, that neither Tsᴀgwâ′n nor myself will get this woman." This is why Tsᴀgwâ′n is now always alone. Raven also said to the chief, "You will soon hear something of this daughter of yours." All the high-caste men wanted to marry this woman, but she would not have them.

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[a] "This episode used to be brought up to girls of 14 or 15 who wanted to run about to feasts and other festivities without their mothers or grandmothers. Such girls were told that they were like Raven when he was imprisoned in the ground-hog hole and wanted to get out. Those who stayed indoors were respected by everybody. They also likened Raven to a foolish girl who tries to lead a good girl, Ground-hog, astray. They told the latter that some injury would result, as happened to Ground-hog in losing his toes. When a mother saw that her daughter was willing to listen to a foolish girl, she would say to her, 'Whatever that foolish girl leads you to will be seen on you as long as you live.'" (From the writer's informant.)

[b] "When a young man was about to marry, people would bring this story up to him and tell him that if he did not take care of his wife and once forgot himself, he might lose her. If his wife were a good woman and he treated her right, he would have money and property, but if he were mean to her, he would lose it. And if he lost his wife and had been good to her, he could get another easily." (From the writer's informant.)

Going on again, Raven came to an old man living alone, named Dᴀmnā′djî, and said to him, "Do you know the young daughter of the chief close by here?" "Yes, I know her." "Why don't you try to marry her?" "I can't get her. I know I can't, so I don't want to try." Then Raven said, "I will make a medicine to enable you to get her." "But I have no slave," said the old man; "to get her a man must have slaves." "Oh!" said Raven, "you do not have to have a slave to get her. She will take a liking to you and nobody can help it. She will marry you. Her father will lose half of his property." Then he made the old man look young, got feathers to put into his hair and a marten-skin robe to put over him so that he appeared very handsome. But Raven said to him, "You are not going to look like this all of the time. It is only for a day or so."

After this the rejuvenated man got into his skin canoe, for this was well to the north, and paddled over to where the girl lived. He did not ask her father's consent but went directly to her, and she immediately fell in love with him. Although so many had been after her she now said, "I will marry you. I will go with you even if my father kills me for it."

When the chief's slaves found them in the bedroom at the rear of the house, they said to the chief, "Your daughter is married." So her mother looked in there and found it was true. Then her father said, "Come out from that room, my daughter." He had already told his slaves to lay down valuable furs on the floor for his daughter and her husband to sit on. He thought if she were already married it was of no use for him to be angry with her. So the girl came out with her husband, and, when her father saw him he was very glad, for he liked his looks, and he was dressed like a high-caste person.

Then the chief related to his son-in-law how a fellow came along wanting to marry his daughter, and how Tsᴀgwâ′n had come afterward and told him that he had been cruel to his first wife. Said the chief, "This man had a wife. His first wife is living yet. I don't want to hurt his wife's feelings."

After that his son-in-law said, "My father told me to start right out after him to-day in my canoe." He was in a hurry to depart because he was afraid that all of his good clothing would leave him. He said to his wife, "Take only your blanket to use on the passage, because I have plenty of furs of every description at home." So she took nothing but her marten-skin robe and a fox robe.

As she lay in the canoe, however, with her head resting on his lap she kept feeling drops of water fall upon her face, and she said many times, "What is that dripping on my face?" Then he would say, "It must be the water splashing from my paddle," but it was really the drippings that fall from an old man's eyes when he is very filthy. Her husband had already become an old man again and had lost his fine clothing, but she could not see it because her face was turned the other way. When the woman thought that they were nearly at their destination she raised herself to look out, glanced at her husband's face, and saw that he was an altogether different man. She cried very hard.

After they had arrived at his town the old man went from house to house asking the people to take pity on him and let him bring his wife to one of them, because he knew that his own house was not fit for her. These, however, were some of the people that had wanted to marry this woman, so they said, "Why don't you take her to your own fine house? You wanted her." Meanwhile she sat on the beach by the canoe, weeping. Finally the shabby sister of this old man, who was still older than he, came down to her and said, "See here, you are a high-caste girl. Everybody says this man is your husband, and you know he is your husband, so you better come up to the house with me." Then she saw the place where he lived, and observed that his bed was worse than that of one of her father's slaves. The other people also paid no attention to her, although they knew who she was, because she had married this man. They would eat after everybody else was through, and, while he was eating, the people of the town would make fun of him by shouting out, "Dᴀmnā'djî's father-in-law and his brothers-in-law are coming to his grand house to see him." Then he would run out to see whether it were so and find that they were making fun of him. Every morning, while he was breakfasting with his wife, the people fooled him in this way.

Although he had not said so, the father-in-law and the brothers-in-law of Dᴀmnā'djî thought that he was a very high-caste person because he was dressed so finely. So they got together all their expensive furs to visit him, and they had one canoe load of slaves, which they intended to give him, all dressed with green feathers from the heads of mallard drakes. One morning the people again shouted, "DAmnā'djî's father-in-law and his brothers-in-law are coming to see him." Running out to look this time, he saw canoe after canoe coming, loaded down deep. Then he did not know what to do. He began to sweep out the house and begged some boys to help him clean up, but they said, "You clean up yourself. Those are your people coming." The people of the place also began hiding all of their basket-work pots, and buckets.

As they came in, the people in the canoes sang together and all of them were iridescent with color. They were very proud people. Then the old man begged the boys to carry up the strangers' goods, but they replied as before, "You carry them up yourself. You can do it." So the strangers had to bring up their own things into the house and sit about without anyone telling them where. The old man's sister was crying all the time. Then the strangers understood at once what was the matter and felt very sorry for these old people.

After that the old man kept saying to the boys who came in to look at his visitors, "One of you go after water," but they answered, "Go after water yourself. You can do it." He tried to borrow a basket for his guests to eat off of, but they all said, "Use your own basket. What did you go and get that high-caste girl for? You knew that you couldn't afford it. Why didn't you get a poor person like yourself instead of a chief's daughter? Now you may know that it isn't fun to get a high-caste person when one is poor." His brothers-in-law and his father-in-law felt ashamed at what they heard, and they also felt badly for him. Then the old woman gave her brother a basket that was unfit for the chief's slaves to eat out of, and he ran out to get water for his guests.

When he got there, however, and was stooping down to fill his basket, the creek moved back from him and he followed it. It kept doing this and he kept running after it until he came to the mountain, where it finally vanished into a house. Running into this, he saw a very old woman sitting there who said to him, "What are you after? Is there anything I can do for you?" He said, "There is much that you can do for me, if you can really do it. My friends are very mean to me. My father-in-law and the other relations of my wife have all come to my place to visit me. I married a very high-caste woman, and the people of my place seem to be very mean about it. I am very poor and have nothing with which to entertain them." He told all of his troubles to her from the beginning, and, when he was through, she said, "Is that all?" "Yes, that is all." Then the woman brushed back his hair several times with her hand, and lo! he had a head of beautiful hair, while his ragged clothes changed into valuable ones. He was handsomer and better clothed than at the time when he first obtained his wife. The old woman that brought him luck is called ʟ!ê′nᴀxx̣ī′dᴀq-that-lives-in-the-water (Hīntᴀk-ʟ!ê′nᴀxx̣ī′dᴀq). The old basket he had also turned into a very large beautiful basket. Then she said to him, "There is a spring back in the corner. Go there and uncover it and dip that basket as far down as you can reach." He did so and, when he drew it out, it was full of dentalia.

Now Dᴀmnā′djî returned home very quickly, but nobody recognized him at first except his wife and those who had seen him when he went to get her. Afterward he gave water to his guests, and they could see dentalia shells at the bottom. The house was now filled with spectators, and those who had made fun of him were very much ashamed of themselves. After he had given them water, he gave them handfuls of dentalia, for which his father-in-law and his brothers-in-law gave him slaves, valuable furs, and other property. So he became very rich and was chief of that town. That is why the Indians do the same now. If a brother-in-law gives them the least thing they return much more than its value.

Now he had a big house built, and everything that he said had to be done. The people that formerly made fun of him were like slaves to him. He also gave great feasts, inviting people from many villages. But, after he had become very great among them, he was too hard upon the people of his town. His wife was prouder than when she was with her father and if boys or anyone else displeased her they were put to death.

As they were now very proud and had plenty of people to work for them, the husband and wife spent much time sitting on the roof of their house looking about. One spring the woman saw a flock of swans (g̣oqł) coming from the southeast, and said, "Oh! there is a high-caste person among those birds that I was going to marry." Another time they went up, and a flock of geese (t!āwᴀ′q̇) came along. Then she again said to her husband, "Oh! there is the high-caste person I was going to marry." By and by some sand-hill cranes (dūł) flew past, and she repeated the same words. But, when the brants (qên) came over, and she spoke these words, they at once flew down to her and carried her off with them. Her husband ran after the brants underneath as fast as he could, and every now and then some of her clothing fell down, but he was unable to overtake her.

When the birds finally let this woman drop, she was naked and all of her hair even was gone. Then she got up and walked along the beach crying, and she made a kind of apron for herself out of leaves. Continuing on along the beach, she came upon a red snapper head, which she picked up. She wandered on aimlessly, not knowing what to do, because she was very sad at the thought of her fine home and her husband. Presently she saw smoke ahead of her and arrived at a house where was an old woman. She opened the door, and the old woman said, "Come in." Then she said to the old woman, "Let us cook this red snapper head." "Yes, let us cook it," said the latter. After they had eaten it, the old woman said to her, "Go along the beach and try to find something else." So she went out and found a sculpin (wēq!). Then she came back to the house and cooked that, but, while they were eating, she heard many boys shouting, and she thought they were laughing at her because she was naked. She looked around but saw no one. Then the old woman said to her, "Take it (the food) out to that hole." She went outside with the tray and saw an underground sweathouse out of which many hands protruded. This was the place from which the shouting came. She handed the tray down and it was soon handed up again with two fine fox skins in it. Then the old woman said to her, "Make your clothing out of these furs," and so she did.

After she had put the skins on, this old woman said, "Your father and mother live a short distance away along this beach. You better go to them. They are living at a salmon creek." So the girl went on and soon saw her father and mother in a canoe far out where her father was catching salmon. But, when she ran down toward the canoe to meet them, her father said to his wife, "Here comes a fox." As he was looking for something with which to kill it, she ran back into the woods.

Then she felt very badly, and returned to the old woman crying. "Did you see your father?" said the latter. "Yes." "What did he say to you?" "He took me for a fox. He was going to kill me." Then the old woman said, "Yes, what else do you think you are? You have already turned into a fox. Now go back to your father and let him kill you."

The woman went to the same place again and saw her father still closer to the shore; and she heard him say, "Here comes that big fox again." Then she ran right up to him, saying to herself, "Let him kill me," and he did so. Years ago all the high-caste people wore bracelets and necklaces, and each family had its own way of fixing them. Now, as this woman was skinning the fox, she felt something around its foreleg. She looked at it and found something like her daughter's bracelet. Afterward she also cut around the neck and found her daughter's necklace. Then she told her husband to come and look saying, "Here on this fox are our daughter's necklace and bracelet." So they cried over the fox and said, "Something must have made her turn into a fox." They knew how this fox ran toward them instead of going away.

Now they took the body of the fox, placed it upon a very nice mat, and laid another over it. They put eagle's down, which was always kept in bags ready for use, on the body, crying above it all the time.

They also began fasting, and all of her brothers and relations in that village fasted with them. All cleaned up their houses and talked to their Creator (Cagū'n). One midnight, after they had fasted for many days, they felt the house shaking, and they heard a noise in the place where the body lay. Then the father and mother felt very happy. The mother went there with a light and saw that her daughter was in her own proper shape, acting like a shaman. Then the woman named the spirits in her. The first she mentioned was the swan spirit, the next the goose spirit, the next the sand-hill-crane spirit, the next the brant spirit. Another spirit was the red-snapper-head spirit which called itself Spirit-with-a-labret-in-its-chin (Tūts-ya-ū'wu-yēk), and another the fox spirit (NāgAs!e' koyē'k). Now the father and mother of this woman were very happy, but her husband lost all of his wealth and became poor again.[a]

Raven went to another place and turned himself into a woman. Then she thought within herself, "Whose daughter shall I say I am?" She saw a sea gull sitting out on a high rock and thought she would call that her father. Years ago a chief would always pick out a high place in the village on which to sit in the morning, and when Raven saw the sea gull she thought within herself, "I am TAcAkītūA'n's (Sitter-on-a-high-cliff's) daughter." A canoe came along filled with killer whales returning to their own village, and she married one of them. When they got near the town, some one on the beach called to them, "Where is that canoe coming from?" and one replied, "We have been after a wife and we have her." "Which chief's daughter is that?" they inquired, because in olden times people never went for any woman by canoe except the daughter of a chief. "It is Tᴀcᴀkītūᴀ′n's daughter," said they. "It is Cudā′xduxō′'s (Barked-hemlock's) daughter." All of the killer whales believed this.

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[a] "As TsAgwâ'n was a mischief maker and followed Raven to tell what he had done to his wife, so some man will always follow one up if he doesn't tell the truth. Formerly, when a man left his wife, a settlement of property was made and, if a man married again before this took place, his first wife made trouble for his second. Since no one wants trouble of this kind, a woman always found out what a man was like before she married him, just as this woman found out about Raven.

"Since DAmnā'dji married a woman of higher family than himself and was taunted by the town people, nowadays they tell a young man that, if he marries a girl of higher rank than himself, they will not remain together long, because she will feel above him and want him to please her continually, while she does nothing to please him. As DAmnā'dji from being poor became rich suddenly and was very hard on his people till all of his riches were again taken away from him, they say, 'When you become wealthy after having been poor, don't be proud or your money will all leave you.' When a man has had plenty of money all his life and wastes it foolishly, they say of him, 'He has fallen from the hands of the brant So a young man nowadays saves up a considerable sum of money before he marries that he may not be made fun of. Perhaps if we had not had this story among the natives of Alaska we would have had nothing to go by.

"The fact that DAmnā'dji's wife's relations did not insult or maltreat him after they learned how poor he was, shows that they were really high caste. Had they but recently acquired their wealth they would have done so. Therefore people say to a person who speaks before he thinks, 'Why can't you be like DAmnā'dji's brothers-in-law? Think before you speak.' When the village people were making fun of their brother-in-law, his wife's relations might have done anything to them, for they had wealth in furs and slaves, but they kept quiet because they had too much respect for their sister to disgrace her husband's village people. It was also out of respect for their sister that, when they found out that all that the poor man had for them to drink was water, they drank it willingly without saying a word, where a low-caste person would have grumbled. Therefore people tell a man who has no respect for his brother-in-law because he is low-caste that he ought to be like these brothers-in-law of DAmnā'dji. Because DAmnā'dji was lucky twice, the people in olden times used to pray for luck continually. If he wanted to be lucky a poor man lived a very pure life. Those who do not do what is right never will have luck." (From the writer's informant.)

After that, the killer whales began to notice that their food was disappearing very rapidly, although they were always out fishing and hunting and had had their house piled full of boxes of grease. They said, "What is wrong? What has become of all the grease and fat in these boxes?" They could not find out for a long time. Raven wore a labret at that time set with abalone shell which was formerly very valuable, and it is from him that high-caste people afterward used these. After some time they found this labret in one of the boxes of grease and said, "Just look at this labret in here." Then Raven exclaimed, "Ih! my labret, that is always the way with my labret. Whenever it feels like doing so, it will leave my lip and go off anywhere."

By and by Raven said, "I wonder what is wrong that I have such bad dreams. I dreamt that all the people of this village were asleep, and my husband went to sleep and never woke up. My dreams always come true. Whatever I dream surely happens." Late the next night she got a stick, sharpened the ends, and killed her husband; and early in the morning they heard her crying, "My husband, Cāwᴀ′tkaʟᴀ′qdagê's father." Years ago, before the white laws came in force, when a chief used these words in his speech, people knew that he had a grudge against some one and was going to murder him. The killer whales, however, did not know what she meant.

Then Raven told the people that her husband had said, "Take me and place me quite a distance from the town." They did so, and she said, "When you hear me cry, I don't want any of you to pass the place where I am mourning. Tie up the fingers of my right hand. Allow me to eat with my left hand only. You people must also wait upon me. You must bring me everything I eat. Also paint my face black." She being the widow, they had to do everything just as she told them, and these are the regulations people have observed up to the present time. When they heard her crying around the spot where her husband's body had been laid, no one dared go near, and to this day those who go by a house where people are mourning have to be very quiet. Nor do they pass it at all unless they are compelled to.

Raven stayed there mourning for a long time, but she was really eating the killer-whale's body. After she had remained by it for a very long time, she would come home chewing gum, but, when the husband's relations asked her for a piece, she would say, "No, no one can chew this gum but Maca′," which was the name she gave to herself.

She lived there for a long time, continually crying out of doors, but she was really crying for joy because she intended to kill all of the killer whales.

While sitting outside one day a kēk!ᵘ (a small sea gull with black head and white body) flew past, and Raven said, "Here comes the man I made white." By and by she saw another, called kuʟ!ê′ta, also white, and repeated the same words. Then some swans came along far up in the sky, and she said the same thing about them. The killer whales heard all this and said, "Since you have made them white, can't you make us white also?" "It will hurt you to be made white," said Raven. "Those people that came along were made white because they were brave." Then she sharpened the same hardwood stick with which she had killed her husband and told all of the killers to lie in a row. She began pounding this into their ears, and so killed all of them but the last. This looked up in time to see what she was doing and rushed into the sea saying, "Raven has finished us sure enough" (Qothagᴀ′sînī′yēł). Raven remained there for some time eating the whales she had killed.

The reason why there are so many cowards among men nowadays is because Raven, being a man, made himself into a woman at that time. The people that live single all their lives are such as came from Raven at that period. This is also why thieves are great talkers and, when they have gotten into trouble, have a way of getting out, and why some women are bad and deceive their husbands; for Raven said that his husband had wanted to be buried a long way from town, and they believed him. This is why the Tlingit used to be very careful of the way they spoke and even of the way they walked when in public.[a]

After that Raven came to a fishhawk (kūnackᴀnyē′t) and exclaiming, "Oh! my friend." entered its house, where was a great quantity of food. He felt very happy at the sight, and said to the bird, "I will stay with you all winter." Then he stayed so long that the hawk began to get tired of him, because Raven would not work. When he saw that the bird was getting weary of him he would say, "The time for me to work hasn't come yet. When I work you will have plenty of rest. You will not have to do a thing. This beach will be covered with all kinds of fish, and you will be tired of preparing them." So the hawk would think of what Raven was going to do for him, forget everything else, and work all the harder to supply him with food while Raven stayed in the house. Raven would also talk to him, saying, "I remember to have seen you long ago. You were very high-caste. I remember it very well." In that way he made the hawk forget for a time all the bad feelings he had had toward him. But finally the little hawk determined to go away, and he left Raven there alone.[a]

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[a] "This part of the story was referred to when one wished to imply that a person was trying to make people believe that he was better than he really was. So nowadays, when a high-caste man wants to marry an orphan, people find out who her father is, because Raven made believe her own father was a chief. Some women will go off to a strange place and say falsely, 'I am so-and-so's daughter,' making people think that she belongs to a very high family. The same sort of woman will assume mourning for her husband, and make people believe she is mourning when she is really thinking what she is going to do and where she is going. If she finds out she can get her living falsely, she will keep on being false. That is why Raven told so many stories about her husband's death. When a mother sees that her girl is very foolish, she will say to her, 'When you marry and become a widow, you will eat up your husband's body,' meaning that, if her husband leaves her any property, she will use it up foolishly. She also says to her, 'You are so foolish now, I believe you will steal after you are married,' meaning that she will be foolish with what her husband earns. Then, she says, 'They will find you out by finding something of yours in the place where you have been, and it will be a disgrace to your brothers and your father.'" (From the writer's informant.)

Then Raven went to another industrious bird, called hīnyîklē′x̣î, a fishing bird living along the river. He called him "brother-in-law," and was invited to have something to eat, but next morning the bird left him for he knew that he was a lazy fellow.[b]

After that Raven came to the goose people, and married a woman among them. By and by they said to him, "We are going to leave for other countries. I don't think you can stand the journey." "Oh! yes," said Raven, "I think I can stand the journey. If you can, I can." So they set out, and, when Raven became tired, his wife flew along under him to hold him up. Finally they came to camp and began going out on the beaches to dig roots. Raven helped them, but he did not like the goose life nor the food they ate, so he commenced to get very lean. One day he killed a goose and began cooking it apart by himself, but they discovered him and said, "He is a man-eater." So they left him.[c]

Raven went to another place, and they said to him, "There will soon be a great feast here," and they asked him to make a totem pole. He finished it, and, when they put it up, they had a big dance. The people who gave this were of the Wolf clan, so he danced with one of the two Raven parties. Afterward he made a long speech to the host. Then they danced again, and Raven held a spear in his hands. This meant that he was going to invite to a feast next, and was done that they might give him more than the others. So nowadays some are in earnest in doing this while others go through the performance and leave without keeping it in mind. Raven was the person who first had those dances and speeches.

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[a] "This is the way nowadays with persons who have no respect for themselves. They go from house to house to be fed by others, and such persons are greedy, great eaters, and lazy. The people tell their children that those who lead this kind of life are not respected. A person who tells the truth is always known because he keeps his word. When Katishan was a boy, they used to say to him when they could not make him do anything, 'You are so lazy that you will be left in some village alone.' [It is said that Raven comes along and helps one abandoned in a village.] This is why the Tlingit tried hard to earn their living and make things comfortable for themselves." (From the writer's informant.)

[b] "So it is always said, 'A lazy man will be known wherever he goes.' Such a person will go from place to place living on others and perhaps bringing in a few pails of water or some wood for his food, but however high-caste he is, he will be looked down upon. Therefore the little ones were taught to stay in their native place and make their living there, instead of wandering from town to town. To this day the high-caste Indians do so and visit in other towns only for a short time. Then people say 'Look at so-and-so. He stays in his own village.'" (From the writer's informant.)

[c] "Nowadays it is said that although a wicked man may appear very nice he will soon be found out. Some little act will betray him." (From the writer's informant.)

While they were engaged in the last dance the opposite company of Ravens danced very hard and showed fight by crossing the line which is always set between. For this reason Raven would not go to the next feast, to be confronted by these people. They sent after him many times, and when they finally became tired of sending, began the feast without him. Then he told his slave to go over and see if they were already eating, and on his return he said, "They are having a grand time. They are eating a great quantity of food." "Take me there," said Raven to his slaves. So they went along with him, one on each side. When he came there he saw that they were having a grand time distributing boxes of food to all the head chiefs, and he said to a slave, "Ask them where this chief shall sit." He did so, but they went on with their feast without paying the slightest attention to him. Then Raven made his slave ask again, "Where shall this chief sit? Where shall this chief sit?" and again they paid no attention, although he shouted so that all in the house could hear him. When the people left he was still standing around, so his slaves said to him, "Why were you so particular? We could have had a great deal to eat." After all were gone Raven ate the leavings.

So nowadays, when a person wants more than anyone else and makes people send for him again and again, they go on with the feast, lest those of the opposite party think that the host cares more for this one person than for all the rest of them and leave his house. That is why they paid no attention to Raven when he did come. One reason why Raven stayed away was that he thought he would make them come after him several times because he had promised to give a feast in return. Nowadays a person who is going to give a feast acts in the same way, and people know by it what he intends.

The following winter Raven gave his feast. This was at Alsek river, and you can still see his house there with the boxes inside [a rock hollowed out like a cave with other rocks inside of it]. When they came in sight of that the Indians would pray to it.

As soon as his guests came, Raven went down to meet them with his bow and arrows. That is why people now go down with their guns. He had so much respect for his guests that he had all of his relations act as servants, washing their hands and waiting on them while they ate. Therefore the natives now act just so when they invite people from other towns. Raven taught that all who came after should do just as he had done. He also prepared chewing tobacco for his guests.

Then he began building his house, and, when the frame, consisting of four uprights and two cross-pieces, was completed, he and his friends danced the first dance. In this dance people sing funeral songs. Eight songs, or one song with eight verses, are used at this time, following a certain regular sequence and, if one that does not know the song starts it and begins with the wrong verse, it is looked on as a disgrace to his people. The guests danced, wearing their masks, hats, emblem coats, and other festal paraphernalia. After that he distributed his property, the people that had invited him before and the leading chiefs obtaining most of it.[a]

After this Raven returned to the place where he was born and found the box which had held the sun, moon, and stars, and which now contained his mother, still hanging up in the house of Nās-cᴀ'kî-yēł. Then he went out with his bow and arrows and shot a whale (yā'î). It floated ashore on the beach and every day he saw all kinds of sea birds sitting upon it, but he did not like the looks of any of them. Finally, however, he shot a bird called cāx and a large bird which was very pretty and had a bill that looked like copper. Then he went to Nās-cᴀ'kî-yēł's house, took down the box which contained his mother,[b] and liberated the flickers (kūn) which she always kept under her arms. When Nās-cᴀ'kî-yēł saw that, he said, "All those pretty things of mine are gone." They knew that Raven had done this, so they called him into the house, and Nās-cᴀ'kî-yēł asked him if it was indeed he. He said, "Yes." Then Nās-cᴀ'kî-yēł said, "Go and fell that tree standing over there," for he wanted the tree to kill him. But when the tree fell upon Raven it could not kill him because he was made of rock. Finding him still alive, Nās-cᴀ'kî-yēł called him in the following day and said, "Go and clean out that canoe." It was a canoe just being made, and when Raven got into it to clean it out it closed upon him. Then he simply extended his elbows and broke the canoe after which he smashed it up for firewood. All this Nās-cᴀ'kî-yēł saw, and again sent for him. He came in, and they put into the fire a large copper kettle made like a box, filled it with water, and put heated stones into it. Then they told him to get in, and they covered it over in

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[a] "So nowadays a man that has invited people previously is paid first, receiving more than he had given. If he thinks that he has received more than he ought he gives another feast. When we now look back at this it looks as though these people were fighting to see which family was highest.

"When a man has invited people and they are coming in toward the town he himself remains in the house. Then some of his relations come and pound on the door and say to him, 'Why are you staying in the house? You are acting like a coward. Your enemies are coming.' So the host comes out with his bow and arrows, or nowadays his gun, and says, 'Where are those enemies you were telling me about?' 'There they are out there in that canoe.' 'Those are not my enemies. That is a crowd of women in that canoe. Years ago my relations invited them.' He calls them women when his people had invited them twice without a return invitation. The people that are going to give the feast study what they are to say before they have it, and they never let outsiders know what it is. As the visitors' canoe approached shore they might say, 'What is that I see out there?' Then one would look and reply, 'That is a G̣onaqᴀdē't.' They call it a G̣onaqᴀdē't because they know that that party will give a feast and invite them in return.* They also have songs ready to sing at the very beginning of the feast, and, when such a song is started it shows that the feast will be a big one." (From the writer's informant.)

[b] "Some people call this woman Nās-cᴀ'kî-yēł's wife and some his daughter, but I have always heard that she was his daughter." (From the writer's informant.)

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*To see a G̣onaqᴀdē't brought wealth to the beholder.

order to kill him. Raven, however, again changed himself into a rock, and, when they thought he was cooked to pieces and looked inside, they saw that he was still there. Then they told him to come out.

Now Nās-cʌ′kî-yēł was very angry and said, "Let rain pour down all over the world, and let people die of starvation." Then it became so wet and stormy that people could not get food and began to starve. Their canoes were also broken up, their houses fell in on them, and they suffered terribly. Now Nās-cʌ′kî-yēł asked for his jointed dance hat and when he put it on, water began pouring out of the very top of it. It is from Nās-cʌ′kî-yēł that the Indians obtained this kind of hat. When the water rose so as to cover the house floor, Raven and his mother got upon the lowest retaining timber. This house we are talking of, although it looked like a house to them, was really part of the world. It had eight rows of retaining timbers, and, as the water came up, Raven and his mother climbed to a higher one. At the same time the people of the world were climbing up into the hills. When the waters reached the fourth retaining timber they were half way up the mountains. When the house was nearly full of water, Raven had his mother get into the skin of the cāx he had killed, while he got into the skin of the white bird with copper-colored bill, and to this very day Tliñgit do not eat the cāx because it was Raven's mother. The cāx, which is a great diver, now stayed on the surface of the water, but Raven himself flew to the very highest cloud in the sky and hung there by his bill.[a]

After Raven had hung to this cloud for days and days, nobody knows how long, he pulled his bill out and prayed to fall upon a piece of kelp, for he thought that the water had gone down. He did so, and, flying off, found the waters just half way down the mountains.

Then he traveled along again and came to a shark which had a long stick it had been swimming around with. He took this, stuck it straight down into the sea and used it as a ladder on which to descend under the ocean. Arrived at the bottom, he gathered up some sea urchins and started along with them.

By and by Raven came to a place where an old woman lived and said to her, "How cold I am after eating those sea urchins." As she paid no attention to him, he repeated it over and over for a long time.

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[a] A short version of this part of the story was related to me by my Sitka interpreter who had obtained it from his wife. According to this, a man had a wife of whom he was very jealous. People wanted to get to her and marry her, but he guarded her very closely. Finally a man reached her and pulled aside her arms, letting free all of the land animals and sea creatures she had been keeping there. That was why her husband was so jealous about her. Afterward the husband raised a flood, but one man heard of it and made a big canoe to which others attached theirs, and all went up together. He also took two animals of each species into his canoe. This last is evidently a Christian addition. By some the jealous husband is said to have been Loon.

At last she said, "What low tide is this Raven talking about?" He did not answer, and presently she said again, "What low tide are you talking about?" After she had asked him this question many times Raven became very angry and said, "I will stick these sea-urchin shells into your body if you don't keep quiet." At last he did so, and she began singing, "Don't, Raven, the tide will go down if you don't stop." At the same time Raven kept asking Eagle, whom he had set to watch the tide, "How far down is the tide now?" "The tide is down as far as half a man." By and by he asked again, "How far down is the tide?" "The tide is very low," said Eagle. Then the old woman would start her song again. "Let it get dry all around the world," said Raven to Eagle. By and by Eagle said, "The tide is very, very low now. You can see hardly any water." "Let it get still drier," said Raven. Finally everything became dry, and this was the lowest tide that there ever was. All kinds of salmon, whales, seals, and other sea creatures lay round on the sand flats where the people that were saved could get them. They had enough from that ebb tide to supply them for a long, long time. When the tide began to rise again all the people watched it, fearing that there would be another flood, and they carried their food a long distance back, praying for it to stop.

Quite a while before this flood took place the shamans had predicted it, and those who worked from that time on collecting food were saved while the others were destroyed.

After the flood Raven stayed in a town of considerable size. A man there, named Caq!^{u}k!^{u}, collected all kinds of big sea animals, as whales and seals, at the time of this great ebb and made a great quantity of grease out of them, while Raven collected only small fishes like cod and red cod and obtained but a few stomachs full of oil. He would eat this up as fast as he made it, but his companion worked hard so as to have a large quantity on hand.

By and by Raven said to Caq!^{u}k!^{u}, "My uncle, I had a bad dream last night. I dreamt that there was war here and that we were all killed. You must be on the watch." After that Raven said to the birds, "You must make a lot of noise now." They did so and Caq!^{u}k!^{u}, thinking warriors were coming to kill him, ran out of the house. At once Raven began carrying off the boxes of grease to a certain place in the woods. Just as he was at work on the last of these the people of the house came back, pushed him into it, and tied him up, but he made a hole with his bill and escaped. Then he went to the place where he had hidden the boxes and stayed there for a year, until he had eaten everything up.

Next Raven returned to Nass river and found that the people there had not changed their ways. They were dancing and feasting and invited him to join them.

By and by he came to where war was going on between two different parties, and he said to them, "Make carved fighting hats, greaves, and war coats to protect your bodies." The name of one village was Gît!ī′kc and the warring families were the Gîṉᴀxdâ′yîkc (or Gîtgî-cᴀłk) and the Gîtᴀndu′. The people of Gît!ī′kc were getting the worst of it. There were only three of them left—the chief, his sister, and his sister's daughter. So the chief began sending to all the villages for an aged man who was very smart and knew the old stories. Whenever he brought in an old man, however, the latter would talk of what good food he had been eating and what a high family he belonged to, or tell what a wild life he had led when he was young, all which had no interest for the chief. He thought if he could find an old man that would tell him just the old story he wanted, he would pay him well. Finally he found that among his enemies was Old-man-who-foresees-all-troubles-in-the-world, the one spoken of at the beginning of this story, and he sent for him without letting the rest of his enemies know about it.

After a while he heard this old man coming along, talking very loud, like a brave person, and he thought, "This is the old man from whom I am going to hear the story." Then the old man said, "Chief, if you are pleased with the story I am about to tell you, let me know how long I shall stay in your house, and, if you are not pleased, let me go at once." After that he told him all about the brave people that had lived in times gone by, and said, "Always speak very highly of your enemies. If you speak slightingly of them they will get above you. If you speak to them in a nice manner, you will be able to stand alone. If you speak to your enemies kindly, they will say, 'Let us give ourselves up to him.'" Then the chief said to the old man, "You shall stay with me a long time," so he stayed there, and next day they waited on him, giving him water to wash his hands and face and food to eat.

After that the old man sent for a piece of Alaska maple (q!ālq!ē′) and made a war hat out of it carved to resemble a wolf. Then he said, "Isn't there a wolf skin around here somewhere?" So they killed a wolf, skinned it entire along with the claws and teeth and put the dancing hat inside to fill out the head. He sent for another piece of hard wood from a tree called sᴀks and made an arrow out of it. He burned black lines around the shaft of this arrow like those on gambling sticks. Then he said to the chief, "Your sister shall sing the war song for you, and your sister's daughter shall beat the drum. Put the wolf on while the song is being sung and go down toward that beach just below the house. Jump over that rock four times." There was a big rock upon the beach just below the house. As he gave these directions the old man made his voice sound as though he were making war. He began to excite the chief. "My nephews," he continued, "are out in the canoe farthest from the beach. Be careful how you use your arrow. Do not point it toward that canoe." When the old man was about to leave him he handed him the arrow and a bow and said, "Put on your war clothes about midnight. Then stand in front of your house and pretend that you are going to shoot. Stand with the arrow pointed toward your enemies' village and say to the arrow just before you let it go, 'I am shooting you to kill the chief of my enemies.' Then let the arrow go." After that the old man left, saying that that was all he intended to tell him.

The chief did everything just as he had been directed. At midnight he put on his war clothes and said to his sister, "You start the the war song, and let my niece go to the drum." Then he took the position the old man had told him and shot the arrow saying, "Lodge in the heart of my enemies' chief." He shot, and in the morning the people of that village saw that the chief was dead. They thought that he had died of heart disease, but, when they examined his body, they found the small arrow sticking into his heart. Then they cut this out and began asking one another, "Where has this arrow come from? What tribe does it belong to?" So they sent for the old man who had made it and, as he was examining it, he said, "I wonder to what place this belongs." Just then it flew out of his hand, and he said, "Run out and see what it is going to say." So all ran outside, and the arrow flew up and down in the sky saying "Nu′xgayu." This is the Tsimshian name of an animal, but the old man made it indicate by that the village from which it came. After that it went across to their enemies' town. Now, when they saw this, they got into their canoes and went over to fight. As soon as the canoes had gotten around his house the chief said, "I am not afraid to be killed by you, because I know that you are all from a high family." Then he again had his sister sing the war song and his niece beat the drum, and he acted as the old man had directed him. Just before he came out he threw out ashes which looked like smoke and concealed his movements. In the midst of this he came out and shot the arrow toward their canoes, which passed through every man in four of them. Then it came back to him, and he shot it through four more canoe loads. Those who were left went home.

The day after this still more came to fight him with like result, but the next time he made a mistake, shot toward the canoe which contained the old man's relations, and killed all of them. Then the arrow flew back to the old man, who sent it at the chief for whom he had made it, and killed him.

Now the chief's sister put on her brother's war clothes, while her daughter sang the song and drummed. With the arrow which had traveled back to her, she began killing off her enemies just as her brother had done. So the people made fun of the old man, saying, "I thought you said you had killed that chief." "I did kill him." "Well! if you killed the chief, who is it that is killing our friends?" Still he kept assuring them that he had killed the chief. Then they started over once more. But, this time, when the woman had shot and was running back into the house, they saw by the apron she wore that it was a woman, and the canoes started shoreward, the people exclaiming, "It is a woman. It is a woman." When all had landed, and she saw that they were coming after her, she and her daughter escaped out of the rear of the house and ran up into the woods. From the top of the mountain there she glanced back and said to her daughter, "Look at your uncle's house. It is burning." They could see the fire and smoke coming from it. Then they felt very sad and composed songs which the Indians sing to this very day. They cried so hard that they fell asleep. After that they went farther into the forest crying, and the mother said as she wept, "I wonder whom I can get to marry my daughter so that he can help me."

By and by Mink came to the woman and said, "What is the matter with me? Will not I do for your daughter?" "What do you do for a living?" she asked him. "I have a smell that kills everything." Then the woman went straight on without paying the least attention to him. Next Marten came along. To this woman they appeared as human beings. And Marten said, "What is the matter with me?" "What can you do for a living?" He said he was a very fast runner and could get anything he wanted, but she rejected him. Then she went on again singing as before, "Who will marry my daughter in order to help me?" Next came Mountain-goat. "What is the matter with me?" "What do you do for a living?" "I can kill anything with my horns. I live far up among the bluffs where nothing can harm me." He did not please her, and she went on past. Then Wolf came, saying, "What is the matter with me? Can not I get your daughter?" "What do you do for a living?" "I am a fast runner. I can kill anything I want. I have plenty to eat." He did not suit her, and she passed by him, but he was so determined that he met her again with a mountain goat in his mouth. She went right by, however, and came to a lake where she repeated the same words. At that place she met a very fine-looking young man, Frog. "What do you do for a living?" she asked, and he did not tell her what he did but said, "Although I am small very few people like me. Even the big animals are scared of me." After him Grizzly Bear asked, "What is the matter with me?;' "What do you do for a living?" "Don't you see how large I am? I am a very powerful fellow." He showed her his strength and what teeth he had, and said that he was very quick and active, but she refused to have him, and went on. Then she met the Wild Canary (s!ās!). "What do you do for a living?" she said. "I am a fine singer." She went on and met another bird, called Ts!īnîgē′nî, and asked, ‘‘What do you do for a living?’’ ‘‘Don’t you see that I am a very handsome fellow. All the women want to marry me.’’ Then she went along and met Fox, who said, ‘‘What is the matter with me?’’ ‘‘What do you do for a living?’’ she asked. She noticed that he was dressed very warmly in very beautiful clothing. ‘‘I can run and get anything I want,’’ he said. ‘‘I have plenty to eat.’’ He did not suit her, and she went right by. After a while there came Lynx (gāk), who replied to her question by saying, ‘‘I am a traveler and get all kinds of birds to eat.’’ Next she met Wolverine (Nūsk) which answered, ‘‘I am a good hunter and I kill all kinds of animals.’’

After that she went along sadly, repeating as usual, ‘‘Who will marry my daughter so that he can help me?’’ Then she saw a man who shone all over, standing on top of a mountain. She came very close to him, and he said, ‘‘What is the matter with me?’’ ‘‘What do you do for a living?’’ ‘‘I move about as quick as thought. Wherever I want to go, there I am at once. My father is the sun.’’ She said, ‘‘Let us see him then.’’ So he spoke to the sun. It was a cloudy day, but, when he spoke to it, the sun appeared and it became very warm. “All right,’’ she said, ‘‘you can have my daughter for your wife.’’

After that the man took a limb from a tree and said to his mother-in-law, ‘‘You shall be this limb.’’ He put her inside and shoved the limb back. Then he said to her, ‘‘The world will call you ‘Woman-of-the-forest’ (Ās-gutu′yîk-cā). You will mock everybody that shouts or whistles. When they hear you they will know what it is.’’ So she became the echo.

After this a spherical cloud came down and rolled up with them. As the cloud was going up, the man said to his wife, ‘‘Don’t look at it. Keep your face hidden.’’ When he told her to open her eyes again she saw that she was in a beautiful place with flowers all about. It was his house. It was a grassy country and there were all kinds of fruits about the place.

There this woman had eight children, seven boys and a girl. She was very much afraid of everything, and that is why women are so to-day. Then they built for these children a small house with a painted front, put up forty boxes of every kind of fruit and berry, also dried salmon, grease, and other kinds of food, and stored the house with them. They had bracelets and a marten-skin robe made for the girl, and her grandfather said to her, ‘‘You are going to be very quarrelsome. While quarreling you will always examine your bracelets.’’ Then their grandfather prepared war clothes for the boys and said, ‘‘You are now going down to fight.’’ He also gave them a painted wooden wedge and said, ‘‘Keep this with you all the time. When you are fighting and see that your enemies are too strong for you, and you are getting beaten, put this wedge into the fire. While putting it into the fire, say this: 'Grandfather, our enemies are beating us?'" Then they were all placed, together with their house and its contents, in the spherical cloud and set down on the site of Gît!î'kc. As soon as it landed, the little house grew to be a big house with painted front, and the boxes of berries, salmon, and other provisions were all big painted boxes. Everything had been made small so as to come down without being seen.

Then the children of the sun were all very happy, and made so much noise that their enemies, who were out on the river fishing for eulachon, heard them and said, "Those are the bones of the Gît!î'kc people that are making so much racket." As soon, however, as they found that their enemies' village was repeopled they started off in their canoes to make war upon them. They were so numerous that the children of the sun found they were going to be beaten and put their wedge into the fire. Then the sun came out fiercely, and many of the enemy became so hot that they jumped into the ocean. The ocean was so hot that they died there, while those upon land, becoming too blinded to fight, were also killed.[a]

Therefore nowadays people do the same thing. When they fight and a good man of high caste is killed, his friends do not come to their opponents as though they were angry. They use good words to them, and thereby induce a man of equally high rank on the other side to come out and be killed by them. If they went there talking meanly they would not get him to come out. The woman who was saved remembered how her brother and all of her relations had been killed. Therefore she took good care in selecting a husband for her daughter, because she felt if she did so she would get all of her relatives back. That is why the Indians of good family took such good care of a daughter in old times. They knew that if she married well she would be a help to the family.

When the inhabitants of that town became very numerous the daughter of the chief there used to go out berrying. One day, while she was out after berries, she stepped into the manure of a grizzly bear and said, "That nasty thing is right in the way." Then the grizzly bear came to her in the form of a fine-looking man, and she went off with him but they thought that a grizzly bear had killed her. Now the grizzly-bear people watched her very closely, and, whenever she went out of the den, they covered up her tracks. This girl had dentalium shells around her neck, and the bears were very much surprised to find one of these lying in her tracks every time they covered them over. Early in the morning the male bears went out after salmon, while their wives gathered firewood. They always selected wet wood for this, but the girl got nothing but dry wood, and her fire continually went out. She could never start a fire with it. One day, however, an old woman called to her and said, "You are with a different sort of people. You are brought away from your own people. I got here because the same thing happened to me. Use wet wood like the rest of the women. Leave that dry wood alone." Then she used wet wood and had good fires.

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[a] Cf. story 96.

When this girl had lost almost all the dentalia from her clothing she thought, "What is going to become of me?" But the old woman said to her, "Do you want to save yourself? Do you want to go back to your father and mother? This is not a good place where you are. Now," she said, "go and get a piece of devil's club, a thorn from a wild rose bush, some sand, and a small rock. When you see these bear people coming after you, throw that devil's club back of you first. Next throw the thorn, then the mud, then the sand, then the rock."

So the woman collected these things and started off on the run, and after a while she saw the bears coming behind her. When they had gotten quite close to her she threw back the devil's club and there came to be so many devil's clubs in that spot that the bears could not get through easily. While they were in the midst of these she got a long distance off. The next time they got close she threw back the thorn, and rose bushes covered the country they had to traverse, retarding the bears again and enabling her to obtain another long lead. Next she threw back the mud, and the place became so muddy that they had to wade through it slowly. After that she threw the sand which became a sand bank, and the bears slid back from it in attempting to cross. Finally she threw back the rock, and there was a high cliff which it took the bears a long time to surmount.

Before the bears had overcome this obstacle the girl came out on a beach and saw a man in front of her in a canoe fishing for halibut. She said to him, "Come ashore and save me," but he paid no attention to her. After she had entreated him for some time he said, "Will you be my wife if I come to save you?" "Let me get into your canoe, and let us go out. Then I will talk to you about that." Finally, when she saw that the bears were very close to her, she said, "Have pity on me. Come and save me." "Will you be my wife, if I come and save you?" "Yes, I will be your wife." Upon that he came in very quickly, took her into his canoe and went out again. He was fishing with a float on the end of his line, and, when he came back to it, he began pulling his line up. Then the bears rushed down to the beach and shouted, "Bring us our wife. That is our wife you have in your canoe. If you don't bring her to us we will kill you." At first he paid no attention, but after a while he said, "Well! if you think you can kill me, swim out here." Immediately they plunged into the water and when she saw them coming the girl was frightened, but the man said, "Don't be frightened. My father was of the Ginᴀxcᴀmgê′tk."[a] When the bears got close to the canoe, he put his club into the sea and it killed them all. Then they went to his home.

The morning after this, when her husband was about to go out fishing, he said to the woman, "I have a wife living on the other side of the house. She is a very bad woman. Don't look at her while she is eating." After her husband got home from fishing he waited on his new wife and was very kind to her, and, when they were through eating, they went up to the top of the house to sit. Then she said to him, "I am your wife now. Anything you know or whatever you have seen you must tell me all about." So her husband said, "This wife of mine is a very large clam. She is very high. Nobody looks at her. You see that there is always water in the place where she is sitting. Anyone that looks at her falls into this water and drifts away." This man lived under ground, but the girl thought she was in a house because she was as if out of her head. Her husband caught halibut all of the time to give to his monster wife, and the girl thought to herself, "How does that thing he feeds so much eat?" One time, therefore, as soon as the clam began eating, she lay down, made a hole in her blanket and looked through it at the big clam eating. She saw that it was a real clam. When the clam saw that she was looking, it shot out so much water that the house was filled, and the girl was carried underneath the clam by the current. When her husband got home, however, and found the girl gone, he said to the clam, "Where is that girl?" He became very angry with the clam and killed it by breaking its shell. Then he found the girl's dead body in the water under the clam, took it out, put eagle feathers upon it, and restored it to life. Therefore nowadays eagle feathers are used a great deal at dances and in making peace.[b]

By and by the man said to his wife, "Do you know that your father lives a short distance from here? Do you want to go to see your father and mother?" She was very glad to hear that, and they started off at once, after loading the canoe down with food, for this being was rich and had all kinds of things. His canoe was a brown bear, which traveled of itself but had to be fed at short intervals.[a] Just before they reached her father's town, they landed, carried their canoe up and placed all of the food under a large tree where it would keep dry. Then the man stayed with it and told his wife to go over to her father's house. Her father and mother had thought that she was dead, so they were very happy to see her. She said to her father, "There is a lot of food close by here. I have brought it to you." At that time she looked very filthy to them and her clothing ragged, though to herself she appeared beautiful. So her father was very much ashamed of her and gave her some good clothing. She also smelt to them very strongly of the beach. Then they went over and brought in all the food, but her husband did not come with them.[b]

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[a] Said to be the Tsimshian word for G̣onaqᴀdē′t.

[b] "Eagle feathers are often referred to nowadays in speeches. Thus people will say to one who is mourning, 'You have been cold. Therefore I bring you these feathers that have been handed down from generation to generation.' When peace is about to be made one man is selected called the 'deer' (Qōwakā′n) because the deer is a very gentle animal. When a man is so taken he is supposed to be like the deer, and he has to be very careful what he says. Eagle feathers are put upon his head because they are highly valued. The songs he starts while dancing are those sung when the people were preserved from some danger, or at the time of the flood. He does not sing anything composed in time of war. They also called the 'deer' the 'sun deer' (gᴀgā′n qōwakā′n), because the sun is very pleasant to see and never does anybody any harm. Some called him 'fort deer' (Nu qōwakā′n), because people are safe in a fort. For this office a high-caste person was always selected." (From the writer's informant.) Cf. *Twenty-sixth Annual Report of the Bureau of American Ethnology*, p. 451.

At that time the woman was pregnant, and presently she gave birth to a boy. He was very smart like his father, though they did not let him know who his father was. When he grew larger, he was a fine shot with bow and arrows, bringing in all sorts of small animals, and the other boys were jealous of him.

One time, when he was out in a canoe with other boys, hunting, he began shooting at a cormorant (yūq), which kept going farther and farther out. All of a sudden it became foggy and they could not see their way, so they fastened their canoe to the end of a drifting log which was sticking out of the water, and waited. Then some one came to them and said to the boy, "I am after you. Your father wants you." At once the boy lost consciousness, and, when he came to, found himself in a very fine house on the mainland. The chief living there said, "Do you know that you are my son?" He also gave him a name, Cᴀmgigê′tk, and he thought a great deal of him, but the boy thought it strange that he never inquired for his mother. Then he gave his son abalone shells and sharks' teeth (cᴀxdᴀ′q) as presents. He also made him a club and said to him, "Whenever you are among wild animals and find there are too many, put this club down and it will fight for you. When you see seals or sea lions sitting on the rocks, put it down and it will kill them." After this it seemed to the boy as if a door were opened for him, and he saw the canoe he had left with the boys in it. They said, "What happened to you? Where have you been?" But he only answered, "Did not you see me sitting on the very top of this log?" He was so smart that they believed him. Then they reached home safe and the grandparents were very glad to see him, but only his mother knew what had happened. Like his father, the boy was a great hunter and fisherman. Before he came the people of that town had been starving, but now, especially since he had obtained the club, they had plenty to eat. His grandfather's house was always full of halibut, seal, and sea-lion meat.

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[a] "I have always wondered what this part of the story means but was never told. It must have been because we were going to have steamboats. Every now and then at the present time something happens like things in the stories. The poor people always had luck in those days, and I have always wondered what it meant. Years ago, too, we used to hear the old people say, 'There will be no slaves. Those that have been slaves are going to feel themselves above the real high-caste Indians.' And sure enough nowadays the people that have come from slaves are very proud, while the race of nobles is dying out. They are protected by law and know that nothing harmful can be said to them. We heard of this years ago." (From the writer's informant.)

[b] "Some people are like this nowadays. They are very poor but are so used to the life that they can not see it, and so used to filth that they do not notice it." (From the writer's informant.)

Then his grandmother said to him, "Grandson, do not go over in that direction. None of the village people go there, and those who have done so never returned." This, however, only made the boy anxious to see what was the trouble, so he went there and, killing some seals and halibut, put them into the water to entice the creature up. Finally he saw a gigantic crab (s!a-u) coming up in the sea, so he put his club into the ocean, and it broke the crab's shell and killed it. Then he and his slave pulled the big crab ashore, and he took a load of its flesh home to his grandparents. His grandparents had worried all the time he was away, but his mother knew that her son had power over all kinds of fish, because his father is chief of the sea. Everything in the sea is under him.

Another time his grandmother said to him, "There is a place over in this direction where lives a big mussel (yīs!). No canoe can pass it without being chewed up." So he went to the mussel and killed that. He took all of its shell home, and the people throughout the village bought it of him for spears, arrow points, and knives.

At the same time he also brought home a load of cockles, clams, and other shellfish. In the Tsimshian country the shellfish are fine, and the mussels are not poisonous as they are here. In April the Alaskans do not dare to eat shellfish, especially mussels, claiming that they are poisonous. It is because he killed the big mussel that they are all poisonous here. Since his time, too, boys and girls have done whatever their fathers used to do.

After that the boy married and had a son who was very unlike him. His name was Man-that-eats-the-leavings (Q!a-ī′tê-cūka-qā), and, when he grew up, he was worthless. He seemed to see the shellfish, however, and understood the shellfish language.

At the same time the daughter of the chief in a certain village not far away went out of doors and slipped on slime which had dropped from a devilfish hung up in front. She said, "Oh! the dirty thing." About the middle of the following night a fine-looking young man came to her, and she disappeared with him; and the people wondered where she had gone. This young man was the devilfish, whom she married, and she had several children by him. Meanwhile, as she was their only child, her parents were mourning for her continually. After some time had passed, her parents saw two small devilfishes on the steps of the chief's house early in the morning, and the people said to the chief, "What devilfishes are these here on the steps?" He said, "Throw them down on the beach." They did so, but the little devilfishes came right back. They threw them down again, but the chief said, "If they come up the third time, leave them alone. Let them do what they will, but watch them closely." Then they came right into the chief's house, and one climbed into the chief's lap while the other got into that of his wife. He said, "My daughter must have gone to live among the devilfishes." To see what they would do, he said, "My grandchildren, is this you?" Upon which they put their tentacles around his neck and began moving about. Then he gave them some food on long platters, and they acted as though they were eating from these. Afterward he said, "Take those platters and follow them along to see where they go." They did so and saw them disappear under a large rock just in front of the town. So the people came back and said to the chief, "They went under that large rock down there. Your daughter must be under there also." When the people got up next morning they saw on the steps the platters they had taken down, wiped very clean.

Now the chief felt very badly, for he knew what had happened to his daughter, so he said to the people in his house, "Go down and invite my daughter, and say, 'Your father wants you to come to dinner.'" So they went down and said, "Your father has sent us to invite you, your children, and your husband to come to dinner at his house." "We are coming," said the woman from under the beach, "so go back. We will be there soon." She knew the voices of all of her husband's servants. When these came back to the chief, he said, "Did you ask her? Did you go there?" "Yes, we were there." "What did you say to her?" "We told her just what you wanted us to say to her. She said that her husband, her children, and herself would be here soon."

So the people watched for her, and by and by she came up along with her devilfish husband and with the two little devilfishes right behind her. Her marten-skin robe was rotten, all sorts of sea weeds were in her hair, and she looked badly, although she had formerly been very pretty. Her father and mother were very sorry. Then they set out food for them and afterward took the trays down to the place where the little ones had gone under the rock.

Now the chief invited all of the people into his house, gave them tobacco to chew, and told them how badly he felt. After they had talked the matter over for a while they said to him, "You might as well have all the devilfishes killed. When those small ones are grown up you do not know what they will do to your house." So they invited the devilfishes again, killed the big one, threw the little ones down on the beach, and kept the girl. By and by, however, the girl said to her father, "There is going to be a terrible war. All of the devilfish are assembling. Don't allow any of the people of your town to sleep at night. Let them watch." So, when night came on, they could see large and small devilfishes coming in through every little crack until the house got quite full of them, and some people were suffocated by having the devilfishes cover their mouths. The devilfish that they had killed was chief among them.

Just then Man-that-eats-the-leavings came to that town, and they told him what a hard time they were having every night with the devilfish, so he stayed with them until evening. When they came in this time he seemed to have control over them, and they ceased bothering the people. The large devilfishes are called dᴀgasā′. The small ones, which they threw down on the beach, are those that the Alaskan Indians see, but these do not injure anyone now because their grandfather was a human being.

Afterward they bathed the girl to take all the devilfish off of her, and put fine clothing on her. Her face was very pretty, so that all the neighboring chiefs wanted to marry her. In olden times a good looking woman was considered high-caste, for they knew she would marry well, and a good looking woman among the high-caste people was considered very high.

Among those who wanted to marry this girl was Man-that-eats-the-leavings. He lived in a brush house at a place where garbage was thrown out. He was a fine shot, however, and one day he went to a lake behind the town where a loon was swimming about and shot it. When the arrow struck it gave forth a sound like a bell and swam right up to the shore. Then he went down to it and found, instead of a loon, a canoe made out of copper. This was, in fact, the grizzly-bear canoe that had belonged to his grandfather. It had long since been forgotten. Next he found a piece of a painted house front (q!ēn) and shook it, upon which a grand house stood there with four horizontal house timbers, and he lined the inside of this house with copper-plates made out of the copper canoe. Then he married the chief's daughter without her father's consent and took her to his house.

By and by the chief's daughter was missed, and they hunted for her through all of the houses, but they did not look into the old brush house, for they thought she would never go there. They thought that she might have gone back to the rocks again, and they dug up all of the large rocks to look underneath them. Finally, however, they saw her going into the brush house and told her parents, and her parents felt very badly on her account. All got out spears to kill her husband, but her mother said, "I am going there to see her first." So she went down in great anger, but found the door already open for her, and, when she went in, each side of the house shone so brightly that she could hardly keep her eyes open. She saw that the house was full of very nice things, so she said to her daughter, "Daughter, are you married?" "Yes, mother, I am married." Her mother had intended to take her home and have her husband killed, but instead she put the fire out and sat in the ashes, as was customary in the case of a woman whose daughter married without her consent. It meant that she wanted property. And before she had sat there very long, her new son-in-law handed out eight bright copper plates and sent her home, and she told her husband all that she had seen. Then they laid their spears aside, and the following morning they saw a beautifully painted house standing where the brush house had been. Now the chief invited his daughter and her husband to a feast. The servants that were sent with the invitation were finely dressed. When they got there, they said to the girl, "We are sent after you by your father; he wants you to come to a feast, you and your husband." They did so, and, after food had been served, he gave his son-in-law eight slaves, one for every copper plate his wife had received. And to this day, when a girl runs off with some one, and her people find he is all right, they do all they can for her.[a]

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By and by this chief's daughter had a little boy who proved to be very smart and became a great hunter. He used to hunt far up on the mountains for mountain goats and other animals. One time he fell from the top of a mountain and lost consciousness, and, when he came to, he saw many men standing about him in a circle. They had cedar-bark rings around their heads and necks. Then they said to him, "What kind of spirit do you want, the Raven Spirit or the Wolf Spirit?" and he said "The Wolf Spirit." So they held white rocks over his head, and he became unconscious. That is how he got the spirit. Then he ran around screaming, naked except for an apron, while all of the Cliff Spirits and all of the Forest Spirits sang and pounded on sticks for him. They also tied up his hair like a wolf's ears. This is the origin of the Łuqᴀnaʹ, or secret societies, and the one this man first started is said to have been the Dog-eaters' society. He sang a song, too, only employed nowadays by a high-caste person when he is inititated. It is called Cīnā′xłk!, and goes this way, "I am above the world. I walk in high places. There is nobody else after me. I am alone." Those who became łuqᴀna′s after this were not like him, because he said, "I am alone. There is nobody after me." They only imitate him.

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[a] For another version of this part, see story 89.

There are many kinds of łuqᴀna′s. Some are dog-eaters and some pretend to eat the arms of people. It is previously arranged between the łuqᴀna′ and his father what he is to do and whom he is to injure, and, after the spirit has come out, the father has to pay a great deal of money for damages. The łuqᴀna′s are always found at feasts, and high-caste people stand around them. The people who learned from this boy first are those in the direction of Victoria, and there they think that a person who has performed many times is very high. It is only very lately that we Alaskans have had łuqᴀna′s. Łuqᴀna′ is a Tsimshian word meaning yēk.[a] When they perform up here, the southern Tlingit dance Tsimshian dances and the northern Tlingit Athapascan dances.

After this youth had come back to his people from the woods and had shown them all about the łuqᴀna′, he went to the Queen Charlotte islands and came to the greatest chief there. Then the people at that place said to him, "It is terrible the way things have been going on. We have wizards (nuks!ā′tî), who kill men in a sly way. There is one very high-caste person here who has taught himself to be a wizard. And they told him this man's story.

He and his friend were very dissolute young men who wanted very much to be wizards, and the former begged his slave to tell him what to do. "If you want to become one very much," said he, "go down there and sleep among the driftwood left by the tide. Then you will see what it is." They did this, and a very nice looking woman came to them and taught them witchcraft. This was the mouse (k!uts!ī′n). They thought that it was a fine thing. After a while the woman again appeared to them in a dream and said, "Would you like to be among the geese and brants?" They answered "Yes," one saying, "I will be a goose;" the other, "I will be a brant." At once they flew off in those forms. They thought that it was a fine thing to be wizards, and would spend all their nights going about that way, never coming in till morning. For that reason the town people began to suspect that something was wrong with them. Nowadays a person among the natives who sleeps much is said to be of no account, for it was through sleep that witchcraft started. They also say that a wizard has no respect for anything and never speaks to his neighbors.

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[a] Actually it is from the Kwakiutl word ʟū′koala. Katishan calls it Tsimshian because the Tlingit received their secret societies through them.

Finally a certain man began to drink salt water and fast in order to discover the wizards. He also made a medicine. Then he dreamt about them, and went to them, telling them everything he knew. The two young men replied, "Don't tell about us. If you keep it to yourself we will pay you ten slaves. We will let you win ten slaves from us in gambling." And they did so.

This is the story that the luqᴀna′ man told to his friends when he came home, and wherever he told it there began to be wizards. Therefore witchcraft came to Alaska through the sons of ᴀyā′yî[a] and through the Haida. They also learned from the Haida that witchcraft may be imparted by means of berries. When women are gathering these, they do not pick up the ones that are dropped accidentally, no matter how many they may be, because that is what witches do.

The shamans say it is this way: A man claims that he sees a large creek. It is witchcraft. A smaller creek flows into this. It is the lying creek. Another creek comes into it. It is the stealing creek. Still another creek comes into it. It is the profligates' creek. All these are in witchcraft.

One time Raven came to a place called Cold-town and said to the boys there, "Let us go shooting with bow and arrows." He took down his own canoe and they started out, but presently the canoe upset and the boys were all drowned. Then he said to them, "You will stay here." They are the īkᴀgā′xe, sea birds whose voices can be heard at a long distance.

Next Raven went to Tān-lutū′ (the southern end of Prince of Wales island) and saw a man there named Qonᴀłgī′c.[b] Raven said to him, "What are you doing here?" "I am a great gambler," he said. "I love to gamble." Said Raven, "You are a gambler but you can not win a thing. If you eat forty devil's clubs and fast many days you will become a great gambler. You will win everything you wish. But why do you want to learn gambling?" The man said, "I have been gambling steadily and I can not win anything. A person won from me my wife's clothing and all of my food and property. Since I have so disgraced myself, I have left my town and have come here to die." Said Raven, "Gambling is not very good. There will always be hard feelings between gamblers, yet I will show you how. One of the sticks has a red mark around it. It will be named nāq (devilfish). You will see the smoke of nāq. When you get the devilfish, you are lucky. As long as it keeps away from you, you are unlucky." Then he said to the man, "Make a house for yourself out of devil's clubs first and stay inside while you are fasting. After you have fasted four days, Greatest Gambler (ᴀɬqā′-s!ā′tî) will appear to you."

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[a] See pp. 90-91.

[b] Said to be a Haida name.

When the man had fasted for three days, living on nothing but devil's clubs, he started to look for more. Then he found a devil's club, as big around as a large tree, covered with scars, and he took the bark off in eight different spots. Then he went to sleep and dreamed that a man came to him. He said, "Do you know that I am Greatest Gambler? You took the bark off from me in eight spots. It was I standing there." Then Greatest Gambler said to him, "When you leave this place, look around down on the beach and you will find something. When you reach your own village do the same thing again, and you will find something else."

Next morning a real person came to him and said, "I want to see your gambling sticks." So he showed them to him, and he gave them their names. He gave all of them their names at that time. Each stick had a certain mark. One was named devilfish and the others were called after other kinds of animals and fish. They are the same to-day among both Tsimshian and Tlingit.[a] The two principal sticks besides the devilfish are tuq (a small bright fish found in the sand along shore) and āncā′djî (a small gregarious bird which seems to feed on the tops of trees).

After Greatest Gambler had showed him how to gamble he prepared to return to his people. When he was getting ready he looked about upon the beach and found a sea otter lying there. When he reached the first place where he had camped on coming away he camped there again and on looking around as directed found a fur seal. He took off the two skins there and dried them. It took him a whole day.

When he at last entered the village everybody made fun of him, saying, "Ayâ′o Qonᴀɬgī′c" (said to be Haida words meaning "Come and let us gamble, Qonᴀɬgī′c"). He had made a shirt out of the sea otter and a blanket out of the fur seal, so they were anxious to gamble in order to win those things. When they first heard him speak of gambling they made fun of him, thinking to beat him as before, and the same one who had before won all of his goods sat down opposite. He was a fine gambler and therefore very rich. When they started to play, the poor man began to go through all kinds of performances, jumping up, running about, and saying funny things to his opponent, so that the latter became confused and could not do anything. The poor man began winning his goods, and, when he got tobacco, he would treat the crowd about him with it. Finally the poor man said, "That is enough. I am through," but the rich man answered, "Stay and let us gamble more," thinking that he would get all of his goods back. The poor man, however, said he was through but would be willing to gamble with him the next day, and he left his opponent sitting there feeling very badly. The same day, however, his opponent went over to him again and again asked him to gamble. "Oh! let us wait until to-morrow," he said, and he spoke kindly to him. Finally they began again. Whatever words the poor man used toward his opponent at this time, people use at this day. By and by he said to the chief, "Let us gamble for food next. I want to feed my people." Then the rich man was angry, sat down, and began gambling with him for food. Again his opponent won everything and said, "That is enough. We have plenty of time to gamble. We will gamble some other day." So they stopped, although the chief would have persevered, and the poor man invited all of his friends in order to give them the food he had won.

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[a] It appears from examples that no such uniformity really exists.

Next day the chief again brought over his gambling sticks, and they recommenced. Whenever the poor man saw that his luck was turning, he would jump up, run around the circle of people, who were watching him closely, run to a little creek near by, wash his hands very clean and return to gamble. He did that over and over again while he was gambling. Sometimes he would run off and chew upon a piece of dried salmon. Then he could see the devilfish smoke much better. This time they staked slaves, and he won quite a number, after which he jumped up, saying that he had gambled enough. The chief begged him to continue, but he said, "No, we have gambled long enough. I will gamble every day with you if you desire, but this is enough for to-day."

Next morning they gambled again. A big crowd always followed him to the gambling place because the way he acted was new to them He would jump up, call certain of his lucky sticks by name and say, "Now you come out." Before he began gambling he mixed his sticks well together and said, "The āsq!ancā′djî sticks will come out." So they came out, flew around and around his head and settled among the other sticks again. He was the only one who could see them.

By this time the chief opposing him had become fairly crazy. He had nothing left but his house, his sisters' children, his wife, and himself. He wanted to stake his sisters' children, but his opponent said that he would not gamble for people. Then the chief caught hold of him and begged him, and his own friends came to him and said, "Why don't you gamble and win those friends of his? You are very foolish not to." "I do not want to gamble unless I can win something," he said. "What good will those people be to me? I can not do anything with them after I win them." "You will have the name of having won them. Remember what he did to you. He did not have pity on you. When he won your wife's clothes did he give them back?" Then the poor man moved a piece of painted moose hide, called ck!ut!ê′, around in front of the chief. It made him very angry, but he dared not say anything. The chief lost his nephews, his house, and his wife's clothes and offered to stake his wife, but his opponent refused until his cousin said, "Go on and get everything he has. If you do not want them you can give them back." So he won his wife also. Then he put his gambling sticks away, refusing to gamble for the chief himself, because he knew that there is always trouble at the bottom of gambling. But his friends said, "If he is foolish enough to stake himself and his wife, go on and gamble. After a while he will feel it in his face (i. e., be ashamed)." So he played once more and won his opponent also.

Then he said, "Since you have staked everything and I have won, I suppose that this is all. Do you remember how you won everything from me? You were very hard on me. You even won my wife's clothing, and you did not give me anything back. You left me in such a condition that I could not do a thing to help myself and my wife. You know that I have won you. You belong to me. You might be my slave, but I will not be that hard upon you. I have won you and your wife, but I don't want to claim you. Take your wife also. She is yours and I don't want to claim her either."

High-caste people did not become gamblers, because they always remembered this saying. They always told their children that gambling belonged to lower people and was not work for an honest person. On account of what happened at that time a gambler will now get crazy over the game, and think, when he is using the last money in his purse, "I am going to win it back. I may win it back with the last cent I have." So he keeps on and on until he goes through with everything. The whole town knows that he is going crazy over gambling, but he thinks that he is doing the right thing. When a gambler wins a lot of things from anyone nowadays, he remembers Qonʌłgī′c and gives some of them back. He is not as hard on him as the chief was to the poor man.[a]

It is from Qonʌłgī′c also that the gambling sticks have different names and that there are different kinds of nāqs and different sorts of cīcts. These cīcts are lucky gambling sticks, but the lucky medicine that a gambler obtains is also called cīct. In order to get it he has to fast, remain away from his wife, and keep what he is doing secret. At that time he wishes for whatever he desires. This medicine also makes a person brave and is used when preparing for some important action. The name cīct is said to have come from a wolf which had something stuck between its teeth. When a certain man got this out, the wolf said, "I will show you my cīct. I will tell you what it is."

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[a] In this paragraph are seen the effects of missionary teachings.

People who cheat have gambling sticks like birds that are able to fly away, and they keep the names of these sticks to themselves.

It is since the time of this first gambler, too, that people have had the custom of saying to a gambler, "Why don't you give a feast with the food you have won?"

Gamblers claim that when the sticks move in a certain way while they are gambling, it means death in the family. If they keep the rules of their cīct it will tell them what animal they are going to kill when they are out hunting.

After the rich opponent of Qonᴀłgī′c had lost all of his property, his wife left him, and he went away from that town. He made a bow and arrows and wandered about in the forest like a wild animal. Coming down to the beach at a certain place, he found a fine bay and built his house upon it. There he began to collect clams and fish which he dried for himself. He was gone all winter, but in those times the Indians did not care for foolish people, viewing them as though they were dead, so his friends did not look for him.

While he lived in that place the chief heard a drum sounding from some distant place, but he did not take the trouble to see what it was. Finally he discovered that the noise was caused by a grouse and said to it, "I see you now. I have been wondering what it was that I heard so much." Then he said to the grouse, "You are a great dancer, are you not?" "Yes, I dance once in a while when I am lonely." "Come along and let us have a dance. I am pretty lonely myself." So that evening he saw all kinds of birds, which were the grouse's friends, and they had a dance. They danced so much that this man forgot all that he had been grieving about and felt very happy. Therefore people always dance for one who is mourning, to make him forget it. This is where the first dance came from.

Then the chief said to the grouse, "How came you to know about dancing?" "There is a person out on that island who knows a lot about medicine. He knows how to make medicine for dancing and fighting." "You must let me see him," said the man. The bird answered, "If you want to see this great medicine-man you must fast to-morrow. This is the great person who knows all about medicines." Now, after the chief had fasted, he went to sleep and dreamed that a man came to him, showed him a certain leaf on the marsh and said, "Take that leaf and put it into this sack. Then go down toward the beach. As soon as you get down you will see an eagle lying there. Take off its claws and feathers, and, after you have put the leaf in them, draw the cords so as to pull its talons tight around it. After that go down to where the waves are coming in, and at the place the tide has left, stoop down, pretend to pick up something and put it into your sack. That will be the wave. Then take a feather from the back of the head of an ayahī′ya (a solitary bird that continually flies about on the beach) and put it with the rest. You will become a great dancer like that bird. Finally take this medicine to a point running far out into the ocean where the wind blows continually. Tie it there to the top of a tree, where it will always be blowing back and forth."

The man did as he had been directed, and the day after began to think of composing a song. On account of the medicine this was not hard for him. He also felt that he could dance, and began dancing the same evening. While doing so he was very light upon his feet. He was as if in a trance, not knowing exactly what he was doing. Then he thought to himself, "I am going to the next town." So he went there and began singing, and it was soon noised about, "A man has come here who is a great singer. He is going to dance to-night." Then all the people went to that house where he was to dance. He danced and taught the women his songs, which were very sad. He sang about the different clans [among the Haida], picking out only good clans. So the young women of those families began to bring him presents, and each thought, "I will give the most." They gave him all kinds of things, robes, fur shirts, blankets, leggings. He was becoming very rich through dancing.

In the same town was the young son of a chief who wanted very much to learn to dance and said to him, "How did you come to learn to dance?" He answered, "I have medicine for dancing." "You must show me how. I will pay you well. I want very much to learn." Then he showed him how to make the medicine. He said, "You have to fast. If you do that you will learn. Fast to-morrow, and the next day I will take you up to the woods." When they went up he said, "After you have learned how to do this, you must think of composing a song, and you will see that you will be able to do so at once. You will be so happy over it that you will feel as though you were making a great fire." In the morning the young man sang and found he could compose songs. Then he went up to the woods and danced all alone by himself. Like the other, he felt light as if he were in a dream. By and by it was reported all over town, "This chief's son can compose fine songs." He danced for them, and, because he was a younger person than the other, he danced far better. At this the youth's boy friends said to him, "What makes you do such a thing? It doesn't look right for you to do it." They tried to make him believe he was above dancing, because they were jealous of him. So he went to the man who had instructed him, and the latter said, "People will do this (i. e., dance) all over the world. You will soon hear of it. You and I will not be the only ones doing it. They say this because they are jealous of you." The youth had composed so many beautiful songs that all the girls had fallen in love with him. That was why the other youths were jealous of him. The first dancer also said to him, "It is not high-caste people like yourself merely who will compose songs. Everybody will learn these and compose others. Anybody that composes songs like this after having made medicine will have his name become great in the world."

When this youth had told his father all he had learned, his father asked all the people of that town to come to his house and repeated it to them. Then he said, "I do not think it is well for a high-caste person to compose songs and be a dancer. They say that a person's name will become very high and be known everywhere if he composes songs and becomes a dancer, but a chief's son's name is already high, and a chief's name is known everywhere. Why should he compose songs and dance to make it so? It is better that the poorer people should do this and make their names known in the world." If the chief had not said this, people that compose songs and dance would be very scarce among us. It is because the chief said, "Let it be among the poorer people so that their names may be known," that there are so many composers and dancers among us. For no chief composes or dances without giving away a great deal of property.

Thus it happens that there are two kinds of dances, a dance for the chief and his sons and this common or Haida dance (Dekī′na ᴀʟ!ē′x). In the latter, women always accompany it with songs, and, if the composer sings about some good family, members of the latter give him presents. When the chief is going to dance, he has to be very careful not to say anything out of the way. He dances wearing a head dress with weasel skins, a Chilkat blanket, and leggings and carrying a raven rattle. He is the only one whose voice is heard, and he speaks very quietly. Meanwhile, until it is time for them to start singing for him, the people are very quiet and then only high-caste people sing. The Haida dance, however, is always accompanied by noise. It is rather a dance for pleasure, while the chief's dance is more of a ceremony. Although most of the people who witness it are high-caste, anyone is welcome. All watch the chief's actions and listen to his words very closely. If he makes the least mistake, showing that he has not studied his words beforehand very well, they have too much respect for him to say anything to him at that time. Next day, however, after he has found it out, if he does not take his words back, the people that had heard will disgrace him by giving away a great deal of property. The Haida dance was done away with years ago, while the chief's dance has been given up only in very recent times.

After this the man that first taught dancing married in that town and forgot all about the wealth he had lost. This shows that he was not smart, for a smart man, when he loses a very little of his property, thinks of it and next time tries to do better. One time he and his wife went away in a canoe and upset. His wife was drowned, but he was captured by the land otters who named him Tūts!īdîgū′ʟ, and he has strength like that of a shaman among them. When anyone is drowned by the upsetting of his canoe, they say "Tūts!īdîgū′ʟ has him."

One time four boys went out hunting from Klawak with bow and arrows. They saw some black ducks and shot at them, but the ducks kept swimming out to sea, drawing them on. Far out the canoe upset. They hunted for the boys for days and days, but could not find them. Then some property was given to a shaman named Tuxstā′, who sent his spirit after them to the point on the beach from which they had set out. Then the shaman said, "The spirits of the boys seem to have taken the road to the land-otters' dens." Therefore they kept on until they saw the boys upon a point of land, but, as soon as the latter saw them, they ran into the dens of the land otter. Then the town chief said, "Let the whole town gather pitchwood and burn up the land-otter dens." So all of the people went thither in their canoes, made fires at the mouths of the dens and killed the land otters as soon as they came out. All perished but a few, who said, "It is Tūts!īdîgū′ʟ's fault that they have burned up our housesa nd our food." Then Tūts!īdîgū′ʟ jumped into the sea from the other side of the point with the boys all around him, so that they could not be found.

After this the shaman said, "The land otters are going to make war upon the people here," and soon after they did so. The people attacked them in return and they warred for some time. Many people fell down suddenly and were taken sick, while others were injured by having limbs of trees fall upon their heads. The shaman said that these mishaps were really effects of the land-otters' arrows, made of the shells of the spider crab. The people were also suffering from boils and pimples all over their bodies, and he said that these were produced by the poisonous shells. So many were dying that all became frightened. Whenever anyone went out hunting or fishing he would be troubled with boils and itching places and have to return. The shaman's spirits, which the land otters could see, were the only things they feared.

Finally the shaman saw that there were two white land otters, and he said, "If you can get hold of those you will be all right." Then a canoe with four men started off, and the shaman sang with them telling them that his spirits were going along also to look after them. He said, "You will be lucky. You will get them. As soon as you get them put feathers on their heads." So they went away and camped for the night. They were unable to sleep, however, on account of the strange noises about their camp as if people were talking in very low tones. Still they could not see anything. They would say to one another, "Do you hear that?" "Yes," they answered. It was caused by the two high-caste white land otters who were talking to Tuxstā′'s spirits.

Next morning the men arose very early, and the eldest said to the one next in years, "Get up. I have had a queer dream. I dreamt that we had a deer and that we were taking our deer to the land-otter den." Then one of them answered, "You have had a lucky dream. Let us start right away." So they took the canoe down and set out. Going along on the opposite side of the point on which they had camped, they saw the two white otters swimming in the water. The shaman's spirits had been holding them. Then the men said to them, "Stay there. We have had you for a long time now." So the otters remained where they were, and they caught them and put feathers upon their heads. They were making deer of them. They took them home to the fort in which they dwelt and carried them in. All the people danced for them. And that night, after they had retired, the people dreamt that the land otters were dancing the peace-making dance. Some of the people said, "They really danct," but others replied, "No, they did not dance. We only dreamt it." Still they dressed up to dance in return. All were fasting, as was customary when peace is about to be made. They also fed the land otters and waited upon them very carefully.

By and by the shaman said that the land otters were coming, so the people made ready for them. They soaked a very bitter root, called s!îkc, in water for a long time. Some said, "They are not coming. The shaman has made that up," but others believed him and got ready. Finally the shaman said, "To-morrow they will be here." The next morning it was very foggy and they could not see far out, but they heard a drum beating. At length the land-otter-people came ashore, and they helped them carry their things up to the houses. One of these land otters had two heads, one under the other. It was Tūts!īdîgū′ʟ. All said, "We depend on Tūts!īdîgū′ʟ." Then numbers of land otters came into the house, but, as soon as Tūts!īdîgū′ʟ appeared at the door, everybody there but the shaman fell down as if dead. The shaman in turn filled his mouth with the poisonous water they had prepared and spit it about upon the otters, rendering unconscious all that it touched. The land otters, however, shouted, "Keep away from Tūts!īdîgū′ʟ. Let him do his work." So Tūts!īdîgū′ʟ danced, saying, "Ha, ha, ha." When they started a song, the land otters mentioned Tūts!īdîgū′ʟ's name in the manner of the Indians. When they were through with their dance, all of the people woke up, and the land otters also came to. But, when the human beings got up on their feet, all had vanished including the two white ones.

Then the village people said to one another, "Did you see the dances?" "Yes," they answered. They knew something had happened and did not want to admit having missed it. "Did you see this Tūts!īdîgū′ʟ?" "Yes." "How was he dressed?" "He had two heads and wore a dancing apron. He carried two large round rattles. As soon as he moved around sideways we all went to sleep."

Now all the people were very happy because the salmon were running, but before they had left the town Raven came to them and said, "Don't leave the town. Stay right here. Don't go to any of the salmon creeks." They were very hungry for salmon, however, and said to four boys, "Go to the salmon creek close by and get some salmon for the village." So they went there and filled their canoe.

This salmon stream runs down into a sort of lake, and, while they were upon this paddling homeward, they heard some one calling to them. Presently a man came down through the woods and shouted, "Stay where you are, and I will tell you something." Looking at this man, they saw that he was naked and painted red all over. He said, "When you have gone a short distance, the fellow sitting in the bow will fall over. When you have gone a little farther, the next will do the same. A little farther still the next one will fall over. You fellow in the stern will reach home and tell the news. It is through the shaman's own spirits that he is killed."

They could not understand this last saying for the shaman had been alive when they left, but all things happened just as the man had predicted. After they had gone a short distance the man in the bow fell over with blood pouring out of his mouth. The same thing happened to the next two. When the steersman reached town with the three bodies they asked him what was the matter, but he said, "Do not ask me any questions. Give me something to eat quickly." So they gave him some food, and, after he had finished eating, he said, "As we were paddling along from the creek with our salmon, a man came out of the woods saying, 'Stay where you are and I will tell you something.' So we stopped, and he went on, 'When you get a short distance from here, the man in the bow will drop over, a little farther the next one and a little farther the next one. There will be three. It is what the shaman sees that kills him.' It has happened just as he said. And he said to me, 'The fellow in the stern will get home and have something to eat. Just as soon as he has eaten he will drop over.'" And so it happened. Just as soon as he had told the story he dropped over dead. Then the shaman asked for his apron, hat, and necklace as if he were going to doctor some one. As soon as he had dressed, he turned himself around three or four times, as the shamans used to do when they were dying. Afterward blood began to flow from his mouth, and he died.

Now the people of that town were very much frightened, and none of them went away. They had heard before that the land otters have death and all kinds of sickness for their bows and arrows, but until then they had not believed it. Afterward the people began to starve, and the children especially suffered very much. One child, who must have been very poor, would cry at night with hunger. After he had been crying for several nights in this manner the people saw a torch coming toward the house and heard the bearer of it say, "Come here, grandchild, and I will feed you on q!ołkᴀdᴀkê'x̣." The child did so. This man was named Man-with-a-burning-hand (Djînakax̣ᴀ'dza), because his hand was always on fire and what he called q!ołkᴀdᴀkê'x̣ were ants (wᴀnᴀtu'x). This happened at Tᴀ'qdjîk-ān, the old town of the Klawak people.

Now the father and mother of this child looked about for it, weeping continually. As they were passing a certain cliff, they heard a child crying there, and, raising a flat rock which appeared to cover an opening, they saw it lying inside. Then they saw that ants were crawling out of its nose, eyes, and ears. After that many other children were brought thither, and their parents said to them, "Look at this. Man-with a-burning-hand did this because the child cried so much. You are always crying too. This will happen to you some day if you do not stop." Back of the site of Tᴀ'qdjîk-ān there is a cliff still called Man-with-a-burning-hand. This story was mostly for children, and, when a child cried too much, they would say, "Do not cry so much or Man-with-a-burning-hand will get you." The story was known all over Alaska, and the children were very much afraid of Man-with-a-burning-hand.[a]

In the same town, Tᴀ'qdjîk-ān, lived a chief named G̣ᴀlwē't! belonging to the Tak^{w}ane'dî family. He was bathing in the sea for strength every day, and the people of his village bathed with him. In the cold mornings he would rise, run down to the sea, and rush in. Then he would run up to a good-sized tree and try to pull a limb out of it. He would afterward go to another and try to twist it from top to bottom. He wanted to do these things because he was trying to become a killer of sea lions.

The same chief had a nephew who was thought to be very weak and a great coward. He would not go into the water, and the people teased him by pushing him over, when he would not do a thing in return. He was very slow. The man's real name was Dukt!ū′ʟ! (Black-skin), but they nicknamed him ᴀtqahā′s!î. His real name may also have been a nickname originally, applied to him because he was ugly.

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[a] See story 11.

At the same time Black-skin was merely feigning weakness, and, though he continued to lie in bed when the others bathed, at night after all were asleep, he would steal off and do the same thing himself for hours and hours. He remained in so long that he had to float to rest his feet. On coming out he would throw water on the ashes of the fire so as to make it steam and lay his mat on top. That was the only bed he had. The people thought that he was a low, dirty fellow, but in reality he kept himself very pure and would not lie or steal. He did not say a word when they made fun of him, though he was strong enough to have done almost anything to them if he had so desired. When they sent him after big pieces of firewood he acted as if they were very hard to lift, and they thought he was so lazy that they gave him very little to eat.

The people went on in this way, bathing every day with their chief, while Black-skin bathed at night. After they were through, the village people would make a big fire, take breakfast and then go after wood. As soon as the people came up, Black-skin moved into a corner and slept there. One night, while Black-skin was bathing, he heard a whistle that sounded to him like that of a loon. He thought, "Now that I am seen I better let myself go." So he went toward the place where he had heard it and saw a short, thick-set man standing on the beach clothed in a bear skin. This man ran down toward him, picked him up, and threw him down upon the beach. Then he said, "You can't do it yet. Don't tell anyone about me. I am Strength (Łatsī′n). I have come to help you."

Toward morning Black-skin came in feeling very happy, for he thought that he had seen something great. He kept thinking of Strength all the time. He could not forget him, but he was quieter than ever in his demeanor. When they were playing in the house he would never pay any attention, and, if they said mean things to him, he let them go on unnoticed, although he belonged to the family of the chief. Anything they wanted they asked him to get, and he got it. In olden times the boys used to wrestle in the chief's house while their elders looked on, and they would try to get him to wrestle also. Sometimes the little boys would wrestle with him, and he pretended that they pushed him down. Then they would make fun of him saying, "The idea of a great man like you being thrown by a child."

When he went in bathing again, this man felt very happy for he knew that he had strength. Anything hard to do, when he looked at it, appeared easy to him. That night he heard the whistle once more.

He looked round and saw the same man, and the man said, "Come over this way. Come over to me." Then they seized one another, and as soon as the short man felt his grip, he said, "Don't throw me down. Now you have strength. You are not to go into the water again. Go from here right to that tree and try to pull the limb out." So he went to the tree and pulled it right out. Then he put it back again. After he had done so, the man told him to go to the other tree. "Twist it right down to the roots," he said. So he did. Afterward he untwisted it and made it look as before.

Just after he got to bed the people started in bathing. As they passed him the boys would pull his hair saying, "Come on and go in bathing, too;" but he paid no attention. After they had bathed they went up to this limb as usual, and G̣ᴀłwē′t! pulled it out with ease. Black-skin lay in bed, listening to the shouting they made. Then G̣ᴀłwē′t! ran to the other tree and twisted it to the very root. When they came home, they told the story to one another, saying, "G̣ᴀłwē′t! pulled out that limb." The chief himself felt very proud, and the people of the village were very happy that he had done so, especially his two wives. Then they tried to get Black-skin out of bed. They laughed at him, saying, "Your chief has pulled out the limb. Why couldn't you? He has also twisted that tree. You sleep like a chief and let your chief go bathing in the morning." They laughed at him, saying, "He is sleeping in the morning because he has pulled out that limb and twisted that tree."

They had been bathing in order to hunt sea lions, so the young men said, "To-morrow we are going after sea lions. I wonder which part of the canoe Black-skin will sleep in. He is such a powerful fellow." And one boy said, "Why this Black-skin will sit in the bow of the canoe so that he can land first. He will tear the sea lions in two." Black-skin listened to all this, but he paid no attention to them. The whole town was going all day long to see the place where the limb had been pulled off and the tree twisted down to the root. Those people almost lived on this sea-lion meat, but it was very scarce and only powerful people could get it. For this reason they picked out only the strongest fellows from among those who had been bathing with the chief, to go after them to the sea-lion island. This island was very slippery because the sea lions stayed there all of the time and very few could get up to the place where they were. That is why they went through such hardships to get at them.

The elder of the chief's two wives had had pity on Black-skin, and would do little favors for him on the sly. So Black-skin, after he had bathed secretly, came to his uncle's wife and said, "Will you give me a clean shirt; it doesn't matter much what it is so long as it is clean, and something for my hair?" "Are you asked to go?" she said. He replied, "I am not asked, but I am going." So she prepared food for him and put it in as small a package as she could. All prepared and got into the canoe. Last of all came down Black-skin, and, when they saw him, they said, "Don't let him come. Don't let him come." Seeing that he was determined to get in they began pushing the canoe out as fast as they could. Black-skin then seized the canoe, and they struck his fingers to make him let go. It sounded like beating upon a board. And, although all of them were shoving it out, he exerted a very little of his strength, pulled the canoe back, and jumped in. Then the people talked very meanly to him, but the chief said, "Oh! let him be. He will bail out the canoe for us on the way over." So he sat in the place where one bails. The uncle might have suspected something after his nephew had pulled back the canoe, but he did not appear to. As they went rapidly out they said, "Black-skin came along to tear the sea lions in two." They asked him, "How many sea lions shall I skin for you?" But Black-skin said nothing.

The sea-lion island had very precipitous sides against which great waves came, so G̣ᴀłwē′t! waited until the canoe was lifted upon the crest of a wave and then jumped ashore. He was a powerful fellow, and seizing a small sea lion by the tail smashed its head to pieces on the rocks. Then he thought he would do the same thing to a large one. These large sea lions are called q!ᴀt!-cu-qā′wu (men-of-the-islands). He went to the very largest of these and sat astride of its tail, intending to tear it in two, but the sea lion threw him up into the air, and, when he came down, he was smashed to pieces on the rocks.

Now, when Black-skin saw what had happened to his uncle, he felt badly. Then he put his hand into his bundle of clothes, took out and put on his hair ornament and his shirt, while all watched him, and said, "I am the man that pulled out that limb, and I am the man that twisted that tree." He spoke as high-caste Indians did in those days, and all listened to him. He said to them, "Take the canoe closer to shore." Then he walked forward in the canoe, stepping on the seats which broke under his weight, precipitating their occupants to the bottom of the canoe. The young men that were sitting in his way he threw back as if they had been small birds. Then the people were all frightened, thinking that he would revenge himself on them for their meanness, but he jumped ashore where his uncle had gone and walked straight up the cliff. The small sea lions in his way he killed simply by hitting them on the head and by stepping on them. He looked only at the big one that had killed his uncle, for he did not want it to get away. When he came to it, he seized it and tore it in two. A few of the sea lions escaped, but he killed most of them and loaded the canoe down. While he was doing this, however, his companions, who were very much ashamed of themselves and very much frightened, paddled away and left him. They said to the people in the town, "It was Black-skin who pulled out the limb and twisted the tree." Then the town people were troubled and said, "Why did you leave him out there? Why didn't you bring him in?"

Meanwhile Black-skin took out the sea-lion intestines and dried them. He had nothing to make a fire with and did not know what he should do. So he lay down and went to sleep, his head covered with his blanket. Then he heard something that sounded like the beating of sticks. Suddenly he was awakened by hearing someone say, "I have come after you." He looked around, but could not see anything except a black duck which was swimming about in front of him. Then he saw the black duck coming toward him and said to it, "I have seen you already." It answered, "I am sent after you. Get on my back but keep your eyes closed tight." So he did. Then the duck said again, "Now open your eyes." He opened them and saw that he was in a fine house. It was the house of the sea lions. It is through this story that the natives to the present day say that everything is like a human being. Each has its "way of living." Why do fish die on coming out of the water? It is because they have a "way of living" of their own down there.

Meanwhile the elder wife of the chief, who had helped Black-skin, was mourning for her husband and nephew. Her husband's body was still on that island. The older people were also saying to the people who had left him, "Why did you do it? A powerful fellow like that is scarce. We want such a fellow among us." Then the widow begged the young men to go back to the island and bring home her nephew and her husband's body but the younger wife did not care. Finally some other people did go out. They saw the body there, but Black-skin was gone. Then they took aboard the body, loaded the canoe with the bodies of sea lions, and went home. When they heard of it the wise people all said that something was wrong. The shamans said that he was not dead and that they would see him again. They said that he was off with some wild animal. This troubled the village people a great deal. They felt very badly to think that he had kept himself so very lowly before the low-caste people, and they feared that he was suffering somewhere again when he might just as well have occupied his uncle's place.

Black-skin, however, continued to stay among the sea lions. They looked to him like human beings, but he knew who they really were. In the same house there was a boy crying all the time with pain. The sea-lion people could not see what ailed him. Black-skin, however, could see that he had a barbed spear point in his side. Then one of the sea lions spoke up saying, "That shaman there knows what is the matter. He is saying, 'How is it that they can not see the bone in the side of that child?'" Then Black-skin said, "I am not a shaman, but I can take it out." So he cut it out and blood and matter came out with it. Then they gave him warm water to wash the wound, and, since the young sea lion belonged to high-caste people, they said to him, "Anything that you want among us you can have." So he asked for a box that always hung overhead. This box was a kind of medicine to bring any kind of wind wanted. The sea lions would push the box up and down on the water, calling the wind to it like a dog, whistling and saying, "Come to this box. Come to this box." So the natives now whistle for the winds and call them. Then the sea-lion people told Black-skin to get into it, and, as soon as he did so, he saw that he was very far out at sea. He began to call for the wind that blows shoreward, and it carried him ashore. Then he got out of the box and hung it out on the limb of a tree in a sheltered place. He did this because the sea-lion people had told him to take very good care of that box and not go near anything unclean with it.

Black-skin had now landed only a short distance from his own town, so he walked home, and his uncle's wife was very glad to see him, feeling as if his uncle had come back. The dried sea-lion entrails he wore around his head. Then he asked all of the town people to come together, and the people who had been cruel to him were very much ashamed, for they thought that he had gone for good. He, however, looked very fine. He eyed his enemies angrily but thought thus, "If I had not made myself so humble, they might not have treated me that way." So he overlooked it. Some of the people that had left him on the sea-lion island were so frightened that they ran away into the woods. Some of the old people and the good-hearted people were very glad that he was back, but he could see that others hung their heads as if they were ashamed. Then he said, "Some of you know how cruel you were to me. You know well that you are ashamed of yourselves. But I can see that some of you feel good because you know that you felt kindly toward me. It will always be the case that people who are cruel to poor people will be ashamed of it afterward." They had thought that he would avenge himself on them, but he talked to them in a very kindly manner saying, "Do not make fun of poor people as you did when my uncle was alive."[a]

After this the people went out hunting and encamped in a place called Tayu'k!nᴀxe. A man went out from here with his brother and little son one day, and, when they returned, saw that every one had disappeared. They felt very badly and said, "What is wrong with our village?" Then they saw that the whole town was covered with devilfish slime and said, "It is that monster devilfish that has done all this." People say that he had seen the red glow of the salmon on the drying frames outside. Then the two men said to the boy with them,

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[a] Story 93 is another version of this tale.

"You must stay here. We are going off." So they made a mat house over him and let him have their blankets. They were wild at the thought of having lost all their friends. Then they killed a number of porpoises and seals, went to the devilfish's place and threw them into the water above him. After a while they saw that the water was getting frothy around them with ascending bubbles and presently saw the devilfish coming up. It looked very white. One of these men was making a noise like the raven; the other was acting like a dog salmon. All that went on was observed by the little boy. As soon as the devilfish reached the surface they jumped upon it with their knives and began slashing it. They cut its ink bag and all the water became black. The devilfish and the men died.

Soon after this had happened a canoe from another camp came there, saw this object floating on the sea some distance out from the village, and thought that it was yet alive; so they hurried to get past it. When they came ashore the boy told them all that had happened, and they cried very much at seeing him there alone, for he was their relative. After this they returned with him to their camp, which was situated upon an island near by, and told the story there, on which two canoe loads of people left to look for the devilfish. After they had found it and had cut it open with their stone axes, they saw the two men still inside, knife in hand. All the village people that the devilfish had eaten were also there. Then they took the bodies back to town and had a death feast.[a]

Later on a chief's daughter at the place named Q!ᴀqᴀ′x-duū′ obtained a wood worm (ʟ!uq!u′x) as a pet and fed it on different kinds of oil. It grew very fast until it reached the length of a fathom. Then she composed a cradle song for it: "It has a face already. Sit right here. Sit right here (K!esi-ya′k!^{u} ᴀ′sgî. Tc!ayā′k! ᴀ′nu)." She sang again, "It has a mouth already. Sit right here. Sit right here." They would hear her singing these words day after day, and she would come out from her room only to eat. Then her mother said to her, "Stay out here once in a while. Do not sit back there always." They wondered what was wrong with her that she always stayed inside, and at last her mother thought that she would spy upon her daughter. She looked inside, therefore, and saw something very large between the boxes. She thought it an awful monster, but left it alone, because her daughter was fond of it.

Meanwhile the people of the town had been missing oil from their boxes for some time, for this worm was stealing it. The mother kept saying to her daughter, "Why don't you have something else for a pet? That is a horrible thing to have for a pet." But her daughter only cried.

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[a] See story 11 and story 29 (first part).

Now, the people got ready to kill this thing, and they tried in every way to induce the girl to come away from her house. Her mother told her that her uncle's wife wanted her help, but, although she was very fond of her, that was not sufficient to get her out. Next morning she said to the big worm, "Son, I have had a very bad dream." After they had begged her to come out day after day she finally came. "Mother," she said, "get me my new marten robe." Then she tied a rope around her waist as a belt and came out singing a song she had been composing ever since they first began to beg her: "I have come out at last. You have begged me to come out. I have come out at last, you have begged me so hard, but it is just like begging me to die. My coming out from my pet is going to cause death." As she sang she cried, and the song made the people feel very badly. Then she heard a great uproar and said to her uncle's wife, "They are killing my son at last." "No," said her uncle's wife, "it is a dog fight." "No, they are killing him." They had quite a time killing the worm, and when she heard that it was dead she sang, "They got me away from you, my son. It isn't my fault. I had to leave you. They have killed you at last. They have killed you. But you will be heard of all over the world. Although I am blamed for bringing you up, you will be claimed by a great clan and be looked up to as something great." And to this day, when that clan is feasting, they start her four songs. This clan is the G̣ānᴀxte′dî. Then she went to her father and said, "Let that pet of mine be burned like the body of a human being. Let the whole town cut wood for it." So they did, and it burned just like coal oil.

Another of this woman's songs was, "You will be a story for the time coming. You will be told of." This is where the G̣ānᴀxte′dî come from. No one outside of them can use this worm. What causes so many wars is the fact that there are very many people having nothing who claim something. The G̣ānᴀxte′dî also own Black-skin. They represent him on poles with the sea-lions' intestines around his head.

The girl's father felt very badly that she should care for so ugly a creature, but to please her and make her feel better, he gave a feast along with tobacco and said, "If my daughter had had anything else for a pet, I would have taken good care of it, too, but I feared that it would injure the village later on, so I had to have it killed."

In the town where this occurred a man named S!āwᴀ′n became a shaman. He told the people to leave and go somewhere else because spirits were saying in him, "If you stay in this village, you will all die." There was so much respect for shamans in those days that people obeyed everything that they told them to do. By and by his spirit said to the shaman, "You will be asked to go somewhere, my master. My masters, the people of the village, do you go away with me?" And the village people kept saying to him, "Yes, we are going along with you." Then the spirit said, "The persons that are going to invite me from here are not human beings. They are already getting ready to come."

By and by the canoe came after him. He seemed to know that there was something about to happen, and said, "Somehow or other you people look strange." He put all of his things into small boxes ready to depart. Then he got in and they covered him with a mat until they reached their village, when he got up and saw some fine houses. The fronts were beautifully painted. Among these houses was one with a crowd of people in front which they tried to make him believe was that where the sick person lay. His rattle and belt, however, ran up on the shore ahead of him and entered the proper house, which was in another part of the town. These people were land otters, and they called him by name, "S!āwʌ′n, S!āwʌ′n." They said to him, "All the shamans among us have been doctoring him, and they can not do a thing. They can not see what is killing him. That is why we have asked you to come."

Then the shaman thought within himself, "Who will sing my songs for me?" but the land otters spoke out, saying, "We can sing your songs. Don't be worried." Inside of this house there hung a breastplate made out of carved bones, such as a shaman used in his spiritual combats. The land otters saw that he wanted it and said, "We will pay you that for curing him." Then the shaman began to perform. He could see that the land otter was made sick by an arrow point sticking in its side, but this was invisible to the land otters. After he had pulled it out, the sick otter, who belonged to the high-caste people, sat up immediately and asked for something to eat. The shaman kept the arrow point, however, because it was made of copper, and copper was very expensive in those days.

Then one of the land-otter shamans said to him, "I will show you something about my spirits." And so he did. He saw some very strange things. When he was shown one kind of spirit, the land otter said, "You see that. That is Sickness (Nīk!). What he called Sickness was the spirit of a clam. These clams look to the spirits like human beings. That is why the spirits are so strong." He also showed him the Spirit of the Sea (Dekī′na yēk), the Spirit of the Land (Dā′qna-yēk), the Spirit from Above (Kīyē′gî), and the Spirit from Below (Hạ̄yī′nʌq-yēk). All these became the man's spirits afterward.

Nowadays, when a man wants to become a shaman, he has to cut the tongue of a land otter and fast for eight days. You can tell a shaman who has been fasting a great deal because his eyes become very sharp.

After he had shown all of the spirits, they said, "We will take you to your town any time you want to go." Then they took him to his own town. They had to cover him up again.

The people of S!āwA'n's village were always looking for him, and one day four men in a canoe saw something far out on the shore which looked very strange. A number of sea gulls were flying around it. Going closer, they saw the shaman lying there on a long sandy beach, the gulls around him. They did not know of any sandy bay at that point, and said that it was the shaman that brought it up there. They then took him into the canoe and brought him over. He was so thin that he appeared to have fasted a long time. After they got him home the spirits began mentioning their names, saying, "I am Spirit of the Sea; I am Spirit of the Land," etc. Every time a spirit mentioned his name, the people would start its songs.

This is the last thing that happened in the Raven story. From this time on everything is about spirits (yēk) over and over again. Very few people believed in Nās-cA'kî-yēl. Most believed in the spirits. From the time that these come into the story you hear little about Raven because people had so much more faith in spirits. You notice that in every Tlingit town in Alaska there are shamans, and years ago, when a shaman died, there was always one right after him, and he was always of the same family. It is through these that the Raven story has been getting less and less.

32. KAKĒ'Q!^{u}TÊ[a]

A Huna man named Kakē'q!^{u}tê and his wife were paddling along in a canoe about midnight in search of seals, and he kept hearing a noise around his head like that made by a bird. Finally he hit the creature with his hand and knocked it into the canoe. It was shaped like a bird, only with eyelids hanging far over, and its name is Sleep (TA). He gave this to his wife saying, "Here, you can keep this for your own." So she gave it to her relatives, who built a house called Sleep house (TA hît). All the poles in it were carved to resemble this bird.

The man got very tired after that without being able to sleep, until at last he ran away into the forest. He walked along there, came to a big glacier, and walked along upon that. After he had traveled for some time he came across a small creek in which he discovered eulachon. He roasted some on sticks before the fire. After he had thought over the problem for a while, he made a small fish trap with a hole in it for the fish to enter. The trap was soon filled with a multitude of fishes. Then he took all out, dug a hole in the ground, and placed the fish there. He was glad to think that he could get something to eat, so he remained in that place.

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[a] According to Katishan, he belonged to the L!ūk!nAxA'dî. But see story 104.

One day, while he was roasting fish, he saw eight Athapascans (G̣o′nana), and knew from that that he was in the interior. These men wore nice fur clothing and had their faces painted. Kakē′q!ᵘtê became frightened and ran into the woods, leaving his fish roasting by the fire. Afterward the eight men acted as though they were calling him, so he climbed up into a tree and watched them. They did not know where he had gone. Then the men sat down and ate his fish, after which they stuck a copper-pointed arrow into the ground where each roasting stick had been. This was the first time a Tlingit had seen copper.

Next day the same men came back. They were dressed much better, and two nice-looking women were with them. Then they called to him saying, "You have brought us good luck, so we want you to be our friend. If you will come and stay with us you can have either of these sisters of ours." So he came down from the tree where he had been hiding, went with them, and married both of their sisters.

Now they took him to the place from which they got their fish and showed him how they did it. It was by making deadfalls in the water, in which they caught only one small fish at a time. Kakē′q!ᵘtê was surprised to see how hard they worked to get a fish. If a man were lucky he would get perhaps forty or fifty very small fishes.

Now, Kakē′q!ᵘtê ordered all in the village to procure young trees that were very limber and to split them into long pieces. He told them to whittle these down very smooth, and sat in the middle to show them how. Then he got some roots and tied the sticks together. The name of this trap is t!ītx̣. It is shaped like a barrel with the inner entrance just small enough for the fish to pass through. At the mouth of this trap a weir is run across the stream.

The whole village worked with him fixing the traps. Finally they cut posts to fasten them to and placed them at that point in the river which the tide reaches. When the tide went down they went to look at them and found them full of eulachon. Before they could never get enough of these fishes but now there were plenty for the poor, who formerly could obtain none. Even the old people were cutting and drying some to put in holes and make oil out of. Some filled twenty boxes with oil, some thirty. Some boxes of this kind weigh 150 pounds, some 100, some 50, some 20. Before his time the people of that village could not sleep, because they had to run down to their traps very often to look at their deadfalls, but after he came they had a very easy time. Therefore the whole village was pleased with him, looked upon him as a very high-caste person, and would do as he told them.

By and by the salmon season came. The people there had copper-pointed salmon spears (kʌt) with handles of fine, thin wood, but the water was so muddy that they could spear only by means of the ripple marks, and often got but one or two a day. The most that any man obtained was three.

Kakē'q!^{u}tê watched and knew that he could help them. He always traveled around with his wives' brothers, and wherever they went the people followed, for they thought that he knew how to get salmon. He inquired if this were the only way they knew of to catch salmon, and they said, "Yes, this is the only way except that when they get in a shallow place we can club them." One of his brothers-in-law also said to him, "The only time we can obtain salmon is when they are very old and their flesh is turning white. Then the water is low, and they go near the shore where we can see them. We can also get them at that time from the little creeks that come into the river." Now Kakē'q!^{u}tê took the spear from his brother-in-law and taught him how to feel along the river for salmon and catch them on the barbs as soon as they were felt. In half an hour he had six salmon. All the people of the village were looking on. Then he said to his brother-in-law, "You can feel them very easily. They are slippery. When you feel anything slippery, do not be in too great hurry and be careful not to go under the salmon. When you first put your spear into the water you will feel the ground and you will raise it up from the ground and move it along. I know how to make a salmon trap, too. I will show you that to-morrow. To-day we can not do it."

Next day the whole village went to work making salmon traps. Again he asked them to get young trees and split them. All did as he told them. They made eighteen traps that day. They got roots and split them, and all worked taking the bark off. The whole village imitated Kakē'q!^{u}tê, watching his every movement. Next day they put the traps into the water, and all were very anxious about them, even the women sitting along the shore watching. Some of the poor people, who knew that they would result similarly to the first traps he had made, were so anxious to see them that they could not sleep. The day before all of the women sat down to make ropes in the manner he showed them, and each went to the traps next morning provided with one. When they got there they found every one of them loaded with salmon. All the people in the town, old and young, went to see these traps. While they were emptying the traps and stringing some of the salmon, others would be coming in, and it made the whole village happy. Then Kakē′q!ᵘtê distributed the salmon, for everyone thought that it belonged to him. He gave to the poor people, who had never before tasted salmon, and he said to the wealthy, "Don't feel offended that I give them as much as you for they need it as much. To-morrow and the day after we will have it."

At this time of the year they never got any salmon to dry. If one got a salmon he ate it at once. Only when the salmon was old did they dry it. Each man had a place where he speared salmon, and no one dared go there. Those spots were all named. When they got salmon from the traps they were all rich, and they were glad to have a supply so early in the season. Before they had these traps they ate every part of the salmon, all the insides, the heart, etc., but after they had had the traps for a few days you could see along the beach various parts of the fish, as the heads, and even some good parts, where they had been thrown away. After they were through drying their salmon they had enough for a year, and they stored them all away in boxes.

That fall the Athapascans went up among the valleys for ground hogs, each man having his own place, where no one else was allowed to intrude. That day only one came from the very best spots and in the whole village there were but three. Kakē′q!ᵘtê watched how they got them. Ground hogs were valued even by the coast people on account of the blankets made of their skins. Then he asked them, "Is this the only way you get your ground-hog meat?" "Yes," they said, "this is the only way." Then he sat right down and began carving some pieces of wood, while everybody watched him, believing that whatever he did would succeed. He asked the women to make hide thongs. All sat down to do it, and with them he made slip-nooses to be placed at the mouths of the ground-hog burrows. Then he said, "I don't want anyone to go over there. Keep away from the traps." So they did, and the morning after he went out among his traps accompanied by all of the people. In each trap was a ground hog, and he gave every man in the village five. Even when they had killed three, the meat was distributed so that all had at least a taste of the broth. They remained in this place just three days, and he killed them off so in that time they had to move to another. Each valley was claimed by some man, who had a special tree there on which his dried meat was hung, and every time they moved to a new valley they left the meat hanging on the limbs of the tree in the place abandoned.

Then the people started for home, carrying their meat along with them. They would carry part of it a certain distance and go back for more, and repeat the process until all was down on the beach. After that he told them how to prepare their food to keep it over winter. He told them to get their cooking baskets and cook their meat well.

After it was cooked, he told them to put it on sticks high up in the house and dry it in the smoke. When it was dried, he asked them to take it down and put it in oil for the winter. One family would have from four to six boxes of such dried meat. Before this man came they did not know how to do that. They ate everything as soon as it was procured, and it was very hard for them to get enough. Kakē′q!ᵘtê also saw the women going after berries and eating them at once. If they kept any very long they would spoil on their hands. Then he said, "Don't you know how to preserve berries for winter?" "No," they replied. So he showed them how to dry these and how to cook the different kinds of berries and preserve them in grease.

Before his time the Athapascans did not know how to put up their winter food. They would stay on the spot where they had killed a moose until it was eaten up. That was why they were always in want. The Athapascans were very wild and did not seem to have any sense. Before Kakē′q!ᵘtê came among them these people were always hunting, but now they stayed in one place and had an easy time. A person went hunting only for amusement in case he got tired of staying in doors. Before this, too, they did not have a taste of berries after the berry season. They ate them on the bushes like the birds. Now, however, they have plenty all the year round. They used to live in winter on dried salmon and what meat they could get. If they could get nothing while hunting, many died of starvation.

When spring came on, Kakē′q!ᵘtê also showed them a certain tree and said, "Don't you know how to take off the bark of this tree and use it?" They replied that they never knew it could be eaten. So he took a limb from a hemlock, sharpened it, and showed them how to take off the hemlock bark. After that he took big mussel shells (yīs!) from his sack and said, "Do you see these. This is the way to take it off." After he had obtained quite a pile of bark, he showed them how to eat it, and they thought that it was very nice, because it was so sweet. Then he sharpened some large bear bones on a rough rock, gave one to each woman and said, "Use it as I have used the shell." Each woman's husband or son stripped the bark off of the tree, and the women sat down with their daughters to help them and separated the good part. He was teaching the people there to live as do those down on the ocean.

Next Kakē′q!ᵘtê collected a lot of skunk cabbage, dug a hole in the ground, and lined it with flints, while all stood about watching him. Then he made a fire on top of these rocks to heat them, and afterwards threw a little water upon them, filling up the remainder of the pit with successive layers of skunk cabbage and hemlock bark. Over all he spread earth and made a fire above. He left just so much fire on it all night. All the village people were looking on and getting wood for him.

Now the people felt very happy to see how well they had gotten through the winter and that they were learning to put up more food. The younger people would dance all day. In the morning they were asked to go out and uncover the hole. He uncovered his own first. It was so savory that the whole village was scented with it. Then he tasted it, found it sweet, and asked the rest of the village to taste it. The rumor of its excellence spread all over town, and so many came to try it that before he knew it half of his bark was gone. All the people of the village were burying bark as he had done.

After he had taken the bark out a quantity of water was left, which they poured into their dishes. Then he put the cooked bark into a dish and pounded it with a masher. After that he pressed the cakes very hard and made a hole in one corner of each in order to hang it up. The cakes dried very quickly. Some cakes they put away dry, and some that were dried very hard they put into oil. After they had been in oil for several months he took them out and ate them. They tasted very good. He also showed how to use those that had been put away dry. He took them out and boiled some water for them, after which he soaked some in it. They tasted altogether different from those that had been in the oil.

Next Kakē′q!^{u}tê showed the people how to put up a certain root (ts!ēt) found on sand flats and taken before tops come upon it. Geese also live upon this root. He collected a lot of this and brought it to his wives, asking them whether they ate it. They said they did not, and when they had tasted it they found it very sweet. This root tastes like sweet potatoes. Then the people took their canoes and went to get these roots for their winter's food. Each carried a hardwood stick with sharpened ends. He said, "This is women's work or for boys and girls. It is easy. Where I come from the women do that." After they had dug many roots he showed them how to dry these. He tied up a bunch of them and on top another until he had made a long string. Then he hung them up where they could dry quickly. He cooked them in pots. After the water is poured off from them they move around as if alive, and for that reason Tlingit widows do not eat them, fearing that they will make them nervous. After being cooked in pots they taste just as if fresh.

He also showed them how to put up a root called s!în, which he pounded up and pressed into cakes like the bark. They are soaked like the others and also eaten with oil. He showed them as well how to kill seals and prepare their flesh. For the next winter they prepared more than for the winter preceding. That fall, after the food was all put away, they went into the interior after furs. He showed them how to catch animals by means of deadfalls with fat as bait.

Before his time the only way they had gotten their furs was with bow and arrow. They used to chase bears with dogs and shoot them after hours spent in pursuit. Now they obtained very many furs and made numbers of blankets out of them.

After he had shown the Athapascans all these things Kakē′q!^{u}tê said, "Now I want to go to my native town." At first they were not willing to have him leave, but he asked so persistently that they finally consented. Before they sent him away, however, they took him away and obtained some small coppers for him. After that they got everything ready and set out the following winter. As they paddled on they could see the places where he had camped during the hard time he had had after he left his own village. He asked the people to go up with him along the same trail he had taken through the woods. By that route they came to Grass creek (Tcū′kᴀn-hīn), to the place he had left, but, when they came down, the people of that village were afraid of them. These were the Tcūkᴀne′dî, Kā′gwᴀntān, Wuckitā′n, Kosk!ē′dî, T!ᴀ′q!dentān, ʟ!ūk!nᴀxᴀ′dî, and Q!ᴀt!kaā′yî.

By and by one of the Tcūkᴀne′dî came out right opposite them and said, "What are you coming here for, you land-otter people? We are not the people who have been making medicine for you." When they saw that those people did not care to receive them they went back through the woods to the town of the ʟ!ū!k!nᴀxᴀ′dî. The ʟ!ūk!nᴀxᴀ′dî saw that they had coppers, and took them away. Then the ʟ!ūk!nᴀxᴀ′dî said, "You are going to be our people." Each man took a man out of the canoe and said, "You will be my friend." That was the way they used to do. They would take away a person's goods and then give him just what they wanted to. The Athapascans were foolish enough to allow it. Afterward the Tcūkᴀne′dî felt that they were unlucky in not having taken the visitors in themselves. Therefore, when a person is unlucky nowadays, they say of him, "He sent the Athapascans away." Because they did this the Tcūkᴀne′dî are below all other Tlingit families. That was what brought them bad luck, and that is also how the ʟ!ūk!nᴀxᴀ′dî became very rich. They got a claim on the place where the copper plates come from.

Next spring the ʟ!ūk!nᴀxᴀ′dî went right to the mouth of Copper river. They made a village there at once and called it Kos!ē′xka. One of the mountains there they called Tsᴀłxā′n and another Mas!ī′ca. All along where they went they gave names. A certain creek was called Nᴀ′gᴀk^{u}-hīn, and they came to a lake which they named Łtū′a. Then they went to a river called Ałsē′x, at the mouth of which they established a town and named it Kos!ē′x. Afterward they went to the river from which the copper came and called it Îq hī′nî (Copper river). At Kos!ē′x they built a house called Tᴀ hît (Sleep house). Then all of them were ʟ!ūk!nᴀxᴀ′dî, but some, from the fact that they camped on an island, came to be called Q!ᴀt!kaā′yî

(Island people). The Kosk!ē′dî, originally a part of the ʟ!ūk!nᴀxᴀ′dî, used to encamp at a certain place where they dug the root s!în. This root pressed is known as t!ᴀganîsk!êx, and the Kosk!ē′dî receive their name from this word.[a] The Kosk!ē′dî built a house and roofed it with moose hide. So they came to own the Moose house (X̣ās! hît).

The wives of the ʟ!ūk!nᴀxᴀ′dî were Kā′gwᴀntān. They (the Kā′gwᴀntān) were invited to Chilkat by a chief named Tailless-Raven (Ckū′wu-yēl). In the same town they were about to fell a tree to make a totem pole out of it, and just before they did so Cqēʟaqā′, a shaman, interviewed his spirits. When they struck the tree with an ax he said, "The chip went toward Huna. How is it that it went toward Huna?" And, when the tree fell, he said, "It fell toward Huna. How is it that it fell toward Huna?" This spirit's name was Ānkᴀx̣wā′î, and the pole was carved to resemble him. When it was brought in he said, "How is it that there is something wrong with these people we have invited. My spirit sees that there is something wrong with them." Then they made a raven hat, and the spirit in the shaman said, "The raven you made has been shot with an arrow. Many arrows are sticking into its body and blood is coming from its mouth."

The people giving the feast gave a great deal of property away to the Kā′gwᴀntān. Each man in the family would give so many slaves and so much in goods. On their way home from this feast the ʟ!ūk!nᴀxᴀ′dî also made a raven, and some time later they went to a feast at the Kā′gwᴀntān village of Kᴀq!ᴀnuwū′. Close to that place Q!onē′, chief of the ʟ!ūk!nᴀxᴀ′dî, put on the raven hat. Its tail and beak were made of copper, and the wings were copper plates. It had a copper plate lying in front of it at which it pecked. ʟ!ūk!nᴀxᴀ′dî also lived among the Kā′gwᴀntān in that town, and they said, "Where has that raven been?" The canoe people answered, "Why! this raven has been at Chilkat." "What did it eat at Chilkat?" "All that it ate at Chilkat was salmon skins." By salmon skins they meant the furs and hides that had been given away. Then they took the wings from this raven and the copper he had been pecking at and threw them ashore for the Kā′gwᴀntān. They said, "Those are worth forty slaves." Before, when the G̣ānᴀxte′dî (of Chilkat) had feasted and used their own raven hat, they spoke so highly of it that the ʟ!ūk!nᴀxᴀ′dî had become jealous.

By and by news of what the ʟ!ūk!nᴀxᴀ′dî had done reached Chilkat, and the G̣ānᴀxte′dî were very angry. They began to build Whale house (Yā′î hît). Then they began to buy slaves in all quarters. They bought some Dē′citān, some Tcū′kᴀnedî, and some ʟ!enē′dî, and, when they invited people to the feast for these houses, they first gave away the slaves they had been buying. The L!ūk!nAXA′dî felt very badly at this, because—Flathead slaves not being esteemed very highly—this amounted to more than they had given away. Then war broke out between the two families, and the L!ūk!nAXA′dî were badly defeated, losing many people. After that the people whose friends had been enslaved, purchased, and given away felt so badly that they also made war on the G̣ānAxte′dî with no better result.

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[a] Probably erroneous. Cf. story 104.

One of the G̣ānAxte′dî chiefs was named Yēł-x̣āk. In those times people were afraid of a high-caste person who was rich, strong, and brave and did not want to have anything to do with him. This man's father-in-law was a L!ūk!nAXA′dî chief at Laxaỵî′k named Big Raven (Yēł-Lēn). Then Yēł-x̣āk told his slaves to take food and tobacco to his father-in-law through the interior by Alsek river, and he did so. When he arrived, the chief said to him, "What did you come for?" "Your daughter has sent me with some tobacco." Big Raven was very fond of tobacco. Before the slave started on this errand his master had said to him, "Be sure to notice every word he says when you give him the tobacco." Then the slave took away from the tobacco the cottonwood leaves and a fine piece of moose hide in which it was wrapped. As soon as he saw the leaves Big Raven said, "I feel as though I had seen Chilkat now that I have seen these cottonwood leaves. Chilkat is a respectable place. A lot of respectable people live there. They are so good that they give food even to the people that were going to fight them." This Big Raven was a shaman and a very rich one.

When the slave returned to Chilkat and told his master what Big Raven had said, they held a council the same evening in Ckū′wu-yēł's house, Whale house, and Yēł-x̣āk said to his slave, "Now you tell these people what that father-in-law of mine has said to you." And the slave said, "As soon as he saw me, he said, 'What are you doing here?' and I told him that his daughter had sent me to him with tobacco. After he had uncovered the tobacco and had seen the leaves he said, 'They are such respectable people in Chilkat that they feed even the people who had come to fight them.' That was what Big Raven said." Then Yēł-x̣āk said, "I wonder if he thinks he has gotten even with me for the L!ūk!nAXA′dî I killed on Land-otter point. I wonder whether he thinks he has gotten even with me for having killed all those at ĀnAk!-nū." He thought that Big Raven was a coward and was going to make peace. Then he moved about very proudly, while the visitors from other places watched him closely, and everything that he said or did was reported to Big Raven.

A man among the L!ūk!nAXA′dî, named Cādisî′ktc, was bathing in order to acquire strength to kill the G̣ānAxte′dî. Then the L!ūk!nAXA′dî pounded on Big Raven's house to have his spirits come out. Big Raven said, "Łʌ'kua has gotten up already. Łʌ'kua has looked out now. My masters, which way is this Łʌ'kua going to go?" The people said, "What are you saying, Big Raven? Go wherever you think best." Then he told them to pound away on the sticks, and he shouted, "Here, here is the camping place." After the spirit had been all over their course it said, "Hō, hē, the Raven swinging back and forth."

For Cādisî'ktc's war hat they made a carving of a monster rat which is said to live under the mountain Was!ī'cā. His spear points they made out of iron—taken probably from some wreck. They considered themselves very lucky when they found this iron. They thought that it grew in the timber and not that it belonged to a ship. This they called G̣ayē's! hā'wu (Log of Iron). G̣ayē's! was originally the name given to black mud along the beaches to which people likened iron rust.

Now the war canoes started from Kos!ē'x for Chilkat, drilling as they went. When people do this they take out their drums and drill wherever possible. There are certain songs called "drilling songs." When the shaman said, "This is the place where Łʌ'kua camped," they camped there. They thought that it would bring bad luck to go any farther than to the place where he had camped. When on an expedition the war chief never looked back in the direction in which they had come. At Kʌq!ʌnuwū' they stopped long enough to get the ʟ!ūk!nʌxʌ'dî there. Those were the people of which so many had been killed by the Chilkat before. The Kîksʌ'dî, T!ʌ'q!dentān, and other families also started with them, and they paid these for their help with copper plates. All this time the shaman's spirit sang the same song about "the raven swinging back and forth."

At last the warriors reached Chilkat and stood in a row fronting the river back of the Chilkat fort. Behind all stood Cādisî'ktc. Then Yēl-x̣āk came out on top of the fort and said, "Where is that Cādisî'ktc?" So Cādisî'ktc stepped out in front of his party with the mouse war hat on his head, saying, "Here I am." Then Yēl-x̣āk said, "Where has that mouse (kuts!ī'n) been? What has he been doing?" He answered, "I have been in that great mountain that belonged to my mother's uncle, and I have come out after you." After this they heard a drum in the fort, which meant that those people were about to come out. Then they came out in files, and Yēl-x̣āk and Cādisî'ktc went to meet each other with their spears. But the Chilkat still had their spears pointed with bone and mountain-goat horn, and when Yēl-x̣āk speared Cādisî'ktc he did not seem to hurt him. Cādisî'ktc, however, speared Yēl-x̣āk through the heart, and his body floated down the river on which they fought until it struck against a log running out from the bank. The end of this log moved up and down with the current and Yēl-x̣āk's body moved up and down along with it. Then the shaman said, "Now you see what my spirit has been singing about. That is the raven moving back and forth. Now you people are going to eat them all up. Don't be frightened any more, for you have them all now that you have gotten him." At once they began to wade across, while the Chilkat people, when they saw that their head man was dead, ran past their fort up into the mountains. At that time the L!ūk!nAxA′dî took the totem pole ānkAx̣wā′î. That is what the Chilkat shaman had meant by the chip flying toward Huna and the tree falling toward it. And this is also why they had so great faith in spirits at that time.

Ckū′wu-yēl felt badly for the loss of his totem, so he took the copper raven he had captured from the L!ūk!nAxA′dî before and started toward KAq!Anuwū′ to make peace. His wife's father was head chief of the L!ūk!nAxA′dî. At this time the war had lasted for a long time, perhaps five years. Ckū′wu-yēl composed and sang a song as he went along, as follows, "Why did you leave the Chilkat river as it flows, you raven? Why didn't you take it all into your mouth?" He meant to say, "If you are so strong, why didn't you make the river go entirely dry?" The L!ūk!nAxA′dî had gathered many families against him, but the river was as large as ever.

Just as Ckū′wu-yēl came to the L!ūk!nAxA′dî town, a man ran down toward the canoe, making believe that he was going to kill him, but one of the Kā′gwAntān caught him and said, "Why do you want to kill that chief? You are not as high as he." He said, "It isn't because I am anxious to kill him, but because I was always so afraid of him when he was warring."[a]

Then they seized Ckū′wu-yēl to make him a deer and took him into Sleep house, the house of his father-in-law. When she saw him going in there, his wife came out of the canoe, carrying the raven hat he had captured. Eagle down was upon it. So they, in turn, brought out the ānkAx̣wā′î with eagle down upon it. They also painted the face of the deer and the face on the corner post representing Sleep. This was because they had so much respect for this post. The painting of its face was the end of their troubles.

It was against the deer's rules to eat devilfish or any kind of fresh fish, but they thought, "If he still feels badly toward us, he will refuse to eat it." So he said to them, "Bring that devilfish here. I will eat that devilfish." They did not want him to eat it, but they wanted to see what he would say. As soon as he asked for it, therefore, all shouted and put it back from him. They said, "It is so. He has come to make peace." Then they danced for him.

After this all of the G̣ānAxte′dî came over and carried away his father-in-law to be deer on the other side.

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[a] See p. 71.

They said to Ckū′wu-yēł, "Have you your canoe ashore with all of your people in it?" He said, "I have it ashore." This was their way of asking whether there would be any more war. Then they would say to the deer again, "My deer, we are going to camp in a nice sunny place, are we not; and we are going to come in in a sheltered place where there are no waves, are we not?" He would say, "Yes, we are going to camp in a good place." Then they would say to him, "You are going to sleep well hereafter, are you not?" And he answered, "Yes." When they were moving about, warring people could never sleep well. That is why they said this to him. By the waves and wind they meant the troubles they had had, and by saying that they were going to camp in a calm place they meant that they were not going to war any more.

The opposite deer, taken from Sleep house, was asked similar questions. If the deer did not have his mind fixed on making peace people knew it by his songs, therefore they noticed every word he uttered. A high-caste person was always selected as deer, because through him there would be a certain peace. The man that came to another village to be taken up as deer brought food with him on which to feast the people there. The other side gave a feast in return.

After they had made peace Ckū′wu-yēł danced on the beach just before he set out. Łdahī′n, the owner of Sleep house, danced on the other side. This is the only way in which people made up with each other after having been enemies for years. It happened years and years ago, and to this day those people are friends.

33. ORIGIN OF THE G̣ONAQADĒ′T

In a village somewhere to the northward a high-caste person had married a high-caste girl from a neighboring village. His mother-in-law lived with them, and she disliked her son-in-law very much because he was a lazy fellow, fond only of gambling. As soon as they were through with their meal she would say to the slaves, "Let that fire go out at once." She did not want her son-in-law to have anything to eat there. Long after dark the man would come in, and they would hear him eating. Then his mother-in-law would say, "I suppose my son-in-law has been felling a tree for me." Next morning he would go out again very early. His wife thought it was useless to say anything. The same thing happened every evening.

When summer came all the people went after salmon, and the gambler accompanied them. After he had hung up quite a lot of this salmon and dried it, he took it up into the woods beside a lake and made a house there out of dry wood. Then he began chopping with his stone ax upon a big tree which stood a little distance back. It took him a very long time to bring it down. After he had felled it into the lake he made wedges out of very hard wood and tied their thick ends with roots to make them strong. He tried to split the tree along its whole length. When he had accomplished this he put crosspieces between to hold the two sections apart. Then he baited his line with salmon, with the bright part turned out, and let it down between. He had been told that there was a monster in that lake, and he was going to find out. By and by he felt his line move, but when he pulled up quickly it broke. The next time, however, he pulled it up still more rapidly and the creature followed it to the surface between the two halves of the tree. Then he pushed the crosspieces out so that the halves of the tree sprang together and caught its head while he jumped ashore. He stood on a grassy spot near by to watch. Then the monster struggled hard to get away, and it was so strong that it kept dragging the tree clear under water, but at last it died. Now the man spread the cedar apart by means of his crosspieces, dragged out the monster's body and examined it. He saw that it had very sharp, strong teeth and that its claws looked like copper. Then he skinned it with the claws, etc., entire, dried it very carefully, got inside, and went into the water. It began to swim away with him, and it swam down to the monster's house under the lake, which was very beautiful.

After this man had come up again, he left his skin in a hole in a dry tree near by and went home, but did not say a word to anybody about what he had discovered. When winter came all went back to their village, and the following spring there was a famine.

One morning the man said to his wife, "I am going away. I will be here every morning just before the ravens are awake. If you hear a raven before I get back don't look for me any more." Then he again got into the monster's skin and swam to his house. He found that from there he could go out into the sea, so he swam along in the sea, found a king salmon and brought it back. He took off his skin and left it where he had put it before. The salmon he carried to town and left on the beach close to the houses.

Next morning this man's mother-in-law got up early, went out, and came upon a salmon. She thought that it had drifted there, so she took it home. Then she came in and said to her husband, "I have found a fine big salmon." They cooked it for all the people in the village and distributed the food, as was formerly the custom. Next evening her son-in-law did the very same thing, only he caught two salmon. Then he went to bed. He told his wife that it was he who was getting these salmon, but she must not say a word about it.

The third time he brought salmon in and his mother-in-law found them she considered the matter very deeply. Her son-in-law would sleep all day, not getting up to eat until it was almost evening. Before this he had been in the habit of rising very early in order to gamble. When he got up next day, the old woman said to him, "The idea of starving people who are sleeping all day. If I did not go around picking up dead salmon the whole village would be starving." He listened to what she said, and afterward he and his wife laughed about it.

Next evening he went out again and caught a very large halibut, which he also put in front of his mother-in-law's house. By this time the woman thought, "I wonder what this is that is bringing me luck. It must be a spirit. I believe I am going to become the richest person in the world. That is why this is happening to me." When she went out this morning, as was now her custom, and saw the large halibut, she called to her husband and her slaves to bring it up. She felt very proud. Then the chief sent word all through the village, "No one is to go out early in the morning. My wife has had a bad dream." She had not really had such a dream, but she told her husband so because she did not want anybody to get ahead of her. In those days everyone listened to what the chief said and obeyed him. Next morning the young man got a seal and laid it down before the houses.

Meanwhile his mother-in-law treated him worse and worse. She said, "I will never go out again in the morning to find anything. I know that the people in this village would starve if I did not find things." After that she found the seal. Then they singed the hair off, scraped it in water to make the skin white, and cooked it in the skin. The chief invited everyone in the village to his house to eat it. He made speeches and listened to speeches in return which told how his wife had saved all of them. Her son-in-law lay in bed taking everything in. Also when a canoe landed in front of the town his mother-in-law would say, "I suppose my son-in-law has brought in a load of seal," and he listened to her as he lay there.

In the middle of that night the old woman pretended that she had spirits. The spirit in her said, "I am the spirit that finds all this food for you." Then she said to her husband, as she lay in bed, "Have a mask made for me, and let them name it Food-finding-spirit. Have a claw hat[a] made." So her husband sent for the best carver in town, and he made all of the things she had asked for. Her husband had an apron made for her with puffin beaks all around it.

After that spirits came to her and mentioned what she was going to find. She rattled her rattle, and her spirits would say that she was rattling it over the whole village. Her son-in-law lay abed listening. The whole village believed in her and thought that she was a wonderful shaman.

The first time the woman went out she found one salmon, the next time two salmon, the third time a halibut, the fourth time two halibut, and after that a seal. Now she said her spirits told her that she was going to find two seals, so, her son-in-law who had heard it, went out the following night and found the two seals. His wife felt very badly for him because her mother nagged him continually. She talked more and more of her spirits all the time, and the high-caste people invited to their feasts spoke very highly of them. She would sing how high her spirits were, and the village paid her a great deal of attention. But she called her son-in-law Sleeping-man. She gave him to eat only a few scraps left over, and would say to the people, "Leave some scraps there for Sleeping-man."

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[a] A hat imitating the claws of some animal.

Next morning she found a sea lion which her son-in-law had caught that night, and again she felt very proud. Her son-in-law kept saying to his wife, "Always listen for the ravens. If you hear the ravens before I come you may know that something has happened to me. If you hear one before I come get right out of bed." When his mother-in-law invited all the people for this sea lion the people would say, "It has been this way from olden times. The chiefs in a village are always lucky." Then the woman acted like a shaman and said, "The people of the village are not to go over that way for wood, but over back of the village." Although she had not a single spirit she made the people believe she had them.

Next morning the son-in-law went out again, caught a whale, and left it in the usual place. The village people were very much surprised when the chief's wife found it, and she was very proud. She filled a large number of boxes with oil from what was left over after the feast. She had boxes full of all kinds of food, which the town people were buying. They looked up to her as to a great lord.

But her son-in-law said to his wife, "Don't help yourself to any of that food. Whatever she gives us we will take." She was treating him worse every day. The son-in-law also said to his wife, "If you see that I am dead in the skin I have, which has been bringing us good luck, do not take me out of it but put me along with the skin in the place where I used to hide it, and you will get help."

This went on for a long time, but he thought he would not get another whale because he had had such a time with the first. Meanwhile his mother-in-law continued to say spiteful things about him, things to make the village people laugh at him, and now that she had spirits she was worse than ever. Quite a long time after this, however, he did catch two whales and tried to swim ashore with them. He worked all night over them, and, when he got near the place where he used to leave things on the beach, the raven called and he died.

When his wife heard the raven's cry she remembered what he had said, and began dressing herself, crying as she did so. Still she remained in doors, knowing that the whole village would go down to see the monster. Then her mother walked out as usual and saw two whales lying there with a monster between them. It had two fins on its back, long ears, and a very long tail. All of the people went down to look at it and said to one another, "There is a terrible monster there. Come down to look at it. It is something very strange." They did not know what it was, but supposed that it was the old woman's spirit.

At last, when she heard all this racket going on, the chief's daughter started down the steps from the high foundation such as they used to build on in those days, and she wept very loudly as she descended so that all the people could hear her. They looked at her and wondered what was wrong with her, thinking, "What does that high-caste girl mean by calling the monster her husband?" Nobody would go near, for they were afraid of the chief, of the chief's daughter, and of the monster. But, when the girl had come down, she said to her mother, who was still looking at the monster, "Where are your spirits now? You are a story teller. You say that you have spirits when you have not. That is why this happened to my husband." Now the interest was so intense that people had crawled up on the roofs of the houses and on other high places to look at the monster. As the girl also stood there looking, she said, "Mother, is this your Food-finding spirit? How is it that your spirit should die? Spirits all over the world never die. If this is your spirit make it come to life again."

Then the girl went close to the monster and said to the village people, "Some of you that are very clean come and help me." Her husband had died in the act of holding the jaws of the monster apart to come out, one hand on each. When the people saw this they were very much surprised and said, "He must have been captured by that monster." From that time on this monster has been known as the GonaqAdē′t.

The people helped to take the woman's husband and the monster's skin up to the edge of the lake and put them into the hollow in the tree. There they saw the log, broken hammers, and wedges lying about where he had killed it, and reported to the rest of the people so that everyone went there to look. But the old woman was so ashamed that she remained in doors and died. When they found her body blood was coming out of the mouth.

Every evening after this the dead man's wife went to the foot of the tree which contained his body and wept. One evening, however, she perceived a ripple on the water, and looking up, saw the monster flopping around in the lake. Then the creature said to her, "Come here." It was the voice of her husband. "Get on my back," it said, "and hold tight." She did so, and he swam down to the monster's former house. This monster is the GonaqAdē′t that brings good luck to those that see him. His wife also brings good luck to those who see her, and so do their children, "the Daughters of the Creek," who live at the head of every stream.

34. A STORY OF THE G̣ONAQADĒ'T

The head chief of the people living at the head of Nass river once came down to the ocean and on his way back tied his canoe to a dead tree hanging from a cliff. At midnight he felt the canoe shaking very hard. He jumped up and was terrified to see foam breaking almost over his canoe. Then he thought of a sea monster, and climbed up to the cliff by means of the dead tree. His nephews, however, went down with the canoe. A G̣onaqᴀdē't had swallowed them.

Along with this canoe had come down another, which stopped for the night at a sandy beach right opposite. They had seen the chief's canoe there the night before, and, observing next morning that it was gone, supposed the chief had started on ahead and continued their journey. They had also felt the motion of the sea, although it was previously very calm. When they reached home the canoe chief asked whether the head chief had returned, and they said, "No." Then he told them how strangely the sea had acted and how he missed the chief's canoe and thought that it had gone on ahead.

After he had remained in the village for five days the canoe chief began to think seriously about the chief's absence. Then he got into a large canoe along with very many people and set out to look for him. Four men stood up in the canoe continually, one at the bow, one at the stern, and two in the middle, looking always for the chief from the time that they left their village. They camped very early that night and arrived next morning at the dead tree where the chief's canoe had been tied. As they passed this place they heard somebody shout, and the man in the stern, looking up, saw the missing chief standing on the very top of the cliff. They saw also signs of the G̣onaqᴀdē't and knew what had happened. Then they took him in, but he would say nothing until they had gotten back to the village. There he spoke, saying, "I did not have time to awaken my sisters' children. I could not have saved myself if I had done so. That is why they are gone." He felt badly about them.

Then all the people in the village began bathing for strength, sitting in the water and whipping each other, so that they might kill the monster. The chief, however, was very quiet, and, when they asked him what they should do, he told them to do as they pleased. They were surprised at this. When he saw that they really meant business he was very silent, and they could see that he was thinking deeply. Finally he said, "Boys, you better not punish yourselves so much. You are injuring yourselves, and you are all that I have left now. Let us treat this monster kindly. Instead of having destroyed my sisters' children, he may have taken them to live with him, and, if we were to kill him, we might kill my sisters' children as well. Instead

I will give a feast and invite this Ḳonaqᴀdē't to it." They all told him to do so if he thought he could get his nephews back thereby.

Then they talked this whole matter over in the chief's house, and the chief said, "Who will go to invite this Ḳonaqᴀdē't?" And many of the brave young men answered, "I will; I will," so that he got a canoe load very quickly. After that the chief said, "Which one of my brothers-in-law will go to invite him?" "I will," answered one of them who was also brave. Then all got into the canoe, traveled that night and encamped just before dawn on a sandy beach close to the Ḳonaqᴀdē't's cliff. About noon they put on their best dancing clothes and paddled to the cliff. Then the chief's brother-in-law arose in the canoe and shouted out as loudly as he could, "The great chief has invited the Ḳonaqᴀdē't to a feast." He repeated these words four times, and the fourth time he did so the water began to act as on the night when the chief's nephews had been lost. The foam became very thick finally, and the cliff opened, revealing at some distance a very long town. They were invited to come nearer, and, although they thought that the cliff would close upon them, they did so. There were many men about this town, and out of one large house came the chief (the Ḳonaqᴀdē't), who said, "Our song leader is out after wood. Therefore, my father's people, you will have to stay out there quite a while. We must wait for our song leader." Then the Ḳonaqᴀdē't said, "A long time since I heard that I was going to be invited to a feast by that great chief." While he was so speaking there came people into the town with a load of wood, and they knew that it was the song leader himself. The Ḳonaqᴀdē't's people were now so impatient that all rushed down to the song leader's canoe and carried it up bodily. Then the streets became empty, because everyone had gone in to dress, and in a little while they came down on the beach again and danced for the people in the canoes.

As soon as this was over the visitors asked to come ashore, and immediately their canoe with everyone inside was carried up to the house of the chief. One of the visitors was sent to all the houses in the town to invite them to the chief's house, and there they gave them Indian tobacco and watched very closely to see what they would do with it. They seemed very fond of it.

After this tobacco feast was over the Ḳonaqᴀdē't said, "Let us have a dance for these people who have come to invite us. Let us make them happy." They went away and dressed, and that evening they had a dance for their visitors. Then the Ḳonaqᴀdē't said, "These people that come to invite me have to fast."[a] Early next morning, therefore, the Ḳonaqᴀdē't sat up in bed and said to the people in the house, "Make a fire and let us feed these people who have come so far to invite me." He sent one of his men through the village to announce that he was going to have a feast for the people who had come after him. When this was over, he said to his visitors, "You will stay here with us for four days."

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[a] See *Twenty-sixth Annual Report of the Bureau of American Ethnology*, p. 440.

Many people had volunteered to go on this expedition, because they thought that if they were swallowed they would see those who had been lost before, and they looked for them all of that time, but in vain. At the close of the fourth day the G̣onaqᴀdē′t said, "We will start off very early in the morning." When they got close to the host's village, however, it rained hard, and they thought they would not be able to dance in it. Seeing that it did not let up, they said to the G̣onaqᴀdē′t, "Haven't you a shaman among you! Now is the time to get help from your shaman. He ought to make it stop raining." They employed him, and he made the rain stop by summoning his spirits. All this time the people who had invited the G̣onaqᴀdē′t were very silent, and only he knew what was the matter with them. As they were now very close to the town, they sent one canoe thither to make it known that the G̣onaqᴀdē′t's people were encamped close by, ready to come to the village. The chief told his people to get a quantity of wood and take it to those he had invited, because they were to stay there another day. All in the village were anxious to do this, because they thought that they would see the chief's nephews. As they went along they said to one another that they would look for the chief's eldest nephew, whom they expected to see dressed in his dancing clothes. But, when they arrived at the camp, they were disappointed.

Next morning all of the G̣onaqᴀdē′t's people started for the village, and, when they arrived, they were asked to stop their canoes a few feet off so that the village people could dance for them. Then the village people came down close to their canoes and danced. Afterward the G̣onaqᴀdē′t's people danced. The G̣onaqᴀdē′t himself always led, wearing the same hat with jointed crown.

Next day the village people danced again, and, after they were through, the chief said that his guests would have to fast. So they fasted all that day, and very early in the morning the G̣onaqᴀdē′t got up and told his people that they must sit up in bed and sing before the raven called. This they had to be very particular about. Then the village chief sent to the different houses to announce that the G̣onaqᴀdē′t and his people were to eat, and he gave them food that day. They danced for three days and feasted for the same length of time. The fourth day the village chief invited the G̣onaqᴀdē′t's people in order to give them property. He gave more to the G̣onaqᴀdē′t than to all the rest. That was his last feast. The evening he finished it he felt sad, and he and all of his people were very quiet because they had not yet seen his nephews. He said to himself, "I wonder why this G̣onaqᴀdē′t did not bring my sisters' children. That is just what I invited him to the feast for."

Soon after this thought had passed through the chief's mind the G̣onaqᴀdē′t called loudly to one of his men, "Bring me my box from over yonder." This box was beautifully carved and painted, and it was from it that the Tsimshian came to know how to carve and paint boxes. Then he took out a chief's dancing hat with sea lion bristles and a rattle, and just as soon as he had done so the chief's eldest nephew stood beside him. He put the headdress upon him and gave him the rattle, and the G̣onaqᴀdē′t's people sang songs for him. They sang four songs, and the G̣onaqᴀdē′t said, "This hat, this rattle, and these songs are yours." The village chief was happy when he saw his nephew.

Then the G̣onaqᴀdē′t went through the same actions as before. There had been twenty youths in the chief's large canoe, and he gave each a hat, a rattle, and four songs, making them all stand on one side of the house. Now the village chief felt very happy and was glad that he had invited the G̣onaqᴀdē′t to him instead of doing as the village people had planned.

Next morning, when the G̣onaqᴀdē′t was preparing to start, it was very foggy. He and his people left the village singing, and their canoes went along side by side until they passed out of sight in the fog. They returned to their own home.

It is from this story that people do not want to hear the raven before their guests get up. The chief's headdress with sea lion bristles also came from the G̣onaqᴀdē′t, and so it happened that the Nass people wore it first.

35. ORIGIN OF THE L!Ê′NAXX̣Ī′DAQ[a]

A boy at Auk (Āk!^{u}) heard that a woman lived in the lake back of his village. He heard this so often that he was very anxious to see her. One day, therefore, he went up to the lake and watched there all day, but he did not see anything. Next day he did the same thing again, and late in the afternoon he thought that he would sit down in the high grass. The sun was shining on the lake, making it look very pretty.

After some time the youth noticed ripples on the water, and, jumping up to look, saw a beautiful woman come up and begin playing around in it. After her came up her two babies. Then the man waded out into the lake, caught one of the babies, rolled it up in his skin coat, and carried it home.

All that night he had to watch the child very closely, for she kept trying to get away, but at last he became so sleepy that he rolled the child up once more and fell asleep.

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[a] See story 94 and close of story 105.

Now the child got up, dug out the eyes of everybody in that house, beginning with the man who had captured her, and went from house to house throughout the entire village doing the same thing.

There was a sick woman in that place for whom they had made a small house back of her own, and, when this child came in to her, she tried to make out whose it was. She said to herself that she thought she knew every child in the village, yet she did not recognize this one. The child had the people's eyes rolled up in some leaves. As it sat close to the fire eating them the woman thought, "What is that child eating?" She would throw them into the fire and then take them out and eat them. Finally the woman sat up, looked to see what the child was devouring, and discovered they were human eyes. After she was through with what she had the child would go out again after more. The woman watched her closely.

Now the sick woman felt very sleepy but she did not dare to sleep for, every time she began to doze off, she felt the child coming toward her face. She had a little child beside her. Finally the sick woman determined that she would stay awake, so she placed her walking stick very close to her, and, as soon as the child came too close, she would strike it and make it run away. This continued until daylight when the child disappeared.

Now the woman was surprised to hear no noises about the town and wondered what was wrong. She thought she would go out to look. First she went to her own house and saw that all the people there were dead, with their eyes gouged out, and she saw the same thing in all the other houses. Then the woman felt very sad. She threw her marten-skin robes about herself, took a copper plate on each side, placed her baby on her back and started off. She is the ʟ!ê′nᴀxx̣ī′dᴀq, which a person sees when he is going to become very wealthy. (The ʟ!ê′nᴀxx̣ī′dᴀq is therefore one of the ʟ!enē′dî.)

One time after this a man of the Wolf clan named Heavy Wings (Kîtcîldᴀ′łq!) was out hunting and heard a child cry somewhere in the woods. He ran toward the sound very rapidly, but, although the child's voice seemed to be very close to him, he could not see what caused it. Then he stopped by the side of a creek, tore his clothes off, and bathed in the cold water, rubbing himself down with sand. Afterward he felt very light and, although the voice had gotten some distance away, he reached it, and saw a woman with an infant on her back. He pulled the child off and started to run away with it, but he did not escape before the woman had given him a severe scratch upon his back with her long copper finger nails. By and by he came to a tree that hung out over the edge of a high cliff and ran out to the end of it with the child in his arms. Then the woman begged very hard for her baby saying, "Give me my baby." As she spoke she put her hand inside of her blanket and handed him a copper. When he still refused to give her the child she handed him another. Then he gave the child back, and she said, "That scratch I made on your back will be a long time in healing. If you give a scab from it to any one of your people who is poor, he will become very rich. Do not give it to anybody but your very near relations."

And so in fact it turned out. The sore did not heal for a long time, not even after he had become very rich. Everything that he put his hand to prospered, and the relations to whom he had given scabs became the richest ones next to him.

36. THE THUNDERS

A high-caste girl who had four brothers went out of the house one morning and stepped on a snail. Then she said "Oh! this nasty thing. There isn't a time when I go out but that snail is around this house." The evening after a youth of about her own age came to the girl, and she went off with him.

When the people found that she had disappeared they searched for her everywhere. They did not know what had become of her. Her brothers also hunted everywhere, but for a long time without result. Some distance behind the village was a high, perpendicular cliff without a tree or a bush on it, and half way up they at last saw their sister with a very large snail coiled around her. They ran about underneath and called to her to throw herself down, but she could not. She was stuck there.

After this the four brothers tried to find some way of flying. They tried one kind of wood after another and also bone for wings but in vain. After they had flown for a short distance they always dropped down again. Finally they employed yellow cedar. The first time they used it they got half way up to the place where their sister was, but the second time they reached her and dragged her down, leaving the snail still there.

But the four brothers now left their own village, because they said that their sister had disgraced them, and they became the Thunders. When they move their wings you hear the thunder, and, when they wink, you see the lightning.

At the time when these brothers first went away the people at their father's village were starving, so they flew out over the ocean, caught a whale and brought it to the town that it might be found next morning. So nowadays people claim that the Thunder is powerful and can get anything, because they know that it was powerful at that time. After the famine was over they left the world below, went to the sky to live, and have never been seen since.

The Taqêstîna' claim the Thunder, because those brothers belonged to that family.

37. ORIGIN OF THE SCREECH OWL[a]

There was a certain woman at Sitka living with her husband and her husband's mother. One evening she got hemlock branches, made strings out of red-cedar bark, tied them together, and put them around herself. Then she went out to a flat rock, still called Herring rock, where herring are very abundant, just as the tide was coming over it, and, when the fish collected in the branches, she threw them up on the beach. Every day during the herring season she did the same thing, and after she reached the house she put her apron carefully away until next time.

One day her old mother-in-law heard her cooking the herring and said, "What is that you are cooking, my son's wife?" "Oh!" she answered, "a few clams that I have collected." "Will you give me some?" said the old woman, for she was hungry, but, when she reached out her hand for it, her daughter-in-law dropped a hot rock into it and burnt her.

When her son came home that evening the old woman told him what had happened. She said, "She was cooking something. I know that it did not smell like clams. When I asked her for some she gave me a hot rock and burnt my hand. I wonder where she got that fish, for I am sure that it was some sort of fish. Immediately after you leave she is off. I don't know what she does."

When the man heard that, he and his brother who had been hunting with him started out at once before his wife saw them. They pretended that they were again going hunting, but they returned immediately to a place where they could watch the village. From there they saw the woman put on her apron of hemlock boughs, go out to the rock, and come home with the herring. As soon as she had gone in they went out themselves and got a canoe load of the fish. Then the woman's husband went up to the house and said to his wife, "I have a load of herring down there." So she ran down to the canoe and saw that it was loaded with them. She began shouting up to them, "Bring me down my basket," for she wanted to carry up the fish in it. The people heard her, but they felt ill-disposed toward her on account of the way she had treated her mother-in-law, so they paid no attention. She kept on shouting louder and louder, and presently her voice became strange. She shouted, "Hade′ wudîkā′t, wudîkā′t, wudîkā′t."[b] She also began hooting like an owl.

As she kept on making this noise her voice seemed to go farther away from the village. The people noticed it but paid no attention. After she had asked for the basket right behind the village, she sounded still more like an owl, and finally she ceased to ask for the basket, and merely hooted (hm, hm). She had become the screech owl. She left them altogether.

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[a] Story 98 is another version.

[b] This way with the basket (kāt).

Nowadays, when a young girl is very selfish, people say to her, "Ah! when you get married, you will put a hot rock into your mother-in-law's hand, and for punishment you will become an owl."

38. LITTLE FELON

A certain man had a felon (kwêq) on his finger and suffered terribly, so that he could get no sleep. He did not know what to do for it. One day somebody said to him, "Hold it under the smoke hole of the house and get some one to poke it with something very sharp through the smoke hole. You will find that it will get well." He did so, and the two eyes of the felon came right out. Then he wrapped them up and put them away. Late in the evening he looked at it and saw a little man there about an inch long. It was the disease from his finger. He took very good care of this little man and he grew rapidly, soon becoming large enough to run about. He called the little man Little Felon (Kwêqk!^{u}).

Little Felon was a very industrious little fellow, always at work, and he knew how to carve, make canoes, paint, and do other similar things. When he was working his master could not keep from working himself. He simply had to work. They thought it was because he had come from the hand. Little Felon was also a good shot with bow and arrows, and he was a very fast runner, running races with all the different animals. Finally he started to run a race with the heron, and everybody said the heron would prove too much for him. They raced all the way round Prince of Wales island, and, when they were through, Little Felon said to the heron, "I have been way back among the mountains of this island, and there are thirty-three lakes." The heron answered, "I have been all along the creeks, and there are fifty creeks."

By and by a youth said to Little Felon, "There is a girl living with a certain old woman. She is a very pretty girl and wants to marry, but she hasn't seen anybody she likes. Her grandmother has the dried skin of an animal and she has been making all the young fellows guess the name of it. Those that guess wrong are put to death. You ought to try for her." But Little Felon said to the boy, "I don't care to marry, and I don't want to guess, because I know. You tell her that it is the skin of a louse. It was crawling upon the woman, and she put it into a box and fed it until it grew large. Then she killed and skinned it. You will get her if you tell her. But be careful. That old woman knows a lot about medicines. When you are going toward her, go with the wind. Don't let the wind come from her. Don't go toward her when the south wind is blowing. Go toward her when the north wind is blowing. Nobody goes directly to her. People talk to her from quite a distance. A person goes to her house only to be put to death. Those persons who guess stand a great way off to do it. When they don't guess right they go to that house and are put to death. She has a large square dish in which she cooks their bodies."

After that the boy went toward the old woman's camp and remained at some distance from her for a very long time, for the south wind was blowing continually. She seemed to know that he was there, and said to her granddaughter, "There is a fellow coming who has been around here for a very long time. He is the one who is going to marry you." The little man had said to the youth he was helping, "Don't tell about me. That old woman has all kinds of dangerous things with which to kill people."

As soon as the north wind began to blow, Little Felon told him to go on, so he approached the old woman unnoticed and stood looking at her for a long time. Finally she looked up, saw him, and said, "Oh! my grandson, from how far away have you come?" He told her, and she invited him in to have something to eat. She gave him all kinds of food. Then, when they were through, she showed him the skin and said, "What kind of skin is this?" He answered, "That is a louse skin, grandma." She looked at him then for some time without speaking. Finally she said, "Where are you wise from, from your father?" "Oh!" he said, "from all around." Then she said "All right, you can marry my granddaughter. But do you see that place over there? A very large devilfish lives there. I want you to kill it."

The youth went back to Little Felon and told him what she had said. "Oh!" he answered, "there is a monster there. That is the way she gets rid of boys, is it?" So Little Felon made a hook, went to the place where the devilfish lived, made it small, and pulled it right out. He put the stick over his companion's shoulder and said to him, "Carry it this way." The youth did so and, coming to the old woman's house, he said, "Is this the devilfish you were talking about?" He threw it down, and it grew until it became a monster again that filled the entire house. The old woman felt very badly, and said, "Take it out of this house and lay it down outside." He did so, and the moment he picked it up it grew small again.

Then the old woman said, "Do you see that cliff that goes right down into the water? A monster rat lives there. If you kill it, you shall have my granddaughter." The youth went away again and told Little Felon about it, who said, "I told you so. I knew that she would give you a lot of things to do." So they got their bows and arrows ready, went to the hole of the monster, and looked in. It was asleep. They began shooting it. They blinded it first by shooting into its eyes and then they shot it through the heart. They ran in to it to shoot, but, as soon as they had wounded it fatally, they rushed out again, and it followed them. It ran right into the ocean, and they could hear it splashing the water about it with its tail. It sounded like thunder. Finally the rat died and drifted ashore.

Then Little Felon told the young man to take it up and carry it to the old woman, and, as soon as he had grasped it, it was very small and light. He carried it in to her and said, "Is this the rat you were talking about?" Then he threw it down, and it filled the house. So she said, "Take it up and put it outside."

Now the old woman spoke again. "Way out there in the middle of the ocean is a sculpin. Go out and fish for it, and you shall get my granddaughter." So he and Little Felon went out there and caught the sculpin, which Little Felon made very small. He threw it into the bottom of the canoe and left it there. When they reached land the youth took it up to the old woman and threw it down inside. Lo! it was an awful monster with great spines.

Now the old woman did not know what to do. She thought, "What kind of boy is this?" Then she said, "Do you see that point? A very large crab lives out there. Go and kill it." When they got out there they saw the crab floating about on its back. It looked very dangerous. Little Felon, however, told the crab to get small, and it did so. He killed it, put it into the canoe, and carried it to the old woman, who exclaimed, "Oh! he has killed everything that belongs to me."

Then the old woman said, "Go far out to sea beyond the place where you got that sculpin. I dropped my bracelet overboard there. Go and get it." So he and Little Felon set out. But first they dug a quantity of clams and removed the shells. They took these out to that place and threw them around in the water, when all kinds of fish began to come up. Then Little Felon saw a dogfish coming up and said to it, "A bracelet was lost over there. Go and get it for me." He did so, and the youth took it to the old woman.

Then the old woman was very much surprised and said, "Well! that is the last." So she said to her granddaughter, "Come out. Here is your husband. You must have respect for him always." So he married her. After that he went over to Little Felon and asked how much he owed him. "You don't owe me anything," said Little Felon. "You remember that at the time I was suffering so badly you pricked me through the smoke hole." And the youth answered, "Oh! yes, this is the fellow." Little Felon (Kwêqk!^{u}) is a slender fish that swims close to the beach.

After that the young man and his wife always traveled about together, for he thought a great deal of her. By and by, however, they had a quarrel and he was cruel to her. So she went away and sat down on a point, after which she disappeared and he did not know what had happened to her. He went out on the point and hunted everywhere. He is a lonely beach snipe, called ayʌhīyiya′, which is often seen hunting about on the points to-day, and when they see him the Tlingit say, ''There he is looking for his wife.''

39. ORIGIN OF THE FERN ROOT AND THE GROUND HOG[a]

The girls of a certain place were playing house under a cliff back of their village, and each of them took some kind of food there. Among them were two very poor little orphans who had no food to bring, so the elder went home and brought up the bony part of a dry salmon and the younger a fern root named k!wʌlx. Then the older girls took these from them and threw them away, so that they began to cry very hard.

While the girls were crying, the cliff behind them fell over in front and imprisoned them all. They began to cry from fright. After that they began to rub on the cliff the tallow and salmon they had with them, and the little birds that had also been imprisoned began to peck it off, so that at length they began to make a hollow in the rock. In course of time the birds pecked a hole entirely through, and, when it was large enough, the girls began to crawl out. Finally all of the girls were taken out except one poor little girl who got stuck half way. The walls had in reality closed in on her, and they continued to do so until they had cut her quite in two. Her head became the fern root (k!wʌlx) and her body became a ground hog.

40. THE HALIBUT THAT DIVIDED THE QUEEN CHARLOTTE ISLANDS

Formerly there was but one village on the Queen Charlotte islands (Dekī′ qoan ā′nî, Town-far-out). Every day the people used to go out from this village to fish for halibut, and all were successful except one man. Though the people all about his canoe were pulling in fish he caught nothing day after day, and he became angry.

One calm day, however, he had a bite. Pulling at his line he found that something very strong was attached to it. After he had pulled it up a short distance it would pull the line away from him, and each time he let it go for fear of losing it. When he at last got it up, however, it was only a little halibut about as big as a flounder. He could not catch anything else.

In the evening, after this man had brought his halibut ashore and had entered his house, he said, ''I have a very small halibut. It might bring me luck.'' His wife took up her knife and went down to it, but when she saw that diminutive fish she took it by the tail and threw it up on the beach. Then the halibut, which was still alive, began to flop up and down faster and faster. Presently the woman saw a larger halibut lying there. Everybody now watched it, and it kept flopping and increasing in size until it became as large as a paddle. By and by it grew to the size of a large piece of red-cedar bark prepared for roofing, and at length it covered the entire beach. Toward evening it was a veritable monster, which smashed the whole town in pieces by its motions. Before that the Queen Charlotte group formed one large solid body of land, but the halibut broke it into the various portions that exist to-day. At that same time the people of this single village were scattered all over the group.

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[a] Evidently fragmentary.

41. THE IMAGE THAT CAME TO LIFE

A young chief on the Queen Charlotte islands married, and soon afterwards his wife fell ill. Then he sent around everywhere for the very best shamans. If there were a very fine shaman at a certain village he would send a canoe there to bring him. None of them could help her, however, and after she had been sick for a very long time she died.

Now the young chief felt very badly over the loss of his wife. He went from place to place after the best carvers in order to have them carve an image of his wife, but no one could make anything to look like her. All this time there was a carver in his own village who could carve much better than all the others. This man met him one day and said, "You are going from village to village to have wood carved like your wife's face, and you can not find anyone to do it, can you? I have seen your wife a great deal walking along with you. I have never studied her face with the idea that you might want some one to carve it, but I am going to try if you will allow me."

Then the carver went after a piece of red cedar and began working upon it. When he was through, he went to the young chief and said, "Now you can come along and look at it." He had dressed it just as he used to see the young woman dressed. So the chief went with him, and, when he got inside, he saw his dead wife sitting there just as she used to look. This made him very happy, and he took it home. Then he asked the carver, "What do I owe you for making this?" and he replied, "Do as you please about it." The carver had felt sorry to see how this chief was mourning for his wife, so he said, "It is because I felt badly for you that I made that. So don't pay me too much for it." He paid the carver very well, however, both in slaves and in goods.

Now the chief dressed this image in his wife's clothes and her marten-skin robe. He felt that his wife had come back to him and treated the image just like her. One day, while he sat mourning very close to the image, he felt it move. His wife had also been very fond of him. At first he thought that the movement was only his imagination, yet he examined it every day, for he thought that at some time it would come to life. When he ate he always had the image close to him.

After a while the whole village learned that he had this image and all came in to see it. Many could not believe that it was not the woman herself until they had examined it closely.

One day, after the chief had had it for a long, long time, he examined the body and found it just like that of a human being. Still, although it was alive, it could not move or speak. Some time later, however, the image gave forth a sound from its chest like that of crackling wood, and the man knew that it was ill. When he had some one move it away from the place where it had been sitting they found a small red-cedar tree growing there on top of the flooring. They left it until it grew to be very large, and it is because of this that cedars on the Queen Charlotte islands are so good. When people up this way look for red cedars and find a good one they say, "This looks like the baby of the chief's wife."

Every day the image of the young woman grew more like a human being, and, when they heard the story, people from villages far and near came in to look at it and at the young cedar tree growing there, at which they were very much astonished. The woman moved around very little and never got to talk, but her husband dreamed what she wanted to tell him. It was through his dreams that he knew she was talking to him.

42. DJĪYĪ'N [a]

While the Tlingit were still living at Klinkwan (Łînq°-ān) a famine broke out. There was an orphan girl there named Djīyī'n who was taking care of herself. Once in a while her father's sister would help her, but all were starving, her father's sister also being poor.

One day some women were going off to dig ts!ēt roots, and this orphan very much wished to accompany them, but they would not take her. They said she was dirty and would bring them bad luck. When she laid hold of the canoe they struck her fingers to make her let go, but she was very hungry and very persistent, so that her father's sister finally took her in. When they encamped that night she did not come back, and they did not know what she was living on. The women who were angry with her said, "What is the matter with her? Why doesn't she come back to eat?" When they got ready to start home the orphan had not returned, and they left her there alone. They also threw water on the fire.

The girl's aunt, however, procured a coal and threw it into the brush house where they had camped, along with a piece of dried salmon. She was careful not to let the others see what she was doing. Then she went back and said to the girl, "Are you coming?" "No," she replied, "since they don't want to take me, I better stay." Then her aunt said, "I have put a live coal in that brush house along with a piece of dried salmon."

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[a] Or better Djūn. Haida versions of the same will be found in Memoirs Amer. Mus. Nat. Hist., VIII, 226, 247. Aqā'niq!ēs is said to be in all probability Kayā'nîq!ēs (For-the-leaves).

As soon as the others had gone away the orphan made a big fire and cooked her roots and salmon, but she did not feel like eating. Therefore, instead of doing so, she went away and dug some more roots. In the evening she went back to her brush house, thinking she could eat now, but found that she had no appetite. So she lay down and went to sleep. Early in the morning she was awakened by a great noise which she found on looking out was made by a flock of brants (qên). She felt so tired that she lay down again and went to sleep, and, when she awoke once more, she thought she would set out after more roots. Going down to the flat where these roots grew, she found it covered with brants feeding upon them. When they saw her they flew away. Then she began removing the dead grass from the place where she was going to dig, and to her surprise came upon several big canoes looking as if they had been buried there, which were loaded with eulachon oil, dried eulachon, dried halibut, and dried salmon. She felt very happy. She thought how lucky it was that she had remained there when all of the village people were starving.

Now the orphan thought that she would eat something, so she took some salmon and a bundle of halibut home with her. On roasting a piece of salmon, however, she found that she could not eat it. She did not know what had gotten into her that she could not force herself to eat. She wished that her aunt were with her. Next morning she discovered that the spirits were keeping food away from her because she was becoming a shaman. The brants had become her spirits. The brant spirits always come to Raven people like her. So she became a great shaman and was possessed by spirits every day, while sea gulls, crows, and all kinds of sea and woodland birds sang for her. This happened every day. Two or three times a day she would go to see the buried canoes, but she could not eat anything, and she gave up digging roots because she had no way of sharpening her sticks. Meanwhile everyone in the village thought that she had starved to death.

After some time had passed, the girl wished that some one would come to her from the village, and the day after a canoe appeared in sight. This made her very happy, especially when it got close and she found it contained some people of her acquaintance from the village. She called them up to her brush house and gave them some food from the canoes, and they remained there two or three days. They were out hunting for food. After a while she told them it was time for them to go, and, when they were on the point of starting, she said, "Do not take a bit of the food I have given you. Leave it all here. Tell the people of our village that Djīyī'n is still living and is doing well. Tell my aunt that she must try to get here as soon as she can."

When these people got back to the village and told what had happened to the orphan, how much food she had and how lucky she had been, all the town people who had been dying of starvation started off immediately for the place where she was living. When they came in sight of her brush house they saw that from the sky right down to it the air was filled with birds. There were so many that one could .not see through them. They could also hear men and women singing and the shaman performing, but, when they came close, all of the birds flew away.

As soon as the shaman heard that her people were coming she walked out to meet them and asked, "Which canoe is my aunt in? Let her land here." All of the food in one of her canoes she gave to her aunt. Then she said, "I want two women to come ashore to help me with my singing." The high-caste women in the canoes, who were all painted up, would rise one after the other, but she would not have them, and finally called two who were orphans like herself and had been treated very badly by their own people. All the others then started to come ashore, and she told them where to camp. She had room enough in her own house only for the two girls and her aunt.

These high-caste people had brought their slaves with them when they came to her, and she got them herself in exchange for food. She had three brush houses built to hold them. She also dressed up the two little orphans so that they looked very pretty. After a long time the people left her to return to their own village, and, when another long period had elapsed, her spirit made the town chief sick, and they hired her to come and treat him.

This shaman had belonged to a very high-caste family, but they had died off and left her very poor, and nothing remained of her uncle's house except the posts. Grass grew all about inside of it, and when the shaman was entering the village she saw the posts of her uncle's house and felt very sad. She told them to land near by. Then she looked up, raised an eagle's tail in one hand, blew upon it, and waved it back and forth in front of them. The fourth time a fine house stood there. Then they carried all of her things into this, and she had the slaves she had procured work for her, while the two orphans she had taken were now considered high caste.

At that time the sick chief's daughter also fell sick. Then the spirits turned all the minds of the chief's people away from her, and they paid other shamans in the village. The sick ones, however, continued to get worse and worse, until they finally remembered that she also was a shaman and sent for her. When the messenger came one of the orphans asked, "How much will they pay the shaman?" "Two slaves," they said. She thought that this was not enough, and the messenger went back. When he came again, she again asked, "How much are they going to pay the shaman?" "Two slaves and some goods." Then she agreed, and, as soon as the messenger had left, Djīyī′n said to the two girls, "Come on. Let us go."

As soon as she had arrived at the house she sat down between the two sick people and worked very hard to cure them. Her spirits could see immediately what the matter was. This house was crowded with people except around the fire where the shaman was performing. Then Djīyī′n walked around and said, "The witch that is killing you two has not come." They sent to all the houses in the village and assembled those who were there in the house in place of the previous occupants. Djīyī′n examined all of them again, and again said, "The witch is not yet here." Finally the spirits in her began to say, "The road of the witch is very clear now. The road of the witch is straight for this house." Again they said, "The witch is coming." By and by they began to hear a bird whistling in the woods back of the house, and she said, "Yes, hear her. She is coming." And when the sound came near the door she said, "Open the door and let her come in." So they opened the door, and there sat a wild canary (s!ās!). Then the shaman told her to sit between the two sick persons, and she did so. She was making a great deal of noise, and the shaman said, "Tie her wings back." Not long afterward the people heard a great noise like thunder which seemed a great distance off. Then the shaman said, "Here are her children. They are offended and are coming in. Stop up all of the holes so that they may not enter." The noise grew louder and louder, however, and presently birds began to fly in right through the boards. At last the house became so full of them as to be well nigh suffocating, and very many of the people were injured. Whoever the birds flew against would have a cut or bruise. All at once the house again became empty, not a bird being left inside except the one that was tied.

By this time it was morning, the people having sat in that house all night, and the bird made still more noise. "She is already telling about it," said the shaman. "She wants to go to the place where she has the food and the pieces of hair with which she is bewitching you." Finally she left the house, but although they had untied her wings she walked along ahead of four men instead of flying. She went up the way she had come down and began scratching at the roots of some bushes some distance up in the woods. There she came upon the top of a skull in which were some hair, food, and pieces of clothing arranged in a certain manner along with different kinds of leaves. She took these down to the beach and threw them out on the sea in different directions. Afterward she went back to the house with the four men still following her.

By and by the bird began making noises again, and the shaman, who alone could understand her, said that she wanted to leave the place. She hated to go back to her own place among the other birds because she knew that they would be ashamed of her, so she asked them to take her to a town called Close-along-the-beach (Yênq!asē′sîtciyî-ān). When they took down a canoe to carry her off she flew right into it. Then the shaman said, "When you get her to the place whither she wants to go, go ashore and put her there, and turn right back." Then they started on with her, and after a time she made so much noise that they said, "Let us put her ashore here. This must be the place." They did so, and, as soon as they got close in, the bird flew out upon the beach and started up it very fast. One man followed her to see where she would go and saw her pass under a tree with protruding roots. This was the town she had been talking about.

As soon as the witch put the skull and other things into the water the chief and his daughter recovered. Before the events narrated in this story people did not know anything about witchcraft, and the ancients used to say that it was from this bird that they learned it years ago.

43. THE SELF-BURNING FIRE

One winter the people at a certain place on Copper river were left with nothing to eat and began dying off. About the middle of that winter all of the children and some of the adults were dead, and only about half of the former population remained. When only eight men were left they said to one another, "Let us leave. Let us walk down this side of the river." So they started off down the bank, and, after a long time, one of them died of cold. They buried[a] him and went on. By and by another froze to death and was also buried. This kept on until there were only four. One day three of the remainder succumbed in succession, the last at evening, leaving but one man from all that village. This man was very sickly looking, but he felt strong, and when his last companion fell, he left him lying there and went on rapidly. He thought he would drop with grief, however, at the loss of his last comrade.

As he was going on quite late in the evening he suddenly heard some one shout right ahead of him. He followed the voice, which kept on calling continually. Finally he came to a great fire and stood near it to warm himself. It was that that had been calling him.

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[a] The words of the narrator, but corpses were usually burned.

When the man had become thoroughly warmed he was about to start on again. Suddenly, however, he heard the bushes breaking behind him, and, looking back, he saw all the men who had frozen to death and all of the village people standing around the fire. This fire is called Self-burning Fire (Wʌỵî′k! gʌ′nî), and it was that that had brought all of those people to life. From that time on they were able to get their food very easily at the mouth of the river.

44. THE GIANT OF TĀ′SNA

At Tā′sna, near the mouth of the Yukon(?), was a large village in which everybody had died except one small boy. His mother was the last to perish. This boy was very independent, however, remaining in his mother's house all the time instead of going around to the other houses in the place. Every day he went out with his bow and arrows and shot small birds and squirrels for his sustenance.

On one of these hunting trips, however, he met a very large man with bushes growing on one side of his face. The big man chased him, and, being very quick, the boy tried to climb up a tree, but the big man reached right up after him and pulled him down. Then the big man said, "I am not going to hurt you. Stand right here." So he put the boy on a high place, went some distance away and said, "Take your bow and arrows and shoot me right here," pointing at the same time to a spot between his eyebrows. At first the boy was afraid to do so, and the big man begged him all that day. Finally, when it was getting dark, he thought, "Well! I will shoot him. He may kill me if I don't, and he will kill me if I do." The moment he shot the man, however, he saw his mother and all the village people that had been lost. All had been going to this big man. That was why the man wanted the boy to shoot him. It brought all the people back.

[This story is used in potlatch speeches.]

45. THE WOMAN WHO MARRIED A LAND OTTER[a]

A man at Sitka had three little children who were crying with hunger because he had nothing to give them. His sister had been captured by the land otters after having been nearly drowned. Then he said to the little ones, "You poor children, I wish your aunt were living." Some time afterward that same evening he heard a load set down outside, and going out to look, he saw a very large basket filled with all kinds of dried meat and fish, and oil. The sister he had been wishing for had brought it. Then this woman herself came in and said, "I have brought that for the little ones. I will be right back again. I live only a short distance from here.

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[a] See story 6.

We have a village there named Transparent-village (Kānᴀ′xᴀ-dak-ān). You must come and stay with us." The man said that he was making a canoe and had to finish it, but she replied, "Your nephews are coming over, and they will finish your canoe for you."

After the food that his sister had brought him had given out she came to him again with more and said, "I have come after you now. Bring your little ones and come along. I see that you are having a hard time with them."

So her brother prepared to go. Before he started he got some blue hellebore (s!îkc), which he soaked in water to make it very strong and bitter, and finally his sister's boys came, fine-looking young men who were peculiar only in having very long braids of hair hanging down their backs. In reality these were their tails. He showed them where his canoe was so that they could go to work on it, and, after they had completed it roughly, they pulled it down for him.

Then the man started off with his family, and, sure enough, when he rounded the point what appeared to him like a fine village lay there. The people came to meet them, but his sister said, "Don't stay right in the village. Stay here, a little distance away."

The people of that place were very good to him and gave him all the halibut he wanted, but he always had the blue hellebore by him to keep from being injuriously affected. They were also in the habit of singing a cradle song for his youngest child which went this way, "The tail is growing. The tail is growing." Then he examined the child, and in fact a tail was really growing upon it, so he chopped it off.

Finally the man's sister told him that he was staying there a little too long, and he started back toward his village. As he went he looked back, and there was nothing to be seen but land-otter holes. Before they had appeared like painted houses. Then he returned to his own place with all kinds of food given him by the land otters.

46. THE LAND-OTTERS' CAPTIVE

Several persons once went out from Sitka together, when their canoe upset and all were drowned except a man of the Kîksᴀ′dî. A canoe came to this man, and he thought that it contained his friends, but they were really land otters. They started southward with him and kept going farther and farther, until they had passed clear round the Queen Charlotte islands. At every place where they stopped they took in a female land otter. All this time they kept a mat made out of the broad part of a piece of kelp, over the man they had captured until at length they arrived at a place they called Rainy-village (Sī′wu-ā′nî).

At this place the man met an aunt who had been drowned years before and had become the wife of two land otters. She was dressed in a ground-hog robe. Then she said to him, "Your aunt's husbands will save you. You must come to see me this evening." When he came his aunt said, "I can't leave these people, for I have learned to think a great deal of them."

Afterward his aunt's husbands started back with him. They did not camp until midnight. Their canoe was a skate, and, as soon as they came ashore, they would turn it over on top of him so that, no matter how hard he tried to get out, he could not. In making the passage across to Cape Ommaney they worked very hard, and shortly after they landed they heard the raven.[a] They could go only a short distance for food.

When they first started back the woman had said to her husbands, "Don't leave him where he can be captured again. Take him to a good place." So they left him close to Sitka. Then he walked around in the neighborhood of the town and made the people suffer so much every night that they could not sleep, and determined to capture him. They fixed a rope in such a way as to ensnare him, but at first they were unsuccessful. Finally, however, they placed dog bones in the rope so that they would stick into his hands, dog bones being the greatest enemies of the land otters.

Late that night the land-otter-man tore his hands so with these bones that he sat down and began to scream, and, while he was doing this, they got the rope around him and captured him. When they got him home he was at first very wild, but they restored his reason by cutting his head with dog bones. He was probably not so far gone as most victims. Then they learned what had happened to him.

After this time, however, he would always eat his meat and fish raw. Once, when he was among the halibut fishers, they wanted very much to have him eat some cooked halibut. He was a good halibut fisher, probably having learned the art from the land otters, though he did not say so. For a long time the man refused to take any, but at last consented and the food killed him.

47. THE MAN FED FROM THE SKY

Dātgā'়s, the nephew of a chief at Chilkoot, used to lie all the time bundled up in a corner made by the retaining timbers. When everybody else was in bed he would rise and go to the fire. Then he would gather the coals into a heap in order to warm his blanket over them. The people of that town were starving, so Dātgā's would say, as he held his blanket over the coals, "Would that a piece of dried salmon fell upon this from the smoke hole." He did this every night.

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[a] Supernatural beings who heard the raven call before they came to land, died.

One time, as he was standing over the fire without holding his blanket out, some one called to him, "Dātgā′s, stretch out your blanket once more." So he stretched it out and held it there for some time thinking, "Who is that calling me?" By and by he heard the voice again, "Dātgā′s, stretch it out farther." So, though he could not see who was speaking, he stretched it far out. Then half of a salmon fell upon his blanket. He took this, cut it into small pieces, and distributed them among a number of empty boxes that were in the house. At once all of those boxes were full of salmon.

The uncle of Dātgā′s had two wives, the younger of whom was very good to him. Although they had to be sparing with their food, when they were eating salmon she always put a little piece aside for him. The next evening, after he had eaten his morsel of food and was lying down, he was called once more by the voice, "Stretch your blanket out again." He ran quickly to the smoke hole and spread out his blanket under it, but nothing came down, so he said, "I think I will wish for something. I wish that some grease would come down to eat with the salmon." And suddenly a sack of grease fell upon his blanket, knocked it away, and dropped upon the fireplace. He ran with this to the empty grease boxes and put a spoonful in each, upon which all were immediately filled with grease. Once more the voice called him, "Dātgā′s, stretch your blanket out again." He did so, wishing for a sack of berries, and an animal stomach filled with them dropped down at once. This time he held his blanket very firmly so that it would not be carried out of his fingers. He put a spoonful of berries into each empty berry box, and they were all filled.

After this he sat down thinking that he would not be summoned again, but once more the voice came, this time very loudly, "Dātgā′s, stretch out your blanket." So he stretched it out, and there came down upon it a sack of cranberries preserved in grease. He put a spoonful into each empty box as before and filled them.

Again came the voice, "Dātgā′s, stretch out your blanket." Then there came down a piece of venison dried with the fat on. When he had cut it into many small pieces and distributed these among the boxes they were at once filled. It was now very late, but the voice called him once more, "Dātgā′s, stretch out your blanket again." Then there came down a cake of dried soapberries which he broke into little pieces, distributed among the boxes and made those full also.

Next morning the chief's house was crowded with hungry people begging for food, and all that the chief could give them was a little tobacco to chew. He had nothing even for himself. Seeing this, the people began to go out. Now, Dātgā′s said to his uncle, "Why are all going out without having had anything to eat?" He was a very quiet fellow who seldom said anything, and, when he broke out in this manner, his uncle became very angry with him. "Why do you want those people to stay?" he said. "What will you give them to eat? If you have so much to say why don't you feed them?" "Well," answered Dātgā's, "I will feed them." His uncle looked at him in surprise. He had seen him acting strangely at night, and had wondered what he was doing. While they were talking, the younger wife of his uncle kept looking at him and shaking her head, because she was afraid that her husband would become angry with him.

His uncle thought that the boy was only talking, so he said, "Feed them, then." The boy said, "Call them all in and I will feed them." Half of the people had already gone out, but some stood listening to him as he talked with his uncle, and one of these who stood near the door called those that had gone out, to return.

When the people were all in, Dātgā's went to the place where the salmon used to be packed away, and his uncle thought to himself, "That fellow is going back there to those empty boxes." When he returned with one of them, however, it looked very heavy, and presently he handed out a salmon to every boy in the room, telling him to roast it at the fire. So his uncle had nothing more to say.

Next Dātgā's told some of the boys to get trays, and, after he had filled them, he set them before the people. Telling them to keep quiet, he went back again to the place where the boxes were and called for help. Two more boys went back there and brought forward a box of oil to eat with their salmon.

After they had eaten these things, he called the boys to go back with him again and they brought out a box of venison. His uncle kept very quiet while this was going on, and his younger wife felt very proud. Next Dātgā's had them bring out a box of berries[a] preserved in grease, which he passed around in large dishes. The chief began to think that his nephew was giving too much at a time of famine, but he could say nothing. Then preserved high-bush cranberries were served to the people in large dishes and finally soapberries, which all the boys stirred.

After this feast everyone left the house, but they soon came back one by one to buy food, for they had plenty of other property. People that were dying of starvation were strengthened by the food he gave them. For one large moose hide he would give two salmon. He asked his uncle's younger wife to receive the goods that he was getting in exchange. But, after he had obtained a great deal of property more than half of the food was still left.

The chief, his uncle, was quite old at that time, both of his wives being much younger. He felt very well disposed toward his nephew to think that he had been so liberal and had kept up his uncle's name, so he said to him, "You have done well to me and to my village people. Had it been another young fellow he would have hidden the food, but instead you have brought my village people and myself to life. Now take your choice between my wives. Take whichever you want."

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[a] These were the berries called tînx.

The young man did not answer at once, but the younger wife knew that he would choose her, because the elder wife hated him. Finally he said, "I will take the young woman, for she has been good to me." Then his uncle moved to one side and let his nephew take his place. He became exceedingly wealthy, and was very good to the people of his village and to his uncle.

48. THE SALMON SACK

A small boy whose father was dead lived with his mother at the town of Āsnʌ′xk! on the Queen Charlotte islands. The other town people were continually bringing in halibut and a salmon called îcqē′n, but he and his mother could not get one piece and were very hungry. One day he begged to accompany some people who were going out, and they consented. When he got to the fishing ground he had a bite and began to pull up his line very rapidly. As he did so numbers of salmon tails began coming up for some distance around, and the people started to put them into the canoe. They did not know what it meant. When he got it up they found that it was a very large sack full of salmon with just their tails sticking out, and they completely filled their canoes, for the salmon extended all about them. Then they carried these ashore and had so many that they began making oil out of some. With this oil and the dried salmon the people of that village had plenty to eat.

Years ago it always happened that the poor people to whom others were unkind brought luck to the village. They were so unkind to this boy that they did not give him any halibut, and that is why it was through him that they had plenty to eat.

49. ROOTS[a]

A boy was walking along in front of the houses of a very populous village early one morning when a quill fell right in front of him. The boy picked it up and started to run away, but it lifted him up into the air out of sight. After that several other people were missed, and no one knew what had become of them. Finally, however, they saw another going up very rapidly, and so discovered what was the matter. Now, the people watched very closely, and, when another was seen to be taken up, a man seized him by the legs. He, however, was also lifted into the air. Then another grasped him, and all of the people of the village kept on doing this, thinking to break the string, until no one was left in that town except a woman and her daughter. These two lived at one end and refused to touch the others.

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[a] See story 13.

The mother of this girl was very fond of making spruce-root baskets, and, when she went after roots, the girl always accompanied her. When her mother cut off the ends of the roots out in the forest her daughter would chew them because they were sweet, and swallow the juice, after which she would spit them out and take more. Finally she got so used to chewing them that she would chew up fine the roots themselves and swallow them.

Now, after this had gone on for some time, the girl saw that she was growing large, and presently she gave birth to a boy baby. While this child was still very small she bathed him in cold water to make him strong, and he grew very fast.

When he was partially grown he one day saw the quill which had carried away the people, picked it up and pulled on it very hard. Then he noticed that someone was pulling it up. This invisible person tried to pull him up also, but he was very strong and ran out roots into the ground in every direction so that he could not be moved. All that he could see was the quill. He tried hard to find a line fastened to it, but there was nothing visible except the quill pulling up and down. He determined to hold on, however, to see what would happen, and at last he felt something break and the quill come away in his hands.

While Roots continued sitting in the same place a boy came to him saying, "Where is that quill of mine? Give it to me." Then Roots answered, "Well! where are my village people? Give them to me." "Give me the quill first," said the boy. "No, give me back my village people first, and I will give you the quill." Then he begged very hard for his village people, and the boy begged very hard for the quill, until at last Roots heard the noise of people coming. At that he handed back the quill and the boy vanished.

The people did not come that day, however, and Roots was uneasy, feeling that he had been very foolish to give the quill back before his friends had returned. Next morning early, however, he heard a great noise as of people moving about, and he jumped out of bed to look. The houses throughout the village were filled with their former occupants, who had come back during the night. All were very glad to get back after their long absence, for where they had been they seemed to have suffered. All complained of the mean master that they had had, but they could not tell whether they had been made slaves or not. All were very good to Roots for having restored them.

Afterward Roots, the full form of whose name is Root-ends (Xʌt cugū'ʟk!î), was known everywhere, and all of the strong people would go to his village to test him. Among them went a strong rock, called Itc!, who felt that he was very powerful. When they began to contend, Roots jumped upon Itc! first but could not move him. Then Roots looked at his antagonist and saw that he was half buried in the ground although a human being. This made Roots angry and he stooped down, picked Itc! up, and threw him down headlong. After he had done so he looked and lo! there lay only a rock. If it had not been for the numbers of roots that Roots sent out, however, Itc! would have beaten him.

50. THE MUCUS CHILD

From a certain village the men began to disappear. They would go up into the woods behind after firewood and never come back. Finally all the rest of the men went up there together, intending to kill whatever had been destroying their friends, but they, too, never came back. Then the women and children began disappearing in the same manner until not one person remained except a woman and her daughter who refused to go out.

After that the younger woman walked back and forth in front of the houses, crying and calling to each of the former house owners. One day she cried very hard until the mucus ran down from her nose, and, wiping this off, she threw it down near one of the doors. After a while she noticed from the corner of her eye that it moved. She looked at it closely and saw that it was like a bubble. Then she stooped down to examine it and saw in it a little man. Before the bubble had disappeared she picked it up and swallowed it and soon discovered that she was pregnant. In a short time she gave birth to a boy.

This mucus child grew up very fast, and, when he was old enough to shoot, his mother made him a bow and arrows with which to practise. When he became somewhat larger he asked his mother, "Mother, why are these houses empty? Where have the people that occupied them gone?" And his mother answered, "We had many friends in this village. They would go after wood and never return. The women and children did the same thing. They followed their husbands and parents and never returned." This boy grew up very fast, and meanwhile he kept thinking to himself, "I wonder what happened to those people who went up after wood and did not come back." After he had become still larger he made himself a bow and arrow points, and his mother made him a quiver. With these he ventured a short distance up into the woods. He was afraid to go far.

Finally he thought, "I am going a long distance up into the woods, but I am not going to say a word about it to my mother." And so, early in the morning, he went straight up from the house and, after traveling for some time, reached a creek of black water which ran out from under a glacier. There he met a large man who said to him, "Grandson, take off all of your clothes, get into this creek until the water is up to your neck, and sit there no matter how cold it is." The boy did so, and, after a long time, the big man saw the water shake around him and thought, "The water is shaking because he has sat in it so long that he is beginning to get cold." Then the big man told him to come out, and, after he had done so, he said, "Go and try to pull up that tree." This tree was a short one, and he pulled it up easily by the roots. Then the big man told him to strike a large round white rock near by to see if he could smash it, and he did so. The rock was broken in pieces. But this rock was only a friable one put there on purpose for the boy to break. Then the big man said to him, "Put on your clothes now and go home. To-morrow come up again."

The next day the big man told him to get into the creek again, and, when he saw him shivering, told him to come out and pull up a still larger tree. He pulled it up easily. Then he took him to a still larger rock that looked shiny and hard and told him to strike it. When he did so the tree went into slivers, but the rock was intact. So he told the boy to dress, run down home, and come up again very early. This time he was told to pull up a big crab-apple tree. He succeeded, but, although it looked easy to him to break the rock, only the tree was shattered.

The fourth time the boy came up very early before daylight. After he had been in the stream long enough to shiver the big man said, "Run to that tree standing over there. Try to break that." It was a wild maple, but he broke it more easily than the crab apple. The big man was surprised.

Now the boy knew that he had great strength, and when the big man told him to try to smash the rock again, the rock flew all about. Then the big man took off his leggings, his shirt, and his moccasins, which were beautifully worked with porcupine quills, and put them on the boy. The moccasins were made to tie to the leggings and the sole of one of them was a whetstone. Then the man told him that he was Strength and had come to help him. He showed him a valley and said, "Go right up that valley, making sure to walk in the middle of it. On one side is the glacier. As soon as you reach the top of the mountain you will hear some one calling. You will see a large town there. This village is where your people went when they disappeared and those are the wolf people that took them. As soon as they get within your reach hit them with your club, and if it touches one of them it will kill him. Run up the hill. If you run down the hill you will be caught. If you become tired, think of me and you will become stronger."

Now the boy went up the hill as he had been directed until he reached the end of the valley, where he heard some one call. He looked down and saw a very large town. At once people came running toward him, and he clubbed them. He could see them fall but did not feel his club strike. He kept on running up the hill, clubbing his pursuers as he went until he had destroyed all of them. Then he returned to his benefactor.

When Strength heard what had happened, he said, "Go back, for there is another village on the other side. Go there and call to them. They will not see you as quickly as these first. Call to them, 'Give me my uncle's life, my village people's life.' If they refuse, tell them that you are going to strike their village with your club. If they allow you to have it they will hand you a box." He gave the boy strict orders not to strike unless they refused to give him the box of lives.

When the boy came to the first house in this village, he asked for the lives of his town people, but they said, "We don't know where they are. They might be in the next house." He went to that, and they said the same thing there. They answered him in the same manner at all of the houses. By the time he reached the last he was discouraged, thinking that he had undertaken all of that labor for nothing. He went in there, however, and said, "Give me my village people's lives. If you don't give them to me, I will strike your village." This was the town chief's house, however, and he said, "Don't strike our village. I will give you the lives of your village people." These people were also wolf people. Then the wolf chief handed him the box of lives and said, "Take it back to your village and leave it in each house for four days. At the end of four days go into the house and see what has happened."

After this the boy returned to his native village and left the box of lives four days in the house of his uncle, the chief. Early on the morning of the day following he heard noises there, jumped up and went over to it. There were all of his people walking about and looking very happy. He left the box in every house in town for the prescribed period until all the absent ones had come to life, and all of their houses were filled as before. All the time this boy was away among the wolves his mother and grandmother were worrying about him, but after the people had been restored they were very happy.

51. THE SALMON CHIEF

A certain fisherman fished for salmon and nothing else. One day, after he had fished for a long time, he was walking upon the beach and came upon a salmon left by the tide. He was very glad for he had not been getting any fish for some time and saw that this was nice and fresh. He said to himself, "Oh! what a nice meal I shall have." He had been very hungry for salmon. But, as he reached down to pick it up, it spoke to him saying, "No, no, don't eat me. I am chief of all the salmon. Put me into the water and let me go out again. You will get lots of salmon if you let me go." The man felt very badly to lose it, but he thought that since it talked to him in this way he would let it go, and he did so.

Before this happened it had been very stormy, so that the fisherman had been unable to get anything, but now it became calm, and he went out fishing and caught many salmon. Next day he went for more, but it was so stormy at sea that he could not catch any. Then he thought that he would walk along shore again. He did so, and when he came to the place where he had found the first salmon he saw another large, fine salmon. He thought, "Oh! what a fine-looking salmon, and I have to let it go again." But the salmon spoke up at once saying, "No, don't let me go. Take me home, and you shall have me for your supper. After you have cooked me do not break any of my bones. Take care of all of them. Take the bones out of my head and place them in a dish. Then put them under your pillow and sleep on them to-night."

This man lived alone with his wife, and they had no children but were very anxious for them. About midnight the man awoke and, looking under his pillow, saw two fine-looking boy babies.

The children grew up quite fast, and one of them was very brave, but the other was a coward and always stayed at home. One day the former asked his father, "Are you two the only ones who live here?" "That is all; that is all," said his father, for he did not want his son to leave them. After that the boy begged hard to go away, and asked his father to put up some food for him to take, but at first his father refused. He begged so hard, however, that after a while his parents consented and prepared it.

So the boy finally went away, and presently he came to where an old woman lived. This woman said to him, "My grandson." "Oh! my grandmother," said he. Then she gave him something to eat. She put something into a very small kettle, and, after it was cooked, she gave it to him and it tasted very good. Then she looked up at him and said, "I suppose you thought 'That old woman who lives back there is starving.' I don't suppose you thought I had anything to eat." Afterward the boy said, "Grandmother, why is it that this village looks so black?" She answered, "There is a monster there which is a human being and yet not a human being. It has seven heads. It is to be fed with the chief's daughter. Otherwise he will murder every one in the village." Finally they heard a drum and saw people going along dancing. They were taking the chief's daughter to this monster. Then the boy saw them return without her.[a]

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[a] This portion of the story and that which follows look like a garbled European myth, such as the story of Perseus and Andromeda, or that of Hercules and the Hydra.

At once the boy started on a run toward the place whither they had taken this girl and presently came upon her walking toward the monster very slowly. When she heard some one walking up to her she turned round and saw the boy. She said, "Where are you going?" Said he, "Where are you going?" "Oh! my father has given me to this seven-headed monster, and that is where I am going." Then the boy said, "Don't go there. You better go back with me." She kept going along closer and closer to the monster's place and seemed to go slower and slower.

By and by they saw the man with his seven heads sticking out of the den. He began to laugh when he saw them and said, "I thought I was going to have only one girl to eat, but I am also going to have a fat, plump boy." The boy answered, "You are going to have me to eat, are you? You and I will fight first." Then the monster laughed again and said to him, "Do you see all of those bones around there." Human bones lay all around. "And you think you can fight me."

After that they began fighting. The boy had a knife made of obsidian (în). He was very quick and could walk all over his opponent because the latter was slow and clumsy, so he finally cut off three of the monster's heads. Then the boy said, "Let us sit down for a minute and rest." They did so, and, after a while the monster said, "I am strong now, stronger than I have ever been." But the boy answered, "You had seven heads and I cut off three, leaving you but four, yet you say that you are stronger than before. You may be stronger, but you are too slow." The girl stood near by looking on. Then they started fighting once more, and the boy cut off the monster's four remaining heads for he was slower than ever.

Now they went home to the boy's father, and, when he told him what had happened, his father felt very proud of him. The boy wanted to marry the chief's daughter, and, although his people were poor, the chief consented willingly.

52. THE JEALOUS UNCLE[a]

A high-caste man had a beautiful wife of whom he was very jealous. He had also four sisters well married in different villages, all with sons. One morning the eldest of these sisters said to her husband, "I want to go to see my brother. I believe he would like to see our son." Her husband was willing, because he wanted to see the man himself. When they arrived there, the woman's brother pretended that he thought a great deal of his nephew, but really he did not want to see him for fear his wife would take a liking to him because he was handsome. He told the young man, however, that he was going to take him everywhere with him. His mother felt very happy to think that her brother thought so much of him and left him there with his uncle.

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[a] This is expressed in a rather unusual manner, and may have been modified perhaps by white influences, but the main plot is entirely native.

Immediately after his mother had gone, however, the uncle determined to make away with him, because his wife seemed to like him. So next morning he said, "We are going down right away to get some devilfish to eat. The tide will soon be low enough." Then the boy prepared himself, for he was very anxious to go, and they set out. His uncle said, "Walk right along there," pointing to a high ridge parallel with the beach. "Walk ahead, and I will follow you."

The boy did as he was directed and soon saw something large on the beach, that kept opening and closing. It was a very large clam. His uncle told him to get right on top of the ridge to watch it, for it was the first time he had seen anything of the kind. As the boy was very anxious to examine it, he got up there and leaned far over. When he did so, however, the clam opened and remained open, and his uncle pushed him right down into it. Then the clam closed upon him and killed him. The boy's parents soon found out what had happened to their son, and, although his uncle declared that it was an accident, they knew that he was jealous and did not believe him.

Some time after this the uncle turned his thoughts to his second sister's son who was still handsomer. His wife had seen this youth, and had told her husband how fine he was. This made him very jealous, and he sent to this sister, saying that it was about time she sent one of her sons to help him, for he had no children and needed help. He knew that the oldest child would be sent, because the next was a girl. So the boy came, and he threw him down into the big clam like the other. The uncle was very jealous of his wife because he knew that everyone fell in love with her on account of her beauty.

After this the uncle sent for the third sister's child who was older than the last he had killed, but he would not go for a long time, and his parents did not ask him to. He was a flighty youth, however, and, after his uncle had sent for him several times, he thought of his uncle's handsome wife and made up his mind to visit them.

All of the time this boy was with him the uncle watched him and his wife very closely and would not leave the house for a minute. His wife was very anxious to give him warning, but her husband feared it and watched her too closely. She made signs to the boy, but he did not understand them. When his uncle took him down to the beach, he said, "I must go back to the house after a drink of water." He thought that his uncle would wait for him, but instead he followed him right back to the house. Then the boy said to his uncle's wife, "Where is the water?" She pointed it out, but, as her husband stood close by, she could not say anything more. So they went down to the beach, but, when the youth saw this clam moving in the distance, he ran by it very quickly, and his uncle was disappointed. Then they went on farther, and the uncle said to him, "Do you see that hole down there?" He could see plainly a very large hole. Then his uncle said, "The devilfish that we want to get for our supper is in that." He handed him the stick for getting devilfish and said, "Hook it. You can get it very easily." The boy put the end of his stick into the hole, felt that the fish was there, and hooked it. Immediately he tried to run off, but his uncle was right behind him, and pushed him forward so that the devilfish seized him and dragged him under the rock.

All the time this man was killing his nephews, the youngest, who looked very much like the first one killed, had been practising. His father showed him how to make himself look like a very small ball of feathers. He had the shaman of that village make a bracelet of eagle down for him inclosing a piece of devil's club carved by the shaman. Then the shaman said, "Just as soon as you find that you are in danger turn this bracelet around on your wrist four times as quickly as you can." Then the shaman told him to climb a very high tree, and climbed right after him, while his father stood watching. The shaman said, "Now turn that around on your wrist four times as quickly as you can." He did so, and just as he finished the shaman pushed him down. Then his father saw nothing but a ball of eagle down rolling down the tree. As soon as it reached the ground there stood the boy, and the shaman knew that everything was all right. He also gave the boy a knife having a handle carved like devil's clubs, which he kept in the bosom of his shirt, tied around his neck.

After this the boy's friends took him to his uncle and remained with him for three days. On the fourth day they returned. Then the uncle's wife cried continually to think that a boy not fully grown should be left there to be killed, and his uncle said to her angrily, "What is it you are always crying about? You are in love again aren't you?" Then the boy said aloud so that his uncle could hear, "You are in love with the right one this time." At that his uncle became angry and told him he talked too much. Right away he said, "Come on with me. We will get a devilfish for our supper." So the boy prepared himself, and they started off, while his uncle's wife came out and watched them, thinking that he was the last.

As they went along the boy saw the clam, and, before his uncle told him it was there, he stood still just above it. For a moment he forgot about his bracelet, but, just as he saw his uncle raise his hands, he remembered and turned his bracelet about once. When he reached the clam he turned it for the fourth time and fell into the clam as a ball of feathers, while his uncle went home, thinking he had disposed of him. The ball of feathers inside, however, turned back into a boy, and he cut both sides of the clam and came out.

Then he saw the devilfish-stick his uncle had given him lying there and thought he would go on and see the devilfish they were to have had for their supper. When he reached the place and saw the devilfish sitting outside of its hole he became frightened, yet he thought that he would try to kill it. Now he went up to the creature and turned his bracelet around twelve times, wishing that it become small. It did grow small, and he killed it easily and dragged it home on his stick. Reaching the house, he pushed the door open and threw it right in front of his uncle, where it reassumed enormous proportions. Then his uncle was astonished to see him and began screaming loudly, begging the boy to take the devilfish out at once. So he took it out and threw it down upon the beach. Afterward he looked back at it, and it had become the same big devilfish again.

Now the boy remained with his uncle for a very long time, and his uncle's wife thought a great deal of him, while his uncle seemed to do so too. One day, however, he saw his wife talking to the boy and again determined to kill him. Then he put something sharp pointed on the ground, took the nephew up to the top of a very high tree and crawled up after him. The boy, who knew what was going to happen, began singing and turning his bracelet round slowly at the same time. Just as he had turned it for the fourth time his uncle reached him and pushed him over. When he landed upon the ground, however, there was nothing to be seen but a ball of eagle down.

His uncle saw this, and, feeling that he could not kill his nephew, treated him well for a very long time, but watched him closely. His wife said to the boy, "Your uncle is thinking a great deal because he can't kill you." But all that the boy would answer every time she said this was, "Only a ball of eagle down." She did not know what he meant.

One day the uncle thought that he would deceive his wife and nephew, so he told the latter that he was going back into the woods and started off. Instead of going away, however, he went back of the house, looked through a hole at them and listened. Then the boy came to his wife and sat down close to her, and she said, "Let us run away. I am afraid of your uncle." He answered that he would if he could get a canoe, and she told him of a place where there was a canoe, some distance from the town. Then the uncle came right in and wanted to kill his wife on the spot but was so fond of her that he could not. The boy sat perfectly still, moving his bracelet.

That night the uncle treated his nephew very kindly, and began telling him all kinds of stories, until at last the boy fell asleep. This was just what he wanted. Then he tied the boy to a board, thinking, "I am going to get rid of him this time. The feathers will get wet, and he will be drowned." So he took him quite a distance out to sea and set him adrift there. It was very stormy.

The boy, however, floated along for some time and finally came ashore in safety on a nice sandy beach. The tide was very low. Then he heard the laughter of some girls who were out digging clams. There were three of them, and they were sisters. Now the eldest of the girls saw something moving on the beach and went thither, thinking it was some dying animal. Instead she saw a handsome youth, who looked right up at her but said nothing. Said she, "What has happened to you?" But he would not speak. She called to her sisters, and they ran up. Then the second sister immediately fell in love with him, but the youngest had nothing to say. The eldest had formerly been in love with the youth that was first destroyed, so she said to her second sister, "How much like my dead lover he looks." She saw him smile because he knew her, but he did not know the others, and immediately the eldest began to cry, saying that that was her lover's smile only that he was a larger man. Then the second sister laughed, saying that she was going to untie him and have him for her husband. The youngest, however, said, "Well! you two can have him, for I am not going to have a man that can not talk." "If he comes out all right after we have untied him," said the eldest, "we will both be his wives." So, the two older girls untied him and started to raise his head while the youngest ran off to dig clams. They asked him if he could talk, and he said, "Yes." As he walked between the girls, one of them said, "You shall go to my father's house with me." At the time they untied him the eagles were gathering around to devour him.

Then they took him into their father's house and their father said, "Who is that fellow?" "We found him," said the second, "and we are going to marry him." This one was very quick to speak, while the eldest was slow and quiet. Their father consented, and he married both of the girls. Then the eldest spoke to her father of how much he resembled her dead lover, although the boy had not told anything about himself.

Those girls used to go off to hunt and spear salmon just like boys, so the younger said next morning, "I am going out to spear salmon." She brought a salmon home. The day following both girls asked him to go with them, and he did so. They tried to teach him how to hunt, for he belonged to such a very high family that he had never learned.

On the way the younger wife acted sulkily toward her elder sister because she would never leave their husband's side. So she started off alone, and her husband was afraid she would go away for good, for he liked her very much on account of her liveliness. In the evening, however, she came back with a salmon and said to her sister, "You can live on love. You stick by your husband and do not go to get anything to eat." Then their husband carried the salmon back, and his elder wife came home slowly. The younger sister cooked the salmon and put it between herself and her husband. He pulled it along toward his elder wife, but the other said, "She shall not have any. She is going to live on love." Then her husband said that if she would let her sister have some salmon he would go out and try to get another himself. It was early in the spring and the salmon were scarce. The younger wife now felt jealous of her sister because she thought that their husband thought more of her than of herself, though really the reverse was the case. He pitied the elder, however, because she had done so much for him.

When the young man saw that his younger wife was angry toward the elder, however, he determined to leave them for a time. The younger did not want to let him go, and begged him hard to remain, but the elder said nothing, for he had told her his reasons. Finally he told his younger wife that she must let him go but that he would come back. He said that she must treat her elder sister well because his cousin (lit. "elder brother") had been in love with her. When she asked him what cousin he meant, he explained that his elder brother had died quite a while ago and that this girl had been in love with him. After that she let him set out.

At this time he thought that he would kill his uncle, so he paddled thither. His uncle saw him, knew what he had come for, and was frightened. Then the young man went to his uncle's house, spent the evening and started away again. About midnight, however, he returned and told his uncle that he had come to kill him because he had murdered his brothers and made him himself suffer. Although his uncle begged hard to be spared, he killed him, and, after telling his uncle's wife that he had killed her husband and why he had done so, he returned to his wives.

53. THE MAN WHO MARRIED THE EAGLE

This is a story of something that happened among the Haida. It is about a young man there who married a very fine-looking girl. This girl deceived her husband and went with the son of the town chief, but her husband found it out and killed him. Since the dead man belonged to such high-caste people, the girl's husband was afraid and told his slave to take him off in his canoe. Before the relatives of the murdered man found it out and had started in pursuit, he had gotten some distance away. He and his slave paddled very hard and got way out into the ocean, and, when at last the man looked up, he found that he was close to a large rock very far out. Then he jumped ashore, and, seeing that there were very many seals there, he began clubbing them forgetful of the fact that he was a fugitive. At last, when he did look up, he found that his slave had deserted him and was now a long distance off.

The man camped on the rock that night and next morning studied very hard what he should do. At last he fixed upon a plan which he proceeded to carry out. Taking the largest seal he had killed, he skinned it very carefully so as not to cut through the hide anywhere. Late that night he got inside, tied the skin together over himself very tightly so that no water could come in, and set himself adrift. Then he floated along on the ocean, and at times he felt that he was bumping against rocks, but he kept quiet and after he had gone for a long time he felt himself drift ashore upon a beach.

Next morning very early, as he lay there, the man heard an eagle cry and knew that it was flying toward him. Finally it lighted right on top of the seal. The eagle seemed to notice, however, that this seal sounded empty, and instead of trying to eat it, sat still there. By and by the man took out his knife, cut through the skin right where the eagle sat and seized its legs. Then he looked up at it through the hole, and lo! instead of an eagle there was a girl. Then the girl said to him, "Come up to my father's house with me." He agreed, and, when she had taken him up, he saw a fine house over every bed in which hung an eagle skin.

After that the young man took the girl for his wife. At that time one of his brothers-in-law stood up and gave him an eagle-skin coat, saying, "I have given you a coat as a present. With this coat you can catch cod easily." Another brother-in-law got up and said, "I also give you a coat. With this coat you can easily catch salmon." Another got up and said, "I also give you a coat. With this coat you can catch halibut." Another got up and said, "I, too, will give you a coat. With this coat you can catch seal. Always sit on a tree top and look down at the water. Then the seal will look to you like a very small fish. It feels like a small fish when you catch it in this coat." So, all in the house presented him with different coats. The last of them was a young black eagle which said, "I give you this coat, and with this coat you can catch a sea lion." Then the older eagles made fun of his gift, saying, "With that young skin you need not think you can catch even the smallest trout."

Meawhile the people in the town this boy had come from had sent his mother, who was a very old woman, away from the village to starve. He was at that time very near where she was living, but he did not know it.

After this the young man put on the coat he had received first, went out in it and caught a cod which he gave to his wife. He put the next coat on and caught a salmon. When he looked down upon this it appeared to be very small, and it felt very light while he was carrying it, but when he got it home it was a very large fish. With the next coat he caught a very big halibut, and with the next a seal. This seemed very light to him, but, when he got it home to his father-in-law and his brothers-in-law, he was surprised at its size. Lastly, he put on the black eagle skin. He went out and watched, and after a while he saw a sea lion a long distance out. He went after it and brought it ashore easily, but, after he had taken it to his father-in-law, he wondered how he had carried it.

By and by the man felt that his mother was suffering somewhere, and, going along the beach, he found her living in a little house made of branches. He asked her what the matter was, and she told him. Then he said to his mother, "In the morning you will hear some sea gulls. As soon as that happens, get up and go along the beach. You will find a large salmon." The woman did so. In the morning she got up and looked and a very large salmon lay there. She had to cut it up and carry it to her brush house in pieces. In the evening her son went to her again and said, "To-morrow I will get a seal for you. Look for it very early." So she awoke very early, found a large seal, and took up its meat.

After that her son went to her again and told her that he had been captured by the eagles and was living very comfortably among them. He said that he had a wife who was very good to him and told her not to worry for he would always look after her. Then he said, "Early next morning go and look again. I will try to get you a sea lion." She did so, and found a very large sea lion upon the beach. She took off the skin, dried it, preserved the oil, and dried the meat.

Now the man went to his mother once more and said to her, "Next morning I will get a whale and leave it down here on the beach. Don't touch it. A canoe will come from our village and find it. While they are cutting up the whale don't go down to them." It happened just as he had said, and when this canoe had carried back the news everybody came down from the village to cut it up.

As the old woman did not go down to look while they were cutting up this whale, some one said, "Run up to see the old woman." When they came there, they found her in a very large brush house in which salmon, seal, and sea-lion meat were drying. They were surprised to see how much food she had when they themselves had barely enough. Then everybody ran up to look at her. They had stripped the whale down, but had not taken off the pieces. When they left her house to go down again, the old woman came out and the eagle, which had sat on top of a tree watching, said to her, "Get away. Get away." After that one of the men took a rock and hit her in the face with it.

When the eagle saw what was done to his mother he flew down, seized the town chief by the top of the head and flew up with him. Then he came down again far enough for a person to seize the town chief's legs and flew round and round the whale. By and by another man caught hold of the chief and was unable to let go. The eagle flew around a little higher up until another seized the second man, and so he continued to do until he had carried up all of the men. Meanwhile the women were in a great hurry to cut the whale, but the old woman poked it, telling it to go out, and it went away from them right out to sea. Meanwhile the eagle rose higher and higher into the air and flew far out over the ocean, where it dropped all of the men of that place and drowned them.

54. THE BRANT WIFE[a]

A man at G̣onā′xo in the Łaxayî′k (or Yakutat) country married a brant woman (qên). One day in spring this woman said to her husband, "Let us go outside and watch the flocks of geese passing. My father's canoe will soon be coming along." Then they went out and saw a flock of brant coming. The brant seemed to stop over the woman a little while, and she called to them saying, "Have you anything for me?" Immediately some dried ts!ēt fell upon her lap.

Next day she again said to her husband, "I am sure that my father's canoe will come along to-day. Let us go outside and sit there." So they did. Then they saw the largest flock of brant they had yet observed, and the woman jumped up, saying, "There is my father's canoe coming along." When the flock got over the place where they were sitting, one of them made a great noise directly overhead, and her husband thought that must be his wife's father. His wife also began making the brant noise in return, so that her husband became very much frightened. As soon as she had finished she flew up among the brant people.

Now her husband started off under the flock, and ran for a very long time until he was thoroughly tired out. Seeing that he was now so far behind that she could barely see him, his wife said to her father, "Father, let us camp here." So her father had them encamp there on a flat place, and her husband saw it from a high hill. When he came up with them, he stood around on the flats and would not go near. By and by a man came out to him and said, "You better come in. We have a place prepared for you." So he went in, and found his wife sitting on a mat in the house with room enough for him beside her. The brants looked to him just like human beings. Then they cooked for them, and afterward left the place, taking him with them. When they reached the place where they were to stay all summer, he saw that they worked very hard to get food in order to take it back.

Some time afterward the sand-hill cranes (dūł) and the geese (t!āwᴀ′k) made war on the brants and killed off many of the latter. At first the man stood and watched them without taking part, and at last his wife's father, who was chief of the brants, said to his daughter, "Daughter, why is it that your husband will not help us? Doesn't he see that my people have all been killed? Ask him to help me." Then the man made war aprons, coats, and hats for the brants and for himself, and he made himself a club. He killed great numbers of sand-hill cranes and geese, while none of the brants were destroyed. After he had killed enough of the enemy to make up for the brants that had been destroyed, his father-in-law told his daughter to say to him that he had killed enough. "If he kills any more," he said, "they will want to kill more of my people." So all stopped fighting, and they recommenced collecting food for the return journey. The girl's father felt very good toward his son-in-law for saving their lives.

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[a] See story 24.

When fall came and the brants were ready to start back their chief said, "We will not go back the same way we came. We must go another way." Then they started. It seemed to the man that they were going in canoes instead of flying. Late the first evening the chief said, "Now we will camp out here." The place that he referred to was a large rock far out at sea, and they camped upon it. After they had eaten all went to sleep.

Next morning, however, although the man awoke early, he found himself lying out on the rock alone. Then he was very sad, and did not know what he should do. He thought, "How am I to get home from here without any canoe?" He remained out upon that rock for a long time and thought that he should never see his friends again. He remained there, in fact, all winter, living on food that the brants had left him. When spring came he was more anxious than ever to get home, so much so that he did not care to eat anything and went for several days without nourishment.

One morning he said to himself, "What is the use of getting up?" And he lay down again with his blankets over his head. After some time had passed, he heard something say to him very loudly, "Why are you lying here? What are you doing out here on this rock?" He threw his blanket off and looked around but saw nothing except a bird called gus!yadū'lî sitting near by. He lay down again, and again he heard the voice. He heard it for the third time. Every time the bird was sitting in the same place. When he again lay down he thought he must be crazy, but on keeping a lookout he saw the gus!yadū'lî run up toward him very fast, so he said to it quietly, "I have seen you." Then the bird replied, "I have come to bring you luck. Get on my back and keep your face buried in the feathers on the back of my neck." When he had done this, the bird started to fly off with him. It said, "Don't look up. I do not want you to look up." The farther it went the more it repeated this warning, so he tried hard to keep his face concealed. Finally the bird stopped, and he wondered where they were. "You can open your eyes now," said the bird, and when he did so he saw that they were on a big pile of seaweed drifting around far out at sea. Then the bird told him to close his eyes again, and by the time it stopped with him once more he was very tired. Then the bird said again, "Now open your eyes." He opened his eyes and recognized the place well as being close to his own village.

55. THE DUCK HELPER

All the people in a village called Tā'sna, "just south of the mouth of the Yukon," once died of smallpox with the exception of one woman and her son. The boy was just old enough to realize what had happened. His mother kept weeping day after day, and it so distressed her son that he went off hunting with bow and arrows and did not return until he thought she was through.

One day he went farther than he realized and on turning about was puzzled to know where the village lay. He walked for a long time in different directions trying to find it but in vain. He was lost and had to camp that night. Next morning he began looking again, and he looked all day with no better success. On the third morning, after he had looked about until he was very tired, he caught sight of water through the trees and, thinking it was the ocean, ran quickly toward it. When he came up to it, however, he found it was only a lake. He remained there for some time, living on roots, and afterward continued his journey. Again he traveled all day and on the following morning he again saw water through the woods. Now he felt happy once more, but when he came down to it and looked around, lo! it was the same lake he had left.

By this time the boy was too tired to walk any more, so he thought, "Well! I might as well stay right here." He covered himself up with moss and went to sleep. Suddenly, however, he was awakened by a voice saying, "Who is this boy?" He looked around but saw no one. He was entirely alone. Then he fell asleep again, and again something said, "Who is this boy?" He thought that he was dreaming, for, when he looked around, he saw only a black duck far out on the water.

After this the boy said to himself, "Now I am going to sit up and watch." So he seated himself against a large bush and, although he became so sleepy there that his eyes kept closing, he would open them resolutely and keep on the watch. Finally he got up and went behind the bush. While his eyes were closed, the boy heard the same voice again, but he was not quite asleep, so he opened them quickly and saw the black duck (gāx̣^{u}) on the beach. Immediately it turned into a man, who stood looking at him. "What are you doing here?" said the man. Then the boy told him how he had gotten lost. "All of our village people died, and my mother cried so that I wanted to get away from her, so I traveled in the woods alone and became lost. Since that day I have not been home to see my mother." Then the man took off his coat, gave it to the boy, and said, "Put on this coat. As soon as you have done so, stretch out your arms and keep going like that. Don't think of me and don't think of this lake. Think of your uncle's house."

The boy did as he had been told, and it seemed to him that he was flying along very rapidly far above the trees. For a long time he thought of nothing else than his uncle's house and his uncle's village, but at length he remembered the lake and lo! he was there once more with the man standing before him in the same place. Then the man said, "Didn't I tell you not to think of me or the lake? Start over again. Think of nothing but your uncle's house and the village you are bound for." So this time the boy tried very hard, and all at once he came out back of his uncle's house, where his mother was waiting and calling for him. When she recognized him she was very happy.

56. THE BOY WHO SHOT THE STAR

Two very high-caste boys were chums. The father of one was town chief and had his house in the middle of the village, but the house of the other boy's father stood at one end. These boys would go alternately to each other's houses and make great quantities of arrows which they would play with until all were broken up.

One time both of the boys made a great quantity of arrows to see which could have the more. Just back of their village was a hill on the top of which was a smooth grassy place claimed by the boys as their playground, and on a certain fine, moonlight night they started thither. As they were going along the lesser chief's son, who was ahead, said, "Look here, friend. Look at that moon. Don't you think that the shape of that moon is the same as that of my mother's labret and that the size is the same, too?" The other answered, "Don't. You must not talk that way of the moon." Then suddenly it became very dark about them and presently the head chief's son saw a ring about them just like a rainbow. When it disappeared his companion was gone. He called and called to him but did not get any answer and did not see him. He thought, "He must have run up the hill to get away from that rainbow." He looked up and saw the moon in the sky. Then he climbed the hill, and looked about, but his friend was not there. Now he thought, "Well! the moon must have gone up with him. That circular rainbow must have been the moon."

The boy thus left alone sat down and cried, after which he began to try the bows. He put strings on them one after the other and tried them, but every one broke. He broke all of his own bows and all of his chum's except one which was made of very hard wood. He thought, "Now I am going to shoot that star next to the moon." In that spot was a large and very bright one. He shot an arrow at this star and sat down to watch, when, sure enough, the star darkened. Now he began shooting at that star from the big piles of arrows he and his chum had made, and he was encouraged by seeing that the arrows did not come back. After he had shot for some time he saw something hanging down very near him, and, when he shot up another arrow, it stuck to this. The next did likewise, and at last the chain of arrows reached him. He put a last one on to complete it.

Now the youth felt badly for the loss of his friend and, lying down under the arrow chain, he went to sleep. After a while he awoke, found himself sleeping on that hill, remembered the arrows he had shot away, and looked up. Instead of the arrows there was a long ladder reaching right down to him. He arose and looked so as to make sure. Then he determined to ascend. First, however, he took various kinds of bushes and stuck them into the knot of hair he wore on his head. He climbed up his ladder all day and camped at nightfall upon it, resuming his journey the following morning. When he awoke early on the second morning his head felt very heavy. Then he seized the salmon berry bush that was in his hair, pulled it out, and found it was loaded with berries. After he had eaten the berries off, he stuck the branch back into his hair and felt very much strengthened. About noon of the same day he again felt hungry, and again his head was heavy, so he pulled out a bush from the other side of his head and it was loaded with blue huckleberries. It was already summer there in the sky. That was why he was getting berries. When he resumed his journey next morning his head did not feel heavy until noon. At that time he pulled out the bush at the back of his head and found it loaded with red huckleberries.

By the time he had reached the top the boy was very tired. He looked round and saw a large lake. Then he gathered some soft brush and some moss and lay down to sleep. But, while he slept, some person came to him and shook him saying, "Get up. I am after you." He awoke and looked around but saw no one. Then he rolled over and pretended to go to sleep again but looked out through his eyelashes. By and by he saw a very small but handsome girl coming along. Her skin clothes were very clean and neat, and her leggings were ornamented with porcupine quills. Just as she reached out to shake him he said, "I have seen you already."

Now the girl stood still and said, "I have come after you. My grandmother has sent me to bring you to her house." So he went with her, and they came to a very small house in which was an old woman. The old woman said, "What is it you came way up here after, my grandson?" and the boy answered, "On account of my playmate who was taken up hither." "Oh!" answered the old woman, "he is next door, only a short distance away. I can hear him crying every day. He is in the moon's house."

Then the old woman began to give him food. She would put her hand up to her mouth, and a salmon or whatever she was going to give would make its appearance. After the salmon she gave him berries and then meat, for she knew that he was hungry from his long journey. After that she gave him a spruce cone, a rose bush, a piece of devil's club, and a small piece of whetstone to take along.

As the boy was going toward the moon's house with all of these things he heard his playmate screaming with pain. He had been put up on a high place near the smoke hole, so, when his rescuer came to it, he climbed on top, and, reaching down through the smoke hole, pulled him out. He said, "My friend, come. I am here to help you." Putting the spruce cone down where the boy had been, he told it to imitate his cries, and he and his chum ran away.

After a while, however, the cone dropped from the place where it had been put, and the people discovered that their captive had escaped. Then the moon started in pursuit. When the head chief's son discovered this, he threw behind them the devil's club he had received from the old woman, and a patch of devil's club arose which the moon had so much trouble in getting through that they gained rapidly on him. When the moon again approached, the head chief's son threw back the rose bushes, and such a thicket of roses grew there that the moon was again delayed. When he approached them once more, they threw back the grindstone, and it became a high cliff from which the moon kept rolling back. It is on account of this cliff that people can say things about the moon nowadays with impunity. When the boys reached the old woman's house they were very glad to see each other, for before this they had not had time to speak.

The old woman gave them something to eat, and, when they were through, she said to the rescuer, "Go and lie down at the place where you lay when you first came up. Don't think of anything but the playground you used to have." They went there and lay down, but after some time the boy who had first been captured thought of the old woman's house and immediately they found themselves there. Then the old woman said, "Go back and do not think of me any more. Lie there and think of nothing but the place where you used to play." They did so, and, when they awoke, they were lying on their playground at the foot of the ladder.

As the boys lay in that place they heard a drum beating in the head chief's house, where a death feast was being held for them, and the head chief's son said, "Let us go," but the other answered, "No, let us wait here until that feast is over." Afterward the boys went down and watched the people come out with their faces all blackened. They stood at a corner, but, as this dance is always given in the evening, they were not seen.

Then the head chief's son thought, "I wish my younger brother would come out," and sure enough, after all of the other people had gone, his younger brother came out. He called to his brother saying, "Come here. It is I," but the child was afraid and ran into the house instead. Then the child said to his mother, "My brother and his friend are out here." "Why do you talk like that?" asked his mother. "Don't you know that your brother died some time ago?" And she became very angry. The child, however, persisted, saying, "I know his voice, and I know him." His mother was now very much disturbed, so the boy said, "I am going to go out and bring in a piece of his shirt." "Go and do so," said his mother. "Then I will believe you."

When the boy at last brought in a piece of his brother's shirt his mother was convinced, and they sent word into all of the houses, first of all into that of the second boy's parents, but they kept both with them so that his parents could come there and rejoice over him. All of the other people in that village also came to see them.

57. THE BOY AND THE GIANT

At a certain place in the interior lived a manly little boy who was very fond of hunting. He would take his lunch and go off hunting very early in the morning and stay all day, bringing home two or three porcupines in the evening. One morning he started earlier than usual and came upon a giant as tall as the trees. He was very much frightened and ran away with the big man in pursuit. As the giant was not a very fast runner, the boy kept ahead of him until he came to a sort of cave like a house at the foot of a hill and entered it. When the big man saw this, he said, "Come here, my grandson." The boy refused, and the giant continued his entreaties for a long time. At last the boy consented to go with him, so the giant said, "Get inside of my shirt. I will carry you that way." Then the boy vaulted in there, and they started off.

After they had gone along in this manner for some time, the boy, who had his head out, saw a very small bird called old-person (LAg^{u}-qā′k!^{u}) and said, "Grandpa, there is a bird I would like to have." Then the big man stopped and let him down, and he shot the bird with an arrow and put it into his bosom, after which he crawled back into the big man's shirt. But now this bird had increased the boy's weight so much that the giant could scarcely move along. At every step he took he sank deep into the moss. When the boy noticed this, he said to himself, "How is it that, since I picked up this small bird, I have gotten very heavy, and it is hard for him to walk?" Then he threw the bird away and the giant walked on again as lightly as before. The boy enjoyed so much being with this giant that he had forgotten all about his father and mother. After that they traveled on together until they came to a very large lake. In it the boy saw beaver houses, and the beaver dam ran right across it. He thought, "This is a beaver lake. This is the kind of place my father has told me about." Then the big man tore a hole through the top of a beaver house, took all of the beavers out, and made a fire right back of the lake at which to cook them. They camped there for several days, living on beaver meat and drying the skins. But the first evening the giant said, "Keep a look out. If you hear any noise during the night, wake me up. There is a bigger man than I of whom I am much afraid." He also said to the boy, "Sleep some distance away from me, or I might move against you or throw my leg on you so as to kill you."

The second night they encamped there the boy heard the bushes breaking, and sure enough the second giant came along. He was so tall that his head was far up above the trees, and they could not see it. This second giant had been looking for the other for a long time unsuccessfully, so he rushed upon him, threw him down, and lay on top of him. Then the boy's friend cried, "Grandson, take that club of mine out and throw it at him." The boy ran to the big man's bed, took his club, which was made from the entire skeleton of a beaver, out from under it, and threw it at the intruder. As soon as he let it go out of his hands it began chewing at the second giant's leg, and, as he was unable to feel it, the club chewed off both his legs. Then the other, who had been almost smothered, killed him and threw his body into the lake.

After this the boy's companion had nothing to fear, and wandered from lake to lake, and the boy was so fond of hunting that he forgot all about his father and mother. It was now winter time, and that winter was very severe. From the time the second giant had been killed he had been doing nothing but killing beaver.

One evening, however, the boy began thinking of his father and his mother, and was very quiet. Then the big man said, "Why is it that you are so quiet this evening?" The boy answered, "I have just thought of my father and mother. I feel lonely (i. e., homesick) for them." Then his companion said, "Would you like to go to them?" "I can't go to them because I don't know where they are. I don't know which way to go to get to them." Then the big man said, "All right, you can go," but the boy did not know what he meant. Now the big man went to a small tree, broke it off, trimmed it well for the boy, and said to him, "Take this along and as soon as you feel that you are lost, let it stand straight up and fall over.

Go in the direction in which it falls. Keep on doing this until you get to your father's place."

At first the boy was afraid to start off alone, but finally he did so. Whenever he was in doubt about the direction he let the tree fall, and it led him at last right down to his father's village, where all were exceedingly glad to see him.

58. THE BOY WITH ARROWS ON HIS HEAD

A chief's daughter married her father's nephew and had a child by him who was named WAts!îhî'tcî. He was not exactly a human being, for he had sharp arrow points on his head. When his mother began petting him and using endearing terms to him, he said to her, "Don't pet me. I am no baby." And he ran the arrow points on his head into his mother's breast and killed her. Afterward he ran off into the woods and became a very bad person, killing everybody who went off hunting or after wood.

At that time his mother's brother was out on the mountains hunting along with his children. He knew that his nephew was killing people, so he made his house very strong to keep him out. He also set around bundles of dry straw shaped like human beings, and he even prepared a hole in the mountains as a place of refuge.

How his nephew found out where he lived is not known, but one day he suddenly walked right in. His uncle was sitting behind a bundle of straw in the rear of the house, while his wife and children were in the hole he had made in the mountain. The boy always had his arrows and spears, the points of which were obsidian (în), ready to use, but instead of aiming at his uncle he pointed his arrow at a bundle of straw opposite. While he was doing so his uncle shot him under the left arm, and he was so badly hurt that he left his spear and ran out.

As his assisting spirit this boy had a bird called gus!iadū'li of about the size of a robin. This spirit now doctored him and took out of him all of the poison his uncle had put on the end of his arrow. But, while he was doing this, his uncle tracked him by the marks of blood until he came to the place where the boy lived. When he entered that place his nephew said, "Don't kill me, uncle. I have made a hole in the ground over there and have filled it with goods. You may have them if you do not kill me. If you let me go now I will never kill another person." In spite of all his protestations, however, his uncle killed him for having destroyed so many of the town people and for having forced him to live back among the mountains. Then he burned his nephew's body and went home with all of his family, leaving the ashes where they lay. These ashes were driven about by the wind and became the minute gnats that torment people.

59. GAMNĀ'TCK!Î[a]

GAmnā'tck!î killed a seal, skinned it, and threw the skin and meat to his wife to wash. While she was washing them in the sea she saw some killer whales coming landward. By and by the meat she was washing drifted out from her and she waded after it. She went out until the water reached her hips. Then she suddenly felt some one pull her and she disappeared under water. It was the killer-whale people who thus took her into their canoe.

After that GAmnā'tck!î felt very badly and thought to himself, "How can I get my wife back? How can I look for her under the water?" He could not sleep all night, and early in the morning he thought, "I wonder if I couldn't raise this water so as to go under it." In the morning, therefore, before he had eaten he took his red and black paints, went down to the water, raised the edge of it just as if he were raising a blanket, and walked under. He walked on farther and farther. It was just like walking on land.

By and by he came to a village full of very pale people who went about with their heads down. He found out that they were the red-cod people. He wanted to make friends of them, so, thinking that they looked very white, he painted them all red—men, women, and children. That is how these fishes got their color. After that he asked them if they had seen his wife, but they said that they had seen no one, so he went on. Presently he came to another village and asked the people there the same question to which he received the very same answer. Those were the halibut people. In each village they gave him something to eat.

After he had left the halibut people GAmnā'tck!î traveled for several days before he came to another town. By and by, however, he perceived smoke far ahead of him, and, going toward it, he saw that it was from a fort. Inside of this fort was a large house which he immediately entered, but the people there did not seem to care to see strangers and would not talk to him. These were also very pale people, so to please them he took out his black paint and painted all of them with it. Then they felt well disposed toward him and were willing to talk. "Can you tell me what clan has my wife?" he said. At first they said that they did not know, but afterward one replied, "There is a strange woman in that town across there." Then this person pointed the village out, and GAmnā'tck!î felt pleased to know where his wife was. The people he had come among were the sharks, and those whose village they showed him were the killer whales.

Then the shark chief said, "Every time we have had a fight we have beaten them." The shark people also said to him, "The killer-whale chief has a slave. Every morning the slave goes out after water. Go to the creek and tell him what to do when he comes in. Tell him to bring the water in and hand it to the chief over the fire. As he does so he must drop it, and, while the house is full of steam, pick up your wife and run out with her. The chief has married her. Then come over here with her. They will run after you, but, if you can get away, come right across." The shark people had always been jealous of the killer whales because they had this woman.

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[a] Evidently a version of the Tsimshian story of Gunaxnaxsîmgyêt. See story 4.

While the shark people were telling him what to do, a strange, bony-looking person kept jumping up from behind the boxes. He wondered what made him act so queerly and began to feel uneasy about it, but, when the bony person saw him looking at him in a strange manner, he said, "Why! don't you know me. I am that halibut hook (nᴀx̣^{u}) that the sharks once took away from you. My name is Łgudjî′ (the name of an island)."

Just after that the man started for the killer-whale town and sat down by the creek. When the slave came out after water, he asked him to help him, saying, "I hear that my wife is with this chief." "Yes," the slave answered, "if she were a man, they would have kept her for a slave like myself. Since she is a woman, the chief has married her, and she is living very well. I will help you as much as I can. She wants to return to you. Now watch and I will do what you tell me to do. I will spill this water on the fire."

After that he took Gᴀmnā′tck!î to the door and showed him where his wife sat. Then the slave walked in with the water while he stood outside watching. He watched his wife through a crack and saw that she appeared very much cast down. As soon as the fire was put out and the house filled with steam he ran in, seized his wife, and started off with her.

Then, when the slave thought that he had gotten a long distance away, he shouted, "Some one has taken the woman away." The chief looked around, and sure enough his wife was gone. Going outside, they saw that this man had almost reached the shark fort, and they saw him enter it.

As soon as he got there, the shark people began to dress themselves for war. They were noisy and acted as though they were very hungry, so that Gᴀmnā′tck!î became frightened. The halibut hook came to him, however, and told him not to be frightened, because the killer whales were coming over. All at once the fort began moving up and down. Whenever the killer whales tried to enter, the fort killed them by moving up and down and cutting off their heads. The slaughter was so great that the few survivors were frightened and went back. Two or three days later the killer whales came again with like result.

After this the shark people said to Gᴀmnā′tck!î, "You better not start out right away. Stay here a while with us. They might be lying in wait for you. Since we have fought for you so much, it is better that you should get to your home safely." Gᴀmnā′tck!î did so, and some time later they said, "Go straight along by the way you came, and you will find your way out easily." He did this and reached his home in safety.

60. THE HĪN-TAỴĪ′CÎ

There is a fish, called hīn-taỵī′cî, which is shaped like a halibut but has very many "legs."

Early one spring a Kîksᴀ′dî shaman at Sitka named Face-of-mountain (C!ā′dāq) began singing, and the people did not know why. Another morning he got up very early and began to sing again, while the spirits talked to him. Then all of the Kîksᴀ′dî also rose. When his possession was over the shaman said to them, "Take the canoe down and let us start off." They did so, placing the shaman in the bow under a mat, and, as they went along, his spirits talked under it. Finally they came to a deep bay in front of Sitka and the spirits said, "This is the place," so they started shoreward. When they came to a spot just beyond a steep cliff which runs down precipitously into the sea, the spirits said, "Here is the place where we are to land." Then the shaman went up from the canoe and sat in a hollow on top of a rock, while all watched him. By and by his spirit said that the people must do likewise, so they found similar places and seated themselves there.

Now the shaman seemed to be watching for something, so all of the people looked in the same direction, and suddenly they saw a school of killer whales coming along, making noises like yelping dogs. The people wondered what was the matter and looked closely. Finally right out from the cliff they saw something very black and shiny. It was the hīn-tayī′cî, and, when a killer whale ran up against it, he would be cut in two. The killer whales fought very hard, but, when they were through, only three remained, who went off barking like dogs. After that the hīn-taỵī′cî came up in front of the place where the men were sitting and made a great noise. They wondered at this and were frightened, but the shaman understood it and said to them, "It is saying 'Don't feel badly for me if I should get killed. I should not have fought those people, but I had to do it, for they were coming here to eat all of my food.'"

Now the people went home, but, after some time had passed, the shaman asked them to take the canoe down once more and go out again. They did so willingly, for they were anxious to see what more would happen. The shaman had learned that all the killer-whale people were going against the hīn-tayī′cî and that the sculpin (wēq!) had come to him saying, "The people are coming after you again."

So the people went to their former station, and presently the hīn-tayī′cî came out of his hole and began jumping about on top of the water like a salmon. It was very quick and very large. When it saw the great crowd of killer whales coming on, it went out to meet them and killed all except the killer-whale chief and two others, which it allowed to escape. Then it again jumped up and down in front of the people, making a great noise, and the shaman told them it said, "I am tired. If they come right back with the same number of people, I shall be killed. It will be my fault. I should not have killed them."

Then the people went home and remained there quite a time. At length, however, the shaman's spirits told him that the sculpin had again come to the hīn-tayī′cî to say that people were coming to kill him. So he told his friends about it, and they went to the same place. As they sat there watching, they saw a smoke arising far in the distance. It was the killer whales blowing. There were still more of them this time, but, as before, the hīn-tayī′cî destroyed all except three. Again it told the people that it expected to be killed next time.

Now the shaman was very anxious to know what would be the outcome of all this, so he went back to his village and waited impatiently for another fight to take place. Finally the sculpin went to the hīn-tayī′cî once more and said, "They are gathering more men for you, stronger men this time. They are getting the devilfish people to fight you." When the shaman learned of it through his spirits he told his people, and they went out to the cliff. Again they saw something coming from a distance very rapidly, making the water boil. Just as the devilfishes reached the hole of the hīn-tayī′cî, the latter jumped through the largest of them, after which it killed all of the others and all of the killer whales but three. It was easier for him this time because there were fewer killer whales.

Next time the sculpin came to the hīn-tayī′cî it said "All of the monster halibut are being gathered to fight with you." So the people went over once more and sat in their accustomed places. They saw the largest halibut go up toward the hīn-tayī′cî's hole with open mouth ready to swallow it, but, as before, the hīn-tayī′cî jumped through and through it, and killed all of its antagonists except three killer whales. Where they fought the water was covered with blood, and after every battle the hīn-tayī′cî would come out and say that next time it expected to be killed.

Now, however, a very long time passed before the shaman heard anything, and he began to think that they had given up fighting. But finally his spirit came to him once more to say that the sculpin had been to the hīn-tayī′cî. The sculpin had said to it, "They are coming after you again. They have gathered all of the big crabs to kill you." Then the hīn-tayī'cî answered, "Those are the ones that are going to get me." So the shaman went out with his friends and watched from their former stations.

Presently the watching people saw the killer whales approach with a big crab in advance of them. Its body was under water, but its legs stuck out, and the water seemed to boil as it swam forward. Then the hīn-tayī'cî came out and said to the shaman, "They will get me this time. It is my own fault. I am sure that I can not kill that big person with the shell." Then the hīn-tayī'cî went back into its hole, and the crab ran up against the opening so it was unable to get out. So the hīn-tayī'cî said, "How is it that you do not allow me to come out when you have come here to fight me? Let me come out so that you can get me. I have killed enough of you deep-water people to come out now. Stand away a little and let me come."

The hīn-tayī'cî wanted to see where the joints on the crab's claws were situated, and, as soon as the crab moved to one side, it went against one of them and cut it off. With its remaining claw, however, the crab seized it, lifted it into the air, and killed it in sight of everyone. After that it placed the body on the back of the chief killer whale, and the crab and the killer whales sang together as they went away with its body. As they went they kept close to the surface of the water.

61. THE EAST AND NORTH WINDS

A high-caste man married the daughter of East-wind (Sā'nʌxet). After a time he heard of a very pretty high-caste girl, the daughter of North-wind (X̣ūn), so he left his first wife, came north, and married her. Then he took her back to the village where his first wife lived.

Now the people said to his first wife, "There is a very pretty woman here. Her clothes are very valuable and sparkle all over. They make a noise like bells." East-wind's daughter was at once jealous and said, "I will soon be able to fix that pretty girl you boys are talking about." Quite a while afterward it began to grow cloudy and warm, and sure enough the daughter of North-wind lost all of her beautiful clothing. It was icicles and frost that were so pretty, and when she lost these she lost her beauty with them.

62. THE BIG BEAVER

At a certain place far back in the forest was a large lake in which were many beaver houses. One time some people found this lake and dug a trench out of it in order to drain it. Then they broke up the beavers' houses so that the beavers began to swim down through the trench. As they floated along the people killed them, all except one very large beaver, which they knew must have been there on account of its fresh tracks. They looked into all of the beaver houses they had broken up, but could not find it. It must have gotten out at the very start and made its escape into the woods.

Quite a while after this had been done, the people who had killed the beavers walked up to the place where the lake had been. When they got close to the place where they had let it out they heard a woman singing in a beautiful voice: "Why didn't you ask one another to stop, my brothers? You begged yourselves to go off, my brothers." She sang thus because all of those who had destroyed the beavers were to die. She was sitting on a part of the broken dam. So, on the way back to their village, all of these people were drowned and only a few bodies were recovered. Those whose bodies were not found had been captured by the big beaver.

63. BEAVER AND PORCUPINE [a]

The beaver and the porcupine (łAk!A'tc) were great friends and went about everywhere together. The porcupine often visited the beaver's house, but the latter did not like to have him come because he left quills there. One time, when the porcupine said that he wanted to go out to the beaver's house, the beaver said, "All right, I will take you out on my back." He started, but instead of going to his house he took him to a stump in the very middle of the lake. Then he said to him, "This is my house," left him there, and went ashore.

While the porcupine was upon this stump he began singing a song, "Let it become frozen. Let it become frozen so that I can cross to Wolverine-man's place." He meant that he wanted to walk ashore on the ice. So the surface of the lake froze, and he walked home.

Some time after this, when the two friends were again playing together, the porcupine said, "You come now. It is my turn to carry you on my back." Then the beaver got on the porcupine's back, and the porcupine took him to the top of a very high tree, after which he came down and left him. For a long time the beaver did not know how to get down, but finally he climbed down, and they say that this is what gives the broken appearance to tree bark.

64. THE MAN WHO ENTERTAINED THE BEARS [b]

A man belonging to the Raven clan living in a very large town had lost all of his friends, and he felt sad to think that he was left alone. He began to consider how he could leave that place without undergoing hardships. First he thought of paddling away, but he said to himself, "If I paddle away to another village and the people there see that I am alone, they may think that I have run away from my own village, from having been accused of witchcraft or on account of some other disgraceful thing." He did not feel like killing himself, so he thought that he would go off into the forest.

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[a] See story 15.

[b] Cf. story 21.

While this man was traveling along in the woods the thought occurred to him to go to the bears and let the bears kill him. The village was at the mouth of a large salmon creek, so he went over to that early in the morning until he found a bear trail and lay down across the end of it. He thought that when the bears came out along this trail they would find and kill him.

By and by, as he lay there, he heard the bushes breaking and saw a large number of grizzly bears coming along. The largest bear led, and the tips of his hairs were white. Then the man became frightened. He did not want to die a hard death and imagined himself being torn to pieces among the bears. So, when the leading bear came up to him, he said to it, "I have come to invite you to a feast." At that the bear's fur stood straight up, and the man thought that it was all over with him, but he spoke again saying, "I have come to invite you to a feast, but, if you are going to kill me, I am willing to die. I am alone. I have lost all of my property, my children, and my wife."

As soon as he had said this the leading bear turned about and whined to the bears that were following. Then he started back and the rest followed him. Afterward the man got up and walked toward his village very fast. He imagined that the biggest bear had told his people to go back because they were invited to a feast.

When he got home he began to clean up. The old sand around the fireplace he took away and replaced with clean sand. Then he went for a load of wood. When he told the other people in that village, however, they were all very much frightened, and said to him, "What made you do such a thing?" After that the man took off his shirt, and painted himself up, putting stripes of red across his upper arm muscles, a stripe over his heart, and another across the upper part of his chest.

Very early in the morning, after he had thus prepared, he stood outside of the door looking for them. Finally he saw them at the mouth of the creek, coming along with the same big bear in front. When the other village people saw them, however, they were so terrified that they shut themselves in their houses, but he stood still to receive them. Then he brought them into the house and gave them seats, placing the chief in the middle at the rear of the house and the rest around him. First he served them large trays of cranberries preserved in grease. The large bear seemed to say something to his companions, and as soon as he began to eat the rest started. They watched him and did whatever he did. The host followed that up with other kinds of food, and, after they were through, the large bear seemed to talk to him for a very long time. The man thought that he was delivering a speech, for he would look up at the smoke hole every now and then and act as though talking. When he finished he started out and the rest followed. As they went out each in turn licked the paint from their host's arm and breast.

The day after all this happened the smallest bear came back, as it appeared to the man, in human form, and spoke to him in Tlingit. He had been a human being who was captured and adopted by the bears. This person asked the man if he understood their chief, and he said, "No." "He was telling you," the bear replied, "that he is in the same condition as you. He has lost all of his friends. He had heard of you before he saw you. He told you to think of him when you are mourning for your lost ones."

When the man asked this person why he had not told him what was said the day before, he replied that he was not allowed to speak his native language while the chief was around. It was on account of this adventure that the old people, when they killed a grizzly bear, would paint a cross on its skin. Also, when they gave a feast, no matter if a person were their enemy, they would invite him and become friends just as this man did to the bears, which are yet great foes to man.

65. MOUNTAIN DWELLER[a]

Years ago young women were not allowed to eat between meals. Two sisters belonging to a high family once did this, and, when their mother found it out, she was very angry. She pulled the elder girl toward her, abused her shamefully, and scratched the inside of her mouth all over in pulling out the tallow she had eaten. She said, "What do you mean, especially you, you big girl? It is not right that you should eat anything between meals. What do you mean?" The younger sister was still quite little, therefore nothing was done to her, but she was offended at the treatment her elder sister had received. Finally the mother said, "You are so fond of eating you better marry Mountain Dweller (Cāqʌnayî′)." This being lived upon the mountains and was a great hunter. That evening the sisters ran off into the woods.

Next morning, when her daughters did not appear, their mother thought that they had stayed in bed and called to them, "Isn't it time you were getting out of bed?" By and by, however, she found that they were gone, and the people began searching for them. Their mother would go from one place to another where they had been playing, but nobody saw anything of them for seven days.

Meanwhile, although they were suffering with hunger, the girls went farther and farther into the woods. When they got very far up among the mountains they heard somebody chopping wood, and the elder sister said to herself, "I wonder if that isn't the man mother was talking about?" Coming closer, they discovered a man with his face painted red. He looked up, saw the girls, and said, "What are you poor girls doing way back here?" Then the elder answered, "Mother abused us. That is why we left our home. She abused us because we ate some tallow. She said, 'You are so fond of eating tallow you better go and marry Mountain Dweller.'"

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[a] For another version see story 92.

Then Mountain Dweller, for it was he, invited them into his house, and they found it very grand. Another house near by was full of all kinds of meat drying. Seeing that they looked hungry, he gave them some food. Next morning early, when he was getting ready to hunt, he said to them, "Do you see that curtain over there?" In one part of the house a large skin curtain was hanging. "A very bad woman lives behind that. Don't peep at her."

At their father's village all the people were now mourning for them, and all of their relations had their hair cut and their faces painted black.

The elder sister was now married to Mountain Dweller, the younger being still a little girl. After a while the former became curious to see the bad woman her husband had told her not to look at, so she peeped at her through a hole. At once the bad woman seemed to feel that some one was looking at her, threw up her hands, and screamed. Then both of the girls fell over dead.

By and by Mountain Dweller came home from the hunt, saw them, and knew what had happened. Then he went over to the bad woman and killed her. After that he put eagle down upon the girls' bodies and walked around them several times, shaking his rattle. In that way they were restored to life.

After the girls had lived there for a long time, Mountain Dweller said, "Don't you wish you might see your father and mother again?" The younger said, "Yes," and the elder also wished it. After that Mountain Dweller hunted a great deal to prepare a quantity of meat for his father-in-law. He said to his wife, "Make a little basket, just big enough to put your finger into." When it was done, he shook it and made it very large. Then he put all kinds of meat and tallow and sacks of grease into this basket. He shook it again and made it small with all of the meat inside.

When the girls came to their father's house their little brother ran out, saw them, and went in again crying, "Mother, my sisters are out there." But his mother became angry and said, "Why do you say that? Your sisters have been dead a long time, and yet you say that they are out there." But the boy screamed, "Those are my sisters. Don't I know them?" "Well! let me see the hair from their marten-skin robes." In those times none but high-caste people such as these wore marten skins, so when he came in again bringing pieces from their robes she and her husband and all her relations went out. There she saw both of her daughters. "My daughters," she cried, and wept with happiness. All in the village ran to see them and were very happy.

Next day the elder girl said to her mother, "Mother, there is a basket a little way back there in the woods. Send after it and have it brought down." All the people went out to it, but returned saying, "It is such a large basket that all the people in the village can't bring it in." Then the girl went up herself, and it became small so that she brought it home easily. As soon as she had gotten it into the house and had set it down, it became large once more. Then she began to unpack it, and the house was filled with all sorts of meats. They feasted on these, and the village people were satisfied and felt very happy. Their mother, however, took too much grease on top of everything else. On going to bed, she drank some very cold water which hardened the grease so that her stomach broke in two.

Nowadays it is a fortunate man that hears Mountain Dweller's ax or sees where he has been chopping. The basket obtained from him at this time is called Mother-basket (Kᴀk^{u}ʟa), and is used by the G̣ānᴀxte′dî as an emblem.

66. HOW THE SITKA KÎKSᴀ′DÎ OBTAINED THE FROG[a]

A man and his wife were crossing the mouth of a big bay named ʟ!ē′yāq, when it became so foggy that they could not even see the water around their canoe and stopped where they were. Then, quite a distance away in the thick fog, they heard singing, and it continued for so long a time that they learned the song by heart. The words of this song are (first verse), "We picked up a man; you picked up a man;" (second verse), "They captured a man; they captured a man; you've captured a man." The voice was so powerful that they could hear it reecho among all the mountains.

When the fog began to rise so that they could look under it a little they heard the song coming nearer and nearer. They looked about and finally saw that it came from a very little frog. To make sure of it they paddled along for some time in the direction it was taking. Then the man said, "This frog is going to be mine. I am going to claim it," and his wife answered, "No, it is going to be mine. I am going to claim it." But, after they had disputed for some time, the man finally let it go to his wife.

Then the woman took it ashore, treating it like a child, carried it up to the woods, put it down by a lake and left it there. From that time on, her people have been Kîksᴀ′dî. That is how the Sitka Kîksᴀ′dî came to claim the frog.

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[a] For the Sitka version, see story 95.

67. QĀQ!ATCGŪ'K[a]

One of the Sitka Kîksᴀ'dî, a man named Qāq!ᴀtcgū'k, was very fond of hunting and could use his spear very accurately. He had two wives and several children, to whom he always brought home a fur seal.

One time he heard a little fur seal crying continually, and he heard one of the others say to it, "Take care of that baby. Feed it. Qāq!ᴀtcgū'k comes here hunting." Then Qāq!ᴀtcgū'k was frightened and said to his companions, "Let us go back." So they went back and told the people in town what had happened. Then Qāq!ᴀtcgū'k broke up his canoe, his paddles, and his spears, and burnt them, saying, "I will never go out hunting again." So he remained at home for a long time.

One day, however, when a crowd of people were eating fur-seal meat, his little ones looked on hungrily. He pitied them so much that he did not know what to do. Then he said to his wife, "Go to your brother and ask him to loan me his canoe and spears." Then he started off again, but, although there were many seals about, he could not get one. A young seal in particular he tried very hard to get. He kept chasing it farther and farther out to sea. At last he said to his men, "Let us go back. I can not get anything." When they started paddling, however, a light breeze was blowing out from Sitka, and, although they worked vigorously the shore seemed to get more and more distant. Finally all became tired, threw their paddles into the canoe, and lay down to sleep, letting themselves drift farther and farther out.

After a very long time they came to a rock crowded with sea lions, fur seals, and sea otters, which seemed very tame. They clubbed numbers of them. Fresh water they obtained from a wild celery (kūq!) which has hollow stalks full of water. They built a house out of dry bushes, cooked the flesh of the sea animals and lived thus until August.

At last they wanted to start home again, so they made ropes of sea-lion hide, dried four sea-lion stomachs to carry along as floats, and filled a fifth with water. In the bottom of their canoe they put numbers of sea-lion bristles and loaded the rest of it down with valuable furs. They also cooked a lot of dried and fresh meat for the journey. Then they started off, guiding themselves by the sun, which they knew came up right behind Sitka in summer. When the sun set, they anchored by means of their hide lines and put the four sea-lion stomachs around their canoe to float it in case of storms. They did this every day.

Finally, after many days were past, they saw what they thought was a sea gull, but it always stayed in one place, and at last they discovered that it was a mountain. Then they felt brave and worked harder, and it became bigger and bigger. They did not know what mountain it was but said, "If we get to that place we can reach the village." After a while they saw another mountain farther back and then knew that the first was Mount Edgecumbe (ʟ!ūx) and the second Verstovaia (Qanē'sdî-ca). By and by they reached the mountain and drew their canoe up in a little bay under it, which they named Place-where-canoe-rested (Yᴀk^{u}-kusē'gᴀk^{u}). After two days they started on again. Then they said, "Everyone has now gone to the salmon creeks." By and by they came to Sitka village and had no more than done so before the wind began to blow very hard. They must have been on the rock seven months. As they had anticipated, they found Sitka empty, and started for the salmon creek, Dax̣ē't.

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[a] Story 101 is a Sitka version.

All of the village people were then at Dax̣ē't drying salmon, and both of Qāq!ᴀtcgū'k's wives were with them. The younger had already remarried, but the elder sat near the point every day and cried for him. They had held a death feast for him and had set up a post. They were burning food and clothing for him.

That day, after the old wife had sat crying for some time, she looked up and saw a canoe with three men in it coming toward her. As she wept she looked up at it every now and then. When it got very close she suddenly stopped crying and thought to herself, "There is a fellow in that canoe that paddles just like my husband." It made her feel sad. But, when it was still nearer, she said, "That is he and his brothers who went with him. Nobody ever paddled so much like him." Then she got up and walked toward the house.

Then her husband, who thought a great deal of her, stood up and said, "That is my wife." He looked again and was certain of it. Then he said to his brothers, "That is my wife. She must have been sitting there, crying."

When the woman reached her house she said, "There is a canoe coming and I am sure that one of the men in it is my husband. Go out and look." Then all went out, and saw that it was indeed he, and began to shout his name, announcing that he had come back. When he at length landed, he asked first for his wives, and they said, "The younger is married again, but the elder has been grieving her life away." He asked whether his children were all alive and they said they were. Then they brought up his furs and other property from the canoe, and he began telling how he had happened to stay away so long. He told them how hard they had tried to get back, and how he had thought of his wife and children worrying at home, how they lived upon the large rock, how they provided themselves with water and meat, and how many valuable furs they could have gotten had they had bigger canoes. He told them how the seals, fur seals, sea otter, and sea lions were so tame that they looked at them like human beings, and how numerous they were. He also told them what a dreadful thing it is to be out at sea without knowing where one is or which way to go home, that it is like being in the inside of a bucket. When it was cloudy they did not know where the sun rose or set. He said that that was a valuable rock out there, and that wherever one looked or stepped lay sea-lion bristles. He also told the people how much surprised they were at having fine weather out at sea and at having it become stormy as soon as they got to the village. He told how they camped in their canoe, how they fixed it for the night, and everything else connected with their journey. He said that he dreamed all the time of being with his people, and that he used to wake up and tell his brothers that his old wife and all of his children were well. He always had had bad dreams about the younger wife, however, probably because she was married again. He had also composed a song about his dreams, which he sang to them. In this song he said, "Here I am lost and yet I dream I am at home with my people. I have no hope of seeing them, and yet I see them in my dreams."

When he heard that the people had had a feast for him, he said, "Which of you gave a feast for me?" Then they pointed to a certain man and answered, "There is the principal one who gave a feast for you." They pointed to others and said, "That one gave so much for you and that one so much." He gave all of them valuable skins for what they had done.

68. THE BEAVER OF KILLISNOO

Some people belonging to the Dē′citān family captured a small beaver, and, as it was cunning and very clean, they kept it as a pet. By and by, however, although it was well cared for, it took offense at something and began to compose songs. Afterward one of the beaver's masters went through the woods to a certain salmon creek and found two salmon-spear handles, beautifully worked, standing at the foot of a big tree. He carried these home, and, as soon as they were brought into the house, the beaver said, "That is my make." Then something was said that offended it again. Upon this the beaver began to sing just like a human being and surprised the people very much. While it was doing this it seized a spear and threw it straight through its master's chest, killing him instantly. Then it threw its tail down upon the ground and the earth on which that house stood dropped in. They found out afterward that the beaver had been digging out the earth under the camp so as to make a great hollow. It is from this story that the Dē′citān claim the beaver and have the beaver hat. They also have songs composed by the beaver.

69. STORY OF THE GRIZZLY-BEAR CREST OF THE TE'QOEDÎ[a]

A man belonging to the Te'qoedî went hunting on Unuk (Djū'nax) river, and came to a bear's den. While he was examining it the male bear threw him inside. Then the bear's wife dug a hole in the ground and concealed him there. When the male bear came in he said, "Where is that man that I threw in here?" "I haven't seen anyone. You haven't thrown anybody in here." "I did. I threw a man in here." The male bear became angry at her denials and left her, upon which the man married this bear and had children by her, although he had a family at home.

Meanwhile the man's four brothers looked for him continually, keeping away from their wives so as to find him, but in vain. They could see his tracks in the snow, but they could not discover where they led to. They suspected the truth, because other hunters had also been captured there by animals, and the shamans told them that this had happened to him. As soon as they left the town with their dogs, however, the she-bear could feel it and made them pass by.

But the youngest boy had not searched. Finally he started off too, and the bear felt that he was coming, but she found that she could not make him turn aside and said to her husband, "Well! we are caught." The dogs scented him, and, when he looked out, there was his own dog barking. He called to it by its name, Man-for-the-mountains (Cā'yīs!-xwa). Then his brother knew what was the matter and came to the mouth of the den with his spears, determined to bring back his brother alive or dead. When the man saw his youngest brother outside he said, "Stand right there. Don't do any harm. I am here. Although I am with this wild animal, I am living well. Don't worry about me any more."

When he was first taken into this den it looked like a den and nothing more, but that night he thought that he was in a fine house with people all about eating supper, and his wife looked to him like a human being.

In May, when the bears were about to leave their dens, his wife said, "Now you can go to your village. Take good care of your little ones. Don't go near your wife. Don't look toward her even." So he went to the place where his brothers were living and said, "Tell my wife not to come near me for a while. She must have pity on me. Ask her to stay away." Then he began to go off hunting. He had luck from his bear wife, and killing seals was nothing to him. One day, while he was out, he saw some bear cubs coming toward him and presently found that they were his little ones. Then he gave them all the seals he had killed. He fed them every day. When his younger brother went hunting with him and the cubs came running toward the canoe, he would say, "Don't be frightened. Those are your children" (meaning "your brother's children").

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[a] See story 19.

By and by his human wife came to him. She was angry with him and said, "Why do your children starve on my hands? What are you doing feeding cubs instead of my little ones?" After that, though he did not dare to say a word to his wife, he began feeding her children. He thought, "I wonder what will happen to me now for feeding the little ones."

Presently he went hunting again and again took some seals to his cubs. As he was going toward them he noticed that they did not act the same as usual. They lay flat on the ground with their ears erect. Then he landed, but, when he got near them, they killed him. It is on account of this story that the Te′qoedî claim the grizzly bear.

70. STORY OF THE EAGLE CREST OF THE NEXA′DÎ

There was a very poor Nexᴀ′dî man who did not know how to provide himself with food, so he lived off of others. He was always cruising around in a small canoe, getting small bullheads and flounders. One time he went out just for the day. He did not take any food along and therefore became very hungry. Early next morning something said to him, "I have come after you." He heard the voice but could not see anything. Finally, however, he stepped out from the place where he had been sitting and saw a young eagle perched upon a branch. The man was wearing an old ground-hog blanket full of holes, so he lay down again and put his eye to one of these. Then the eagle came very close to him and, taking the blanket down, he said to it, "I have seen you now." Immediately the eagle looked like a human being and said, "My grandfather has sent me for you."

The poor man followed this eagle right up to the woods and they came upon a large trail there over which the eagle led him. By and by they came to some steps which led up to a house situated high up. He followed his guide inside of this and found it very clean and nice there. Everything was just like the houses of human beings, and mats were strewn round upon the floor. Then they gave him all kinds of fine fish and game to eat, and he wanted to stay among them forever. He was very poor among his own people, but these eagles treated him well. He married one of the eagle women and remained there for a long time.

After he married, this man's brothers-in-law gave him a coat and named it, as they put it on him, Camping-under-water-for-two-days (Dēx-hīn-tā′dê-uxe′). Before they put it on they warmed it. This coat was so named because, when an eagle gets hold of a seal, the seal is so strong that it will swim around with the eagle attached to it, and the longest time the eagle can stand this is two days. Now the poor man was an eagle himself, and he learned from the eagles how to catch fish. He thought all the time that he was spearing them, but in reality he was catching them in his talons. He became a great fisher and hunter.

The mother and brothers of this poor man were just as poor as he had been, and, when he saw his brother out fishing, he would leave some fish where he could find it. His brother thought that he was very lucky. Finally his mother dreamed that some one said, "It is I, mother, who provides for you all of this fish and meat," and afterward they would dream that he said to them, "I have left a fish (or seal) on such and such a point. Go there and get it." When they did so, sure enough it was there. Sometimes he would say in his mother's dream, "We are going off camping. You must go there and camp near by." They did so and dried a lot of fish which he had gotten for them.

In another dream he said, "I have married one of the eagle women. I can not come among you any more."

One time, when they were out camping, they saw an eagle working very hard to bring ashore a load of fish. After it had done so, the eagle sat up on a branch and said, "It is I." It told them its name, which was the name of the missing man. It is because a friend of theirs was once among the eagle people that the Nexʌ'dî claim the eagle. This clan is now scattered everywhere.

71. STORY OF THE KILLER-WHALE CREST OF THE DAQL!AWE'DÎ [a]

There was a man called Natsîlʌne' (the name of a worm that appears on dried salmon) who was continually quarreling with his wife. He had many brothers-in-law, who became very much ashamed of this discord but had to stay around to protect their sister. One day his brothers-in-law took him to an island far out at sea, named Kʌts!ē'ux̣tî, and talked very kindly to him. But, while he was out of sight upon the island, they left him. Then he began thinking, "What can I do for myself?" As he sat there he absent-mindedly whittled killer whales out of cottonwood bark, which works easily. The two he had made he put into the water and, as he did so, he shouted aloud as shamans used to do on such occasions. Then he thought they looked as if they were swimming, but, when they came up again, they were nothing but bark. After a while he made two more whales out of alder. He tried to put his clan's spirits into them as was often done by shamans, and, as he put them in, he whistled four times like the spirit, "Whu, whu, whu, whu." But they, too, floated up. Now he tried all kinds of wood—hemlock, red cedar, etc. Finally he tried pieces of yellow cedar, which swam right away in the form of large killer whales. They swam out for a long distance, and, when they came back, again turned into wood. Then he made holes in their dorsal fins, seized one of them with each hand and had the killer whales take him out to sea. He said, "You see my brothers-in-law traveling about in canoes. You are to upset them." After he had gone out for some distance between the whales they returned to land and became wood once more. He took them up and put them in a certain place.

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[a] See story 4.

The next time he saw his brothers-in-law coming along in their canoes he put his spirits into the water again, and they smashed the canoes and killed those in them. Then NatsîłAne′ said to his killer whales, "You are not to injure human beings any more. You must be kind to them." After that they were the canoes of spirits, and, if shamans are lucky, they get these spirit canoes. It is through this story that the DAqL!awe′dî claim the killer whale. This clan was scattered everywhere in Alaska, as well as among the Athapascans, Haida, and Tsimshian.

72. STORY OF THE NANỴAĀ′ỴÎ CRESTS

At the time of the flood the Nanỵaā′ỵî were climbing a mountain on the Stikine river, called Sēku′qłe-ca, and a grizzly bear and a mountain goat went along with them. Whenever the people stopped, these two animals stopped also, and whenever they moved on the animals moved on. Finally they killed the bear and preserved its skin with the claws, teeth, and so forth, intact. They kept it for years after the flood, and, as soon as it went to pieces, they replaced it with another, and that with still another up to the present time. This is why they claim the grizzly bear. During the times when this bear skin has been shown thousands of dollars worth of slaves and furs have been given away. Shakes (Cēks), head chiefs of this clan, would go up to a row of slaves and slap each one, upon which the slave would either have to be killed or sent home. This is why they gave great names to their children. They were very proud of owning this bear and did all kinds of things toward it. That is why all Alaska speaks of the Nanỵaā′ỵî as the chief ones owning the grizzly bear. Very many songs were composed concerning it, with words such as these, "Come here, you bear, the highest bear of all bears."

They also have the head of the mountain goat, but they do not value it as highly.

73. STORY OF THE FROG CREST OF THE KÎKSA'DÎ OF WRANGELL[a]

A man belonging to the Stikine Kîksᴀ'dî kicked a frog over on its back, but as soon as he had done so he lay motionless unable to talk, and they carried his body into the house. This happened at Town-of-the-frogs (X̣îx̣te!-xā'yikᴀ-ān), so named because there are many frogs near by.

The reason why this man lost his senses was because the frogs had taken his soul. They had it tied to a house post, and some of them said, "Let him starve right there where he is tied." Others said, "No, don't let him starve there. Feed him and let us see what the chief says." This chief's name was Frightful-face (Yᴀkū'ldî). When he at last came in his canoe, they said, "Frightful-face has come." Then all went down to his canoe to welcome him, and, when he reached his house, they told him the news. They said, "This man disgraced us terribly. He threw one of our women down and kicked her over." The woman was called Woman-in-the-road (Deyêxcā'g^{u}). When the chief looked up, he said, "Untie him and bring him here." Then he said to the man, "We belong to your clan, and it is a shame that you should treat your own people as you have done. We are Kîksᴀ'dî, and it is a Kîksᴀ'dî youth who has done this. You better go to your own village. You have disgraced yourself as well as us, for this woman belongs to your own clan."

As soon as he had left the frogs' house, his body lying at home came to. He had thought all the time that his body also was in the house of the frogs. Then he got up and began to talk. He said, "Something strange has happened to me. The frog people captured me on account of that frog that I kicked over in front of the house the other day. They had tied me to the chief's house-post, and some wanted to kill me at once, while others wanted to starve me, and still others wanted to wait until their chief, Frightful-face, came home. When the latter at length arrived, they said to him, 'We have a man in here who has been throwing down one of our women. We have been waiting for you to see what shall be done with him.' I listened to all they said. Then the frog chief said, 'Untie him,' and all minded him. As soon as he had heard about it, he said, 'See here, young man, what is this you have done? Don't you know that we belong to your clan and that this woman you have done that to is of the same clan. If it were not for that, we would not let you go. As it is you may go.' "

All of the Kîksᴀ'dî were listening to what this man said, and it is because the frog himself said he was a Kîksᴀ'dî that they claim the frog.

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[a] A similar story is told by the G̣ānᴀxᴀ'dî of Tongass.

74. STORY OF THE KĀ′GWANTĀN CRESTS

A man belonging to the Kā′gwᴀntān was out camping, and saw a wolf coming toward him, showing its teeth as though it were laughing. On looking more closely, he saw that it had a bone stuck between its teeth. Then he took the bone out and said, "Now you must show me what makes you so lucky." The wolf turned right round and walked away, but next night the man dreamed he had come to a very fine town. It was the wolf town, and the wolf he had befriended came to him and told him something to make him lucky, saying, "I am your friend." He was grateful for what the man had done to him. Since then the Kā′gwᴀntān have used the wolf.

Another time when some Kā′gwᴀntān were getting herring at Town-at-mouth-of-lake (ʟ!uq!ā′ceîk-ān), a bear came to the place where they were, reached down through the smoke hole and took away the herring they were drying. Then the people said, "Who is this thief that is stealing all the fish?" For that he killed all of them. Then the Kā′gwᴀntān seized their spears and set out to kill the bears in that neighborhood. When they discovered those bears they were lying in holes they had dug for themselves, and the people said to them, "Come out here and let us fight it out." Then the bears did so, and the people killed them. They took the skins from the heads of the bears and preserved them. The bears so killed were Kāts!'s children. This is how the Kāgwᴀntān came to use the grizzly bear.

75. MIGRATION OF THE G̣ĀNAXA′DÎ TO TONGASS

At Klawak was a man of the Gānᴀxᴀ′dî named Dancer (ʟ!ē′xe) who was very fond of gambling but unable to win. Finally his wife said, "If you gamble again we will leave each other. I don't want to be with you any more. You are gambling too much." Her husband said that he would stop, and for a little while he did so. One day, however, a great game was in progress far out on the marsh, and his wife missed him. She knew where he was and felt very badly. In the evening, when he came home, she found out that he had lost everything in the house. Then she said to him, "You have been gambling again." "Yes," he said. She said nothing more, thinking it was of no use, until late in the evening. Then the men that had won their property came after it, and Dancer got up and showed them where the things were, but his wife did not speak a word. There was nothing left for her except a blanket and pillow. Finally, after they were gone, the woman sat down and began to cry. When she was through she said to him, "The house belonged to you, but you must go out, for you have gambled with all of my things. If you do not go I must. I married against the wishes of my people and they will not take me in if I leave here." Then her husband said, "Do not feel badly if you should happen to hear of me," and he went away.

This man had seven sisters, all of them very well off, but they would not have anything to do with him. Very early in the morning he went to their houses and awakened the boys. Without asking the permission of their mothers he told them to get their bows and arrows quickly and come along with him. Next morning, after he had walked with them for some distance, they found a canoe, and he had them all get into it. In the evening, when their uncle camped with them, the children began to feel that something was wrong, and some cried, saying that they wanted to get back to their fathers and mothers. Then he told them that they would soon come to a fine town, and kept on going farther and farther away until they reached a place called Sea-lion's-face (Tān-yeda′) where Tongass now stands. They kept on beyond this until they came to a large rock some distance out at sea on which were sea otters; these they clubbed.

Some of the boys were now quite large. Later they came to a long sandy beach, and their uncle made a house there out of driftwood. He dried the skins and made that place his permanent residence.

During the second night they spent there, Dancer heard the two dogs he had brought along, barking. He told his sisters' children to get out of bed to see what was the matter. They did so, and, on running out, discovered a large animal coming along, as big as a black bear. At first they thought that it was a bear, but it was of a different color, so they concluded that it was medicine. His nephews shot at it, and the man picked up their arrows and noticed that there was something like clay upon them. Everyone pursued the animal and at last they saw it disappear into a hole in a mountain. Meanwhile Dancer took the clayey substance from all of the arrows, wrapped it in leaves, and put it into the bosom of his shirt, giving the arrows back to the boys.

Now, Dancer made the place his town, and continued to live there with his nephews who were grown up. The stuff he had taken from their arrows he put behind the barbs of others so that they could use them in hunting. He also put some of it on their eyebrows, their hair, and around their mouths. He said it was to make the hair thick in those places, and sure enough they came to have fine eyebrows, hair, and mustaches. They became fine-looking men.

When they went out hunting with the medicine arrows he had made, and shot at a seal, even if the arrow merely came close to the seal without touching it, the seal would die. That was also a great place for sea lions, and whenever they saw one of those animals, their uncle would go out with a fan made from the tail of an eagle, anointed with this medicine, and wave it toward the sea lion. Then the animal came right up on the beach, and they clubbed it to death. They had all kinds of food in their house and were continually drying meat and skins. The house became so full, in fact, that they had to build a larger one.

By and by their uncle said that he wanted some eagles, and the boys, of whom there were eleven, went out with their bows and arrows, and each brought one in. Then each of them had an eagle's tail fan for himself such as were formerly used in dancing. They also killed all kinds of birds and secured plenty of marten skins and weasel skins. Of these latter the uncle sewed together a marten-skin robe and a weasel-skin shirt for each boy as well as one for himself.

One time Dancer and his nephews went a long distance beyond their village and found a box, beautifully carved and painted, lying upon the beach. They said to one another, "There must be people living over this way." At that time they did not know anything about the Tsimshian. Keeping on farther, they saw still more signs of people, and finally they came to a Tsimshian town.

Then they returned to their own place, and afterward the uncle felt that some people whom they knew were coming to see them. These people were his brothers-in-law, who had been hunting for him continually and had just started out once more. When their canoe came in sight, Dancer said, "There is a canoe coming right along there in the direction we came from." He had composed some songs while he was there, so he said, "You boys must dress yourselves to dance for the people in that canoe." When the canoe got closer he went outside and shouted, "That canoe must stay out there. Don't come in right away." So the canoe stopped, and after a while the boys came out and danced for the canoe people while he sang. The men in the canoe recognized Dancer but not the boys, who had grown up very quickly into fine-looking men. After that they invited the canoe people up to the house. They entered, and all the time they were there kept looking at one another and whispering, wondering what Dancer had done with their children. But, though they camped there one night, they did not ask for them.

Next morning, however, just before they got into their canoe, Dancer said to each man in turn, "This is your boy. This is your boy."

Upon that his brothers-in-law said to him, "We will be right back to see you again. We will come and live with you." Then they went back to their village, and told the news, and the mothers, who had been mourning for their children, felt very happy to know that they were alive. Dancer's sisters, their husbands, and all their people came over to him. Dancer and his nephews had been watching for them and counting the days until they should return. Dancer's wife had not married again and was very anxious to see her husband, but he did not look for her. The boys had drums made out of deer hide, and, as soon as the canoes arrived, they told them to come close to the beach and they would dance for them. So the canoes stopped, and they came out and danced for the canoe people. Dancer's wife had thought that he would take her in at once, but he would not have anything to do with her.

Then the people were asked to come in and eat, and they were all fed by the boys and their uncle. Afterward they built their houses all about him and made the place their permanent village.

76. THE WOMAN WHO MARRIED THE FROG[a]

A certain girl once said something very bad to a frog. Some time afterward she went up to the woods with her little sister, and suddenly her little sister lost her. She had met a fine-looking man and had walked on with him for a long time until they were far off from the village. When her little sister got home they asked her, "Where is your sister?" and she said, "I thought that she had gotten back home." They searched for the girl everywhere but could not find her. They did not see her for a long, long time.

The man that this girl had met was really a frog, which she had married, and she now had two children. To her, however, the frogs looked like human beings. One day this girl said to her children, "Run down and see your grandfather and grandmother. Their house is just in the middle of the village, and you will know it as soon as you see it." So the children went down to the house, but, when they entered it, some one called out, "Look at those little frogs coming into the house." Then their grandmother said, "Put them out." So they were thrown out of doors.

When the children got back to their mother she said, "Did you see your grandmother?" and one answered, "I think it was she. We went into a house," which they described so that their mother knew at once that it was the right one, "and some one called out, saying, 'Look at these frogs.' Then some one else said, 'Throw them out,' and they did so."

Then their mother said, "Go back and try to see her again even if they do throw you out." So the little frogs went down and entered their grandmother's house once more. Again some one called out, "Those little frogs are in here again." But this time their grandfather said, "Bring them here to me. My daughter is missing. These might be her little ones." So he held out his fox robe and they laid the little frogs upon it. The frogs crawled all over his breast and shoulders. Then the frogs were seated in front of their grandfather and were given cranberries. They picked them up one by one with the fore foot and put them into their mouths.

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[a] See story 22.

Afterward the frogs started to hop out, and a man followed them with the dishes of food. They hopped straight up to a lake back of the village and jumped in. Then, as the chief had already directed them, the men set the dishes down at the edge and stood watching. Presently the dishes moved out into the lake and sank. All at once they came up again and moved back to the same place.

Then these men returned to the chief and reported everything that they had seen, whereupon he sent them back, saying, "Go back and say, 'Your father has invited you to the house.'" They did so. Then they heard a voice replying, "I can not come." They reported this to her father, and he told them to take up her marten-skin robes and her other clothing and lay them by the lake. After that she came down and along with her the two high-caste frogs whom she had married. When they had finished eating, all went back.

Now the girl's father thought often and deeply how he should get her back, for he did not know what to do. Finally he said to the village people, "Make a place where the lake can flow out." So all of the people went to work to drain the lake, and the water began flowing out. When the lake was nearly dry they saw this girl, all covered with frogs with the exception of her face, start to flow along with them. They picked her out from the very midst of the frogs and carried her home, but the frogs followed right after her. The house was quite filled with them. Then they killed all of the frogs that were upon her body, but as they did so more climbed up. When they began killing them with human bones, however, they went away. Afterward the girl remained with her father, and the frogs did not bother her any more.

77. THE GIRL WHO MARRIED THE L!AL!

There was a certain Chilkat chief belonging to the G̣ānᴀxte′dî whose house stood in the middle of the village. One morning his daughter, a very lively girl, went out of doors and stepped upon something slimy. "Ugh," she said, "those dirty people throw their slops out right where a person may step into them." What she stepped on was the skin of a fish called L!ᴀL!, which is taken in Chilkat river.

The girl thought no more about this, but toward midnight a young fellow appeared to her as if in a dream and said, "I am in love with you," whereupon he sat down at the head of her bed. Although the girl had rejected many suitors, she took a liking to this youth at once and married him. This was against the will of her father, but she was his only girl and was very wilful, so he let her have her own way.

The youth was very industrious, working at all times and hauling down wood for them. From him they learned how to haul wood. It was well on toward spring, but it was dry, and the ground was frozen hard. Every day the young fellows in that village played ball, and the girl's husband, who was a very powerful fellow, kept throwing the ball farther and farther up river every time they played. At last they became so angry that they caught him and tore his clothes off. Then they saw that his skin was covered with blotches. He was really the L!AL! who had appeared to the girl like a young man. Then they said, "Look at his body all in blotches. The idea of that girl having such a fellow after she had refused high-caste people like herself."

Now the youth continued to sit day after day where his clothes had been torn off, and although people went to call him every day, saying that his wife wanted him to come back, he would not answer a word. Finally his wife went out herself and said, "You better come home," but he answered, "Tell your father to tie your house down very firmly and block up every aperture even to the smoke hole."

That night the L!AL! started off up Chilkat river, and a long time afterward they noticed that the river was going dry. They wondered what was causing it, but it was really due to the L!AL!, who had grown to be a monster and was lying right across the stream higher up. Very early one morning, however, they heard a terrible roar, for the L!AL! had left the place where he had been lying and the ponded water was coming down. It washed away the entire village except the house belonging to his wife's father.

78. THE WOMAN WHO MARRIED A TREE

An old spruce tree stood at the end of a certain village. In this same village a high-caste girl dreamed for several nights in succession that she was married to a fine-looking man, and by and by she gave birth to a boy baby. As she was a very virtuous girl, people wondered how she had come by it.

The child grew very fast, and soon began to talk. One day it began calling for its father. It would not stop, although they tried to humor it in every way. Then people wondered whom it was calling, so the boy's grandfather invited all the men of that village and of the surrounding villages to come to his house to see if the child would be able to recognize its father. When this proved fruitless he invited the people who inhabit trees to come in, and as soon as they entered and sat down, the child stopped crying and began crawling around the circle, looking at each person. Then the people said, "We will see where that fatherless child is going."

At the very end of the line toward the door sat an old man, and the child crawled right past the high-caste tree people toward him. As it did so, the others nudged one another, saying, "Look at KASA'L!." They said this because the girl had had nothing to do with the high-caste tree people, but with this poor old man. The child, however, crawled right up to him, climbed into his lap and said, "Papa." At once the old man married the girl.

79. THE GIRL WHO MARRIED THE FIRE SPIRIT

There was a chief's daughter whom all of the high-caste men wanted to marry. One day, as she sat close to the fire, a spark came out on her clothing and she said something bad to the fire, pointing her hand at it with fingers extended.

That night the girl was missing and could not be found anywhere. They searched all of the villages and all of the houses in all of the villages where those people lived who had wanted to marry her, but in vain. Then they employed shamans from their own and all the surrounding towns to tell where she was. Finally the chief was told of a shaman in a village a very long way off, and he went to consult him. The shaman said to him, "How is it that my spirits talk of nothing but your fire? Your daughter might have said something to the fire that displeased the spirits of the fire. Let your fire go out as soon as you are through preparing food and have the rest of your village people extinguish theirs. Do so for a long time." All of this time the parents were mourning for their daughter.

Then the chief sent through all the village to ask his people to let their fires go out, and they obeyed him. This went on for some time without result, but one day the girl came up from the fireplace from between the rocks on which the logs were placed. The Fire Spirit (Gᴀ'ntu yē'gî) had taken her as his wife. Then the girl told her parents that her husband had pitied them, and after that she stayed with them most of the time. Every now and then she would be missing, for she was very fond of her spirit husband, but she would not stay long. She went into the fire to eat, and before she went directed them to let the fire go out after a time in order to bring her back.

One day, when she had not been away for a long time, she was eating in her father's house. For the last dish they gave her soapberries. Her father's nephew, who was in love with her and who was encouraged by her mother in hopes that she might be kept from going away again, was stirring them. When she put her spoon into the dish he seized it. At the same moment the firewood began to whistle, as it does when the fire spirit is talking, and the girl understood what it meant. Then she seemed frightened, and said to her mother and the boy, "He wants me at once." All that the girl had to do when she wanted to see her husband was to think of him and she would immediately be at his side. They never saw her going into the fire. Therefore, as soon as she said this she disappeared, and they did not know what had happened. Then, however, her spirit husband hurt her in some way so as to make her scream, though the people could not guess the cause, and next day she appeared in her father's house once more, looking very sad, for she had left her husband; and now she stayed with her father all the time.

After that her father's nephew kept trying to get her to marry him, but she would have nothing to do with him. Before she had liked him, but after she had been abused by the Fire Spirit on account of what he had done, she did not care for him and remained single all the rest of her life.

80. ORPHAN

An orphan girl in the Tlingit country named SAhā′n (Orphan) was adopted by some high-caste people so that she might be a companion to their only daughter. She was very fond of going to the creek to get water, and the chief's daughter always accompanied her. Every time they went the chief's daughter would drink water from this creek against the protests of her foster sister, and it made her very unlucky. When she married into another high-caste family her husband became very poor on account of her and finally abandoned her. Then he married Orphan, who was very bright and knew how to take care of things, and she made him rich. She was quiet and paid a great deal of attention to her husband. The village people were also very much pleased with her, for after her husband married her, they lived off of him.

Everything that this girl had was good, her dishes and spoons being all set with abalone shell. She had four adopted brothers, of whom the elder two were rich but the younger two very poor and unlucky. The former she would always treat well because she knew that they were bright and able to take care of things, and she always gave them food in her fine dishes. When she invited her poor brothers her husband would say, "Go and get your dishes now and let your brothers eat off of them," but she always answered, "No, I don't want to let them use my good dishes. They might leave the marks of poverty on them."

After Orphan had lived some time in luxury, however, her husband died, and, as was customary, her husband's relations took the property all away from her. She became as poor as she had been before. Luck went against her because she had treated her poor brothers so meanly. That is why, nowadays, when a rich person has a poor brother he always treats him just as well as the rich one.

81. THE DEAD BASKET-MAKER

A woman at Klawak was just finishing a basket when she died. She had not yet cut off the tops. Then her husband took the basket and put it up under the roof over his bed. He thought a great deal of it because it was his wife's last work. Sometimes he would take it down, press it against his heart and weep as he held it there. He wept all the time.

After this man had been a widower a long time he married again. One evening, when he was sitting on the bed playing with his new wife, the basket fell right over his head. He tried to pull it off, and his wife laughed, not knowing why it had been up there. When he was unable to pull it away his wife also tried, but it stuck tight around his neck. He became frightened and worked very hard at it. Suddenly the basket said to him, "Yes, pull me off of your head. Why don't you press me against your heart again?" At last if they had not cut the strings the basket would have choked him to death. Then he put it farther back and in the morning threw it into the fire.

82. THE CRYING-FOR MEDICINE

One of the Kāsq!ague′dî named Floating (Nᴀłx̣ā′c), living at Wrangell, had a wife called ᴀxtcî′k! who kept running away from him. He was a great hunter and hunted continually among the mountains of Bradfield canal accompanied by his slave. One day, as they were pulling along in a canoe while the dogs ran on shore, they heard the dogs barking at a certain place. They landed and ran thither. Then they saw the dogs lying on the ground with saliva dropping from their mouths, while a small bear ran along some distance off. The hunter saw this bear climb up the side of a cliff and was about to pursue it when he suddenly lost all of his strength and lay there just like his dogs. He watched the bear, however, and saw it go into a hole in the very middle of the cliff. Then he said, "That is not a bear. It could not have climbed up there and have gone into that cliff had it been one. It must be something else."

Floating thought a great deal of his wife and was suffering much because she had now been gone from him for eight months.

When he saw this bear go into the inaccessible hole in the cliff, he went back to town and made a very large, strong rope out of roots and a cedar-bark basket large enough to hold one person. With these he went back again to the cliff and climbed to a position above the hole the bear had entered. Then he tied a rope around his slave's waist, and another to the basket and put the slave inside. He was going to lower him down to the hole.

Now the man said to his slave, "When I get you to the mouth of the hole, shake this basket very hard so that I may know it." He gave him a little wooden dipper and said, "Dip that into the hole and see what you get out." Then he lowered the slave. When the latter put his dipper into the hole it came out filled with ants. Then the slave screamed, but his master said, "I will let you drop if you don't hold up. Put that dipper in again and see what you bring out. The slave did so and brought out little frogs. All these were to be used with the medicine he was to get out last. The third time he put the dipper in he got blue flies. Then he put it in the fourth time to get the medicine, and sure enough on the end of it, when it came out, there was some stuff that looked like tallow and had a pleasant odor.

After that Floating pulled up his slave, and when he reached the top he had fainted and looked as though he were dead, but he soon came to. Then Floating took one of each kind of creature, mashed them up along with the white stuff, and put all into the shaft of an eagle feather. The medicine he thus made is called Crying-for medicine. When Floating wanted to kill any bear, mountain goat, or other animal, all he had to do was to shake it in the air and whatever he wanted would come down to him.

After this Floating went back to his village, where his wife also was, and the news of his return spread everywhere. It was early in winter. Then his wife was entirely unable to stay away from him, and ran to his door very early in the morning. They let her inside, but her husband would not allow her to come any nearer to him. She begged very hard to be allowed to come back, but he had already suffered so much on her account that he was determined that she should suffer in her turn. The harder she begged the more determined he was that she should not come back. He never took her back, and she suffered a great deal, especially when she found that he had become very rich and could have any woman in the village that he wanted. It was because of this medicine that she was so anxious to get back to him, and it was because he wanted to make her suffer that he was so anxious to get it. None except people of the Raven clan use this medicine. Even now, when a girl is so much in love as to be crazy over it, it is said, "They must have used the Crying-for medicine on her."

83. THE RUNAWAY WIFE

A high-caste youth among the Haida was determined to marry his uncle's daughter, because his uncle was a very old man and he wanted to take his place. But, after he had given a great deal of property for the girl and taken her, she ran away. He followed her and induced her to come back, but before long she ran away again, and she kept on acting this way for a long time.

Finally the young man heard of a very large woman who knew of medicines to get anybody with whom one was in love. When he came to her village her people treated him very kindly, asking him to come up and eat with them. After they had fed him and his companions they made a large fire on top of the retaining timbers for the woman to take her purifying bath. She had a little girl to wait upon her when she bathed, and she was so large that this girl could bathe only one leg at a time.

After she had finished bathing, the large woman came out and gave the youth an eagle's tail across which ran a single streak of red paint. Then she said, "Right around the point from your father's village you will see land otters running up from the water. As soon as the white one among them steps up on the beach, raise your eagle's tail and see whether she will stand still. If she stands still and does not run away go right past without touching her. Then you may know that you will get your wife and that she will never leave you again; otherwise she will never come back. When you get to the village, that woman you are having a hard time with will come directly to you."

The young man did as this woman had told him, and, sure enough, when he reached the village his wife was very anxious to see him. She tried to fight against the inclination, but finally she had to go. When she entered, however, her husband refused to take her back. Instead he went to another village along with his father and married somebody else. His first wife took all this hardly, and, when they returned, came to him to demand property. Then the young man gave her some of his own and some of his father's property and some slaves so that she would not bother his new wife. At the same time the girl felt very badly. Not a day passed but she cried to think that the husband who had formerly thought so much of her now had another wife.

84. THE REJECTED LOVER

Somewhere to the north lived a chief who had a daughter and a nephew who was in love with this daughter. In olden times when a man married a woman with a marriageable daughter he married the daughter as well, so the youth wanted to marry this chief's wife in order to get her daughter. The boy's father was chief of a certain clan. When he found that he could not get this woman by himself the young man told his mother, and his mother worked hard for him. They carried in slaves and goods of all kinds to the chief. Still the chief would not consent, for he wanted his daughter to marry some great chief from outside. He would not let anyone in the village have her. It was really the girl, however, that had induced her father not to give his consent. She must have been in love with somebody else or her father would not have spoken in that way.

The boy's father had him ornamented with abalone shell, in his ears and all over his shirt, but, just as soon as he came in decorated in this way, along with his mother, the girl would jump up, raise her marten robe in front of her face, run to meet them before they sat down and say to him, "You may be decorated with all kinds of valuable shells, but I will not have you." The boy and her mother were hurt at this. At first the girl liked her cousin well enough, but, when she found that he had made hard feelings between her parents, she began to feel unkindly toward him. Probably her father hated the boy because his wife was willing to marry him.

One day the girl felt lonely and asked her cousin to go up with her to get spruce bark to eat. The girl took along her little servant girl and the boy his little servant boy. So they went up back of the town until they came to a place where there were only spruces with open grassy spots between. The girl sat down on one of these latter and her cousin took the bark off for her. He was very good to her, and tried to humor her in every way, but by and by she said to him, "Pull off your marten robe and put it into that pond close by." The boy did so, saying, "Did you think I could not do that? I have plenty of marten robes." Then the girl spoke again saying, "Pull off all of your hair." He began to do so, and, when it was all pulled out, she said, "All right." Then she said, "Take all those shells from your ears and face and throw them away." The boy began to feel disturbed (lit. strange) about what she was saying to him, but he did so. As soon as he had finished, however, the girl and her servant ran home.

Now the boy did not dare to return, because he had nothing to wear, his marten robe being wet and his shells lost in the grass. So he took some moss wide enough to cover his shoulders and body and lay down upon a point at the edge of the woods. He felt very badly and cried hard as he lay there. When he looked up he saw a loon swimming about in the sea. By and by he looked up again and he again saw the loon in the same place. Every now and then it uttered a cry. Finally, as he was lying with his head down, he heard some one say to him, "I have come after you." He looked up again but saw nothing except that loon. The fourth time this happened he kept watch, for he thought that it was the loon, and he saw a man coming to him. Before this person, who was in fact the loon, could say anything the boy exclaimed, "I have seen you." Then the loon said, "Come along with me. Get on my back and shut your eyes tight."

Then the man did as this loon directed, and the latter dived down into the sea with him and came up quite a distance out. "Look up," it said. The youth did so and found himself some distance out on the water. The hair was growing again upon his head. Then the loon told him to close his eyes a second time, went out still farther, and told him to reopen them. He was out a very long distance. Then the boy thought, "What is he taking me out here for?" When he opened his eyes for the third time he could see a village, and the loon said to him, "You see that village. The chief there has a lovely daughter whom you are to marry." After he had come up to the shore with him he showed him this chief's house and said, "You are to marry the daughter of the chief who owns that house." Then the loon handed him the shells for his ears and his marten robe, which looked as nice as ever.

At night the youth went to the chief's house, passed in to where his daughter was, and said, "Chief's daughter, I have been told that I am not good enough to marry you." But the girl liked him very much and married him at once.

When news came to this girl's father, who was the Calm, that his child was married, he did not say anything, for she had been brought up very well, and she was to marry whomsoever she pleased.

So the man stayed there very many years, but at last he wanted to return to his father's people. The chief took down his own canoe for his daughter and son-in-law, and they put all kinds of food into it. The people disliked to see them go, and the chief told his daughter to be good to her husband. The canoe that they had was a bear canoe, and everywhere they camped they had to take very good care of it. Before they set out the chief said to his daughter, "Don't let anybody whatever give you water. Let your husband always bring it and give it to you. He gave her a quill to drink water out of and a very small basket for her cup. Then the girl said to her husband, "You must let alone those girls you used to go with and those you were in love with. You are not to speak to them."

When they came to his father's town all were glad to see the youth, for they had been looking for him everywhere. While they were there he always brought the water for his wife to drink as he had been told. One day, however, as he was going for water, his former sweetheart, who was angry with him because he would follow his wife around and pay no attention to her, ran through the woods to him, seized him and spoke to him. He, however, pulled himself away and would not answer her. When the girl put her quill into the water this time, however, the water was slimy. Before it had been pure and would drip like raindrops. At once she said, "I must leave you," and, although he begged her hard to stay, she got up and walked out. He tried to stop her but in vain. Every time he seized her his hands passed right through her. Then she began walking right out on the surface of the sea and he followed her. She said "Go back," but he kept on until they were a long distance out. Then she said, "Go back or I will look at you." So she turned around and looked at him, and he went straight down into the ocean.

85. THE FAITHLESS WIFE

A man of the Anq!a'kitān at Killisnoo lost his wife. When she was dying she said to her husband, "When I die, don't bury me. Keep me out of the ground." Bodies of common people used to be put into the ground for a little while before they were burned, those of high-caste persons being put into a house. So, when she died, instead of burying her, he placed her body up on a high place. This woman knew, however, that she was not going to die. She spoke as she did because she was in love with the son of the chief. The chief's son was also in love with her, and, when he knew that she was put away, he went there at midnight when her husband was asleep, took her out, and carried her to his own house where he kept her in the bedroom at the rear. The chief was so fond of his son that he did everything the latter asked of him. This was the only house in that town that had a fire in it at midnight, and the people wondered what was the matter. The chief had his slaves get breakfast for the young couple before others were up.

The man whose wife had left him had a little girl whom he would humor very much, and she was in the habit of roaming from house to house throughout the village. One morning very early he said to the little girl, "Run out and get some fire." As the chief's house was the only one in which she could see smoke, she ran there after some, and, as soon as she entered, saw her mother sitting with the chief's son. As soon as her mother saw her she hid her face, but the girl watched her closely. She walked directly out with the fire, however, without speaking.

When the little girl reached home with it she said, "Father, my mother is at that chief's house." "Which chief's house?" said her father. "The chief that lives up on the hill." Then her father said, "What makes you say that, child? Your mother has been dead for some time." Then he took her hand and said pityingly, "Poor child, your mother is dead." He began to cry as he held the child's hand and then said, "I will go and see the place where I put her." So he got another to accompany him, and they brought the box down. It felt very light. When he opened it it was empty. Then he thought to himself, "I am going to make certain of this." About midnight he saw a fire at the chief's house. Then he climbed up on top of it, looked down through the smoke hole, and saw his wife sitting there playing with the chief's son. She looked very happy.

When the man got home he said to himself, "What can I do?" He thought, "How can I become a wizard?" So he did everything to turn himself into a wizard. He went among the graves, and played with the bodies and bones, but could not become a wizard. Then he went out to an island in front of the village and played with the bones of the dead people that were there. Finally he got hold of two shoulder blades with which he fanned and rubbed himself and all at once he fainted. Then he thought he would try working them like wings, and sure enough he began flying along very rapidly. Now he determined to go to the place where his wife was living.

First the man went up into the woods, procured very hard limbs and began to split them. He made the points very sharp. Then he stuck them into grease and burned it off in order to harden them. He took these along with him and crawled up on top of the house. Then he flew down through the smoke hole. He bewitched everyone in the house so that all slept soundly, passed into the rear bedroom, and stuck the sticks into the hearts of his wife and her lover so that they died.

Early next morning, when the slaves got up as usual to wait upon the young people, they were kept waiting so long that they were surprised. They thought that they were sleeping very late. Finally they went to see what was the matter and saw them lying in each others' arms with the blood flowing from their mouths. The news was soon all over the village.

Early that same morning the woman's former husband took his gambling sticks and came out to gamble. He pretended that he knew nothing about what had happened. When persons came to gamble with him he shouted out as people do when they are gambling, "These are the sharp sticks. These are the sharp sticks." People wondered why he said it, and much whispering went on while they gambled. The man looked very happy.

86. THE WOMAN WHO MARRIED THE DEAD MAN

A woman belonging to the cohoes people (L!ū′kAnA-cā), whose father was a chief, was kept very pure and had a girl accompany her always. One day, as she was going out with her servant, she tripped over something and on looking at it found that it was a skull. She said, "Who can the bad person be who has brought skulls near my father's house in the place where I was going to walk?" She kicked the skull to one side and walked straight back into the house, for she was frightened.

The same night this girl thought she dreamed that two boys came to her. They were two chiefs' sons who were dead, and it was the skull of the elder that she had kicked out of the way. It was really no dream, as she at first thought, and she married the elder youth. These two chiefs' sons had met with some accident together, and so they always traveled in company.

Next morning the chief said, "What is wrong with my daughter? She isn't up yet." Then he called the servant girl to go and awaken her. So the girl ran to look, saw the young men there, and told the girl's mother that she was married. "Well," said the mother, "whom can she have married? She did not know anybody." After that the girl and the young men rose and came down to the fire to have something to eat. Her husband looked to her like a fine young man, but everyone else could see that he was a skull. They were very much frightened.

At that time the people there had very little food, and presently the girl's husband said to her, "Has your father a small canoe?" "Yes," she said, "he has a small canoe." "Ask him for it and for spears and arrows." Then the girl said to her mother, "Mother, he is asking for a small canoe. They want to go hunting." Her mother humored her, for she was afraid she would go off with that man. But when they looked for the canoe it was already missing. Afterward the young men acted in the house just as if they were in canoes, going through the motions of paddling, spearing seals, etc., and the girl was ashamed of them. In the evening they said to each other, "Let us camp." The people of the village could not see what they did or hear what they said, but the girl could, and she felt very uneasy. Then they pulled off the painted boards from her father's house and began to cook. After that she saw them act as though they were coming back bringing a load of dead seals, etc. To the people it seemed as if they were still in the house.

Presently the girl called to her mother saying, "Mother, they are in already. They want some one to go down and bring the things up from the canoe." Then her mother said to the people, "There is a canoe down on the beach, and they want you to go down and bring up what they have killed." It was late in the evening, and, sure enough, when the people went, they found the canoe loaded with all kinds of fishes, with seals and sea lions. Then the chief gave the head man of each family a seal and fed the entire village with the food which they had brought in. After that the people had plenty of ground hogs, mountain sheep, etc., with which these two men provided them.

The two men began to come to life and were beginning to look like living beings. It was then that people found out who they were. When they got up in the morning they could be seen very plainly, so the chief got some marten robes and put them upon his son-in-law and his son-in-law's brother. They were both very industrious.

In that same house was a girl who became very angry with the younger brother, after she saw who they were, because he paid no attention to anyone but his brother's wife. She marked the place where he used to sit with human blood, and as he sat on this blood eating he dropped over dead. The other lived for some time afterward, and the girl who had destroyed his brother tried to draw his attention to herself also; but he was too fond of his wife to think of her in the least. Then she marked his seat with blood, and he in turn dropped over dead.

87. THE RETURNED FROM SPIRIT LAND

The wife of a young man who had recently married, died, and he was very sad. His father was a chief, and both he and the parents of the girl were still living. The young couple had been married for so short a time that they had no children.

The night that his wife died the young man remained awake all night unable to sleep, and the second night it was the same. Next morning he thought that he would walk out, but finally concluded to wait until after his wife's body had been buried. The body was taken away late that afternoon, and early next morning he put on his leggings and his other fine clothes and started off. He walked all day and all night. Daylight dawned upon him still walking. After going through the woods for a long distance he came to a very large valley. There had been a creek there which was now dried up. Then he heard voices, which sounded as though they were a long way off. Where he was traveling the trees were very thick.

Finally the youth saw light through the trees and presently came out on a wide, flat stone lying on the edge of a lake. All this time he had been walking in the death road. On the other side of this lake there were houses and people were moving around there. So he shouted out to them, "Come over and get me," but they did not seem to hear him. Upon the lake a little canoe was going about with one man in it, and all about it was grassy. It looked very nice.

After the man had shouted for a long time without receiving any response and had become tired, he finally whispered to himself, "Why is it that they do not hear me?" Immediately a person on the opposite side of the lake said, "Somebody is shouting." When he whispered, they heard him. "A person has come up (dāq ā′wagut) from dreamland," the voice continued. "Let some one go out and bring him over." They carried him across, and, as soon as he got there, he saw his wife. He saw that she had been crying, and he raised his hands and looked at her. He was very happy to see her once again. Finally the people asked him to sit down in the house, and, when he did so, they began to give him something to eat. He felt hungry, but his wife said, "Don't eat that. If you eat that you will never get back." So he did not eat it.

After that his wife said to him, "You better not stay here long. Let us go right away." So they were taken back in the same canoe. It is called Ghost's-canoe (S!î′gî-qā′wu-yā′gu), and is the only one on that lake. And they landed on the flat rock where he had first stood calling. It is called Ghost's-rock (S!î′gî-qā′wu-tē′yi), and is at the very end of the trail. Then they started down the road in which he had gone up. It took them the same length of time to descend it, and the second night they reached the youth's house.

Then the young man made his wife stay outside and he went in and said to his father, "I have brought my wife back." "Well," said his father, "why don't you bring her in?" They laid down a nice mat with fur robes on top of it at the place where they were to sit. Then the young man went out to get his wife. When the door opened to let them in, however, the people in the house saw him only. But finally, when he came close, they saw a deep shadow following him. He told his wife to sit down, and, when she did so, they put a marten-skin robe upon her, which hung about the shadow just as though it were a person sitting there. When she ate they saw only her arms and the spoon moving up and down but not the shadow of her hands. It looked strange to the people.

After that the young couple always went about together. Wherever the young man went the shadow could be seen following him. He would not go into the bedroom at the rear of the house, but ordered them to prepare a bed just where they were sitting. Then they did so, for they were very glad to have him back.

During the day the woman was very quiet, but all night long the two could be heard playing. At that time the people could hear her voice very plainly. The young man's father at first felt strange in his son's presence, but after a while he would joke with his daughter-in-law, saying, "You better get up now after having kept people awake all night playing." Then they could hear the shadow laugh, and recognized that it was the dead woman's voice. To what the chief said the woman's brothers-in-law would add, "Yes, get her out, for she has kept us awake."

The nephew of the father of this girl had been in love with her before she died, although she did not care for him, and he was jealous when he found that her husband had brought her back. One night she was telling her husband that she was going to show herself as she used to be and not like a shadow and that she was going to remain so permanently. Her father's nephew had covered himself up at the head of the bed and heard everything. Her husband was very glad to hear this, but, while they were playing together afterward, the man who was listening to them thought that he would lift the curtain they had around them. The moment that he did so, however, the people in the house heard a rattling of bones. That instant the woman's husband died, and the ghosts of both of them went back to Ghost Land.

88. THE SKY COUNTRY

A certain man's wife was taken away from him, and he longed so much for her that he thought he would follow her along the beach. He was half crazy. When he went out and thought he was walking along the beach, he was in reality in a wide trail which ran through the woods. As he went on he saw where people had been camping, and from the dentalia shells left by these people he made a beautiful necklace. For a long time he wandered on with his head bent down, and, when he looked up suddenly, he saw smoke ahead. He walked toward it very fast. When he came close he saw a woman tanning a skin. He showed her the necklace he had made and said, "I will give you this string if you will tell me where my wife is." The woman answered, "She is over there at the next camp." So he finally reached her, and he remained with her for a long time, thinking that he was among his brothers-in-law.

The people of the village where this man was staying, however, hated him and wanted to burn him to death. After they had kindled the fire and were dragging him toward it he said, "Oh! how happy I am. I want to die. I would rather you killed me right away than be as I have been." When they heard that they stopped and began pulling him toward the water instead. But he said that he was afraid of water, and, as they dragged him along, he struggled hard and seized everything about him. At last, when they did throw him in, he came up again in the middle of the lake and looked at them. Then one of the people said, "See him. He is out there looking at us." The man laughed at them, saying, "Don't you know that all of the waters are my work? How foolish you were to put me into the water just where I like to be." He said this because he was a good swimmer and there was a great deal of rain in his country. Afterward he stayed in the water all the time he was there.

All this while the man had really been up in the sky, and now he wanted to get down. So he and his wife started back together and came to a house where lived a certain woman. She was really the spider and the house her web. Then this woman put them into a web and began to lower them to the earth. Before they started she said to them, "When you get caught on anything jerk backward and forward until the web comes loose." The things she thought they might get stuck upon were the clouds. In this way the man and his wife reached the earth safely, and afterward the web was drawn up. Then they lived happily again as they had been living before the woman was taken away.

TEXTS[a]

89. THE ORIGIN OF COPPER[b]

A chief lived in the middle of a very long town. His daughter was fond of picking berries. Once she went for berries with her father's slaves, and while picking far up in the woods she stepped upon some grizzly-bear's dung. "They always leave things under people's feet, those wide anuses," she said. When they wanted to go down her basket broke, and her father's slaves picked up the berries and put them back for her. Very close to her father's house it broke again. Then one said to her, "Now pick them up yourself." While she was putting them in a man came to her whirling a stick in his hand. "Let me marry you," he said to her. Then he started off with her. He went up toward the woods with her and passed under two logs. These things which looked like logs were mountains.

An	kulayA′t!	dîgī′yīga	a′ya u	ānqā′wo.	Dusī′	qok!ī′t!
Town	was long	in the middle of	it was lived	a chief.	His daughter	berries

akucîtA′n.	Qok!ī′t!	ān	ū′at	duī′c	gux́q!ᵘ	tîn.	Akā′yan
liked to pick.	For berries	with them	she went	her father's	slaves	with.	On it

kaoḶîyA′s!	yux̣ū′ts!	hā′L!î	yudā′qq!	qok!ī′t!ê.	Yē	aya′osîqa
she stepped	the grizzly bear's	dung	way up in the woods	while berrying.	So	she said to

yūx̣ū′ts!	hā′L!î,	"Ts!As	qa′q!osi	yidê′	hAs	aLī′L!	toq	qAkᵘ."
the grizzly bear's	dung,	"Always	feet	down to	they	want,	anuses	wide!"

Ātxê′qdê	hAs	ayA′	daā′dawe	ya′ołik!ūts	dukA′gu.	Duī′c
Down	they	when	wanting to go	broke down	her basket.	Her father's

guxq!ū′tcawe	yAsahē′x	akā′dê	dudjiyî′s.	LAxdê′	yā′duīc	nełixA′n–
slaves it was	were picking up and putting	on to it	for her.	Very close to	her father	into his

q!awe	ts!u	ya′olik!ūts.	Tc!uLe′	yē	aya′osîqa	"Tc!a	wae′tc
house it was	again	it broke.	Then	so	he (i. e., one) said to her	"Now	you

dē′	yAsaha′."	Akā′dê	tc!a	Lē′	nA′xawe	de	At	a′na	doxA′nt
right now	pick it up."	On to it	right	by	herself it was	at once	things	she was putting in	to her

ū′wagut	yuqā′	wAs!-ya	acakA′nAłyên.	"Iqâca′"	Le	yū′Acia′osîqa.
came	a man	a stick	was whirling in his hand.	"Let me marry you",	then	what he said to her.

Tc!uLe′	Acī′n	gone′	uwaA′t.	DAq	datcū′n	Asiyu′	dēx	xao
Then	with her	starting	he went.	Up	toward the woods	it was	two	logs

tayinA′x	Acī′n	yā′waAt.	XAtc	cā′ayu	xao	yAx	Ac	tuwā′yatî.
under	with	her went.	These	mountains were	logs	like	her	looked to.

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[a] All these stories, with the exception of nos. 100 and 106, were obtained at Sitka.

[b] Another version is incorporated into story 31.

The people missed this woman. For that the people were called together, and they searched everywhere for her. It was the grizzly bear to which the high-caste woman had spoken angrily that married her. The grizzly-bear people kept going after salmon. After they had gone her husband went out after wet wood. She, however, always collected dry wood. When they came up from the salmon place they threw off their coats. They shook them. Something in these like grease would burn in the soaked wood. The woman's dry wood, however, always went out. It was not long before they did something to the high-caste woman on account of it.

When they went out again, the woman saw smoke right under her foot. A grandmother mouse was coming out from under a little hill. It was that which was going to help her. "Come in, grandchild," she said, "These are very dangerous animals you are among. The grizzly-bear people have carried you away." She told her the truth. Then she gave her advice. "Over there is your father's home." So next

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Duītē'x	qoya'odū'waci	yucawA't	yū'antqenītc.	Yên	yu'qodūciawa
For her	searched	the woman	the people.	[Every] where	having searched

duite'q!	yugā'	wuduwatA'n.	XAtc	x̣ūts!	qoa'nî	Asiyu'	Acū'waca
for her	for that	the people were called.	This	grizzly bear	tribe	it was	that married her

yua'xk!Anya-ka'oḶîgAdî	yuānyê'dî.	Xāt	gā	naAdî'	naA'ttc
what-angrily-had-spoken-to	the high-caste girl.	Salmon	for	going	always went

yux̣ū'ts!	qoa'nî'.	Yuxā't	ga	naA'dî	itī'q!awe	hīn	tāk^{u}cā'gê
the grizzly bear	tribe.	The salmon	for	when they had gone	after they had left	wet	wood

yAdanē'nutc.	Ho'	qo'a	ts!As	x̣ūk	ALī'q!anutc.	Kē	agaA'dînawe
he (her husband) always went after.	She,	however,	only	dry wood	always got.	Up	when they came

xāt	ā'ni	dAx	qāk!udA's!	kāxkî'nde	du'qêtenutc.	KAdukî'ksînutc.
salmon	place	from	their coats	off	they always threw.	They always shook them.

Atūtxī'nawe	Le	ex	yêx	At	akugā'ntc	yū'caq	xōq!^{u}.	Doayē'
From into it (clothing)	then	grease	like	something	would burn	the soaked wood	among.	Hers,

qo'a	awe'	ts!As	kułkī'stc	yū'x̣ūk	yū'cāwat.	Akā'q!awe	Lēł
however,	that thing	only	always went out	the dry wood	the woman.	For it was	not

unałA'	wâsa'	odusniyî'	yuānyê'tq!^{u}.
was long	what (or something)	they did	to the high-caste woman.

Ts!u	Anaā'dawe	ts!u	hAs	wuā't	gA'nga	tc!a	yā'doq!osî	yêdê'	a'we
Again	when they were going	again	they	went	for firewood	right	her foot	under	that thing

aositī'n	yucā'wAttc	s!ēq.	Yū'gute	kîtū'nAx	nacu'	qAg̣A'qqocā-nAk!
saw	the woman	smoke.	The little hill	out from under	was coming out	a grandmother-mouse.

Asiyu'	Acigā'	wusu'.	"Nēł	gu	tcxAnk!.	Lēł	niya'	kucîgAnē'x
It was that	for her	would help.	"Into the house	come	grandchild.	Not	easy	what saved you

At	iyA'dawe,	xūts!	qoa'ni	awe'	ī'usinē'x."	Acī'n	qonā'xdaq	aka'wanîk.
things	around you	grizzly bear	people	it was	saved you."	To her	right	she told it.

Tc!uLe'	Acu-kā'wadjA.	"Yū'do	yī'c	ānî'."	AyA'xawe	tc!u	ts!utā't
Then	she gave her advice.	"Over there	your father's	home."	Like it it was	then	in the morning

morning when they were gone after salmon she started running in the opposite direction. When they came home at midday the grizzly-bear people missed her. The woman's dress had rotted up there. After she had crossed one mountain she glanced behind her. It looked dark with grizzly bears. When they gained on her she began crying for her life. She came out on the edge of a lake. In the middle of this big lake a canoe was floating wearing a dance hat. It said to her, "Run this way into the water." Then she ran into the water toward it. She was pulled in, and it went up with her into the sun.

The sun's sons had married a cannibal.[a] Whomsoever they married never lasted long before they killed her. Now, however, they liked the one they had just married. To make way for her they killed the cannibal. They killed her over a Tsimshian town. They chopped her into very fine pieces. This is why there came to be so many cannibals there. They could see the Tsimshian town. When the sun got straight up over her father's town they said, "Here is your father's

xāt	ga	naadê',	gonaye'	ā'dawe	AdakA'dīnawe	yūt	wudjix̣ī'x̣.
salmon	after	when they were going	started	when they went	in exactly the opposite direction	away	she ran.

Yī'gîyî	ke	aā'dawe	duitē'x	qoya'oduwacî	X̣ūts!	qoa'nitc.	Yāq!
At midday	up	when they came	for her	they searched	grizzly bear	tribe.	At this place

kē	uwaL!A'k	duL!ā'ke	yucā'wAt.	De	Lēq!	cā	kAnA'x	yawucîx̣ī'awe
up	had rotted	her dress	the woman's.	Now	one	mountain	across	when she had run

qox	awuḶîgê'n	duî'tdê.	Lē	qagê't	yAx	gâ'awe	yatî'	duî't	x̣ūts!
back	she looked	behind her.	Then	it was dark	like	as if	it was	to her	grizzly bear

qoa'nî.	Ackā'	yAx	yāgāā'dawe	ciayidē'kdagā'x.	Ak!ayaxê'	dāk
tribe.	On her	like	when they were gaining	she began to cry for life.	On the edge of a lake	out

udjix̣ī'x̣.	Yū'a	Len	A'dî	gīyīgē't	gwâyu'	ɬix̣ā'c	yū'yāk^{u}	cAdakū'q!
she ran.	The lake	big	of it	in the middle	was	was floating	a canoe	a dance hat with high crown

Aca'.	"Hā'nde	hīnt	icî'x̣"	yuacia'osîqa.	Le	akā'de	hīnt	wudjix̣ī'x̣.
on its head.	This way	into the water	you run",	what it said to her.	Then	to it	into the water	she ran.

Yāx	wuduwayē'q.	Tc!uLe'	Acī'n	dekī't	wudzîxA'q	gAgā'n	tūt.
From it	they pulled her in.	Then	with her	far up	it came to go	sun	into.

ŁuqAnā'	Asiyu'	hAs	ā'waca	yū'gAgān	yê'tq!î.	HAs	A'gacān	Lē'ɬsdjî
Cannibal	it was	they	married	the sun's	sons.	They	when they married	never

hAs	uɬsā'k^{u}.	Lē	sadjA'qx.	ỴīdA'tî	ā'yî	qo'aawe	ctū'gas	a'odîca.
they	lasted long.	Then	they always killed [them.]	Now	it was,	however,	they liked [the one]	they started to marry.

A'ya	aq	dA'xawe	hAs	ā'wadjAq	yū'ɬūqAna'.	Ts!ūtsx̣A'n	ā'nî	kînā'q!
To	make	way for her	they	killed	the cannibal.	Tsimshian	town	on top of

ayu'	hAs	ā'wadjAq.	Tc!ayē'guskî	wucdA'x	awuɬîsū'.	Atcawe'	ɬuqAna'
it was	they	killed.	Very small	apart	they chopped her.	That is why	cannibals

ā'cayAndihēn.	Ts!ū'tsx̣An	ā'nî	Le	k!awê'ɬguha.	Duī'c	ā'nî	akînā'
began to be so many [there].	Tsimshian	town	then	they could see.	Her father's	town	on top of it

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[a] ŁuqAna', probably equivalent to Kwakiutl Lō'koala.

town." Very soon they had a child. Their father's canoe, a grizzly-bear canoe, stood at the end of this town. The canoe could hear. They loaded it with things. They put grease inside of it for their father-in-law. Then it walked away with them. After it had walked on for a long time it would stop suddenly. This was because it was hungry, and they would then break up a box of grease in front of the bow. They came in front of their father-in-law's house. Then she recognized her father's house, and went up in front of it. Then her brother came into the house and said, "My sister has come and is outside." But his mother beat him because he claimed to see his sister who had been long dead. His mother went out. It was indeed true, and they were coming ashore. They did not see them (her husbands), however, for they were like streaks of moonlight. Now, after they had brought all their things up, one went out and said, "There is nothing there." The wife said, "That moonlight down there is they. Tell

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wugax̣î'x̣în	yū'gᴀgān	ye	yên	dosqê'tc,	"Hē	duī'c	ā'nî."
when gets	the sun	thus	there	they always said,	"Here [is]	your father's	town."

Wānanī'sawe	ỵêt	hᴀs	ā'wa-ū.	Hᴀsdutcukᴀ'tawe	ỵiatᴀ'n	hᴀsduī'c
Very soon	baby	they	had.	At the end of them (i. e., the town)	stood	their father's

yā'gu	x̣ūts!	yāk^{u}.	Qō'waᴀxtc	yū'yāk^{u}.	Āỵî's	ᴀt	ka'ołiga.
canoe,	grizzly bear	canoe.	Could hear	the canoe.	For it	things	they loaded it with.

Hᴀsduwū'	xᴀ'ndî	dᴀnē't	aỵîde'	ye	wududzî'nê.	Hᴀsduī'n	gonaỵe'
Their father-in-law	to	grease box	inside it	thus	they came to put it.	With them	started

ūwagu't.	Tc!āk^{u}	ỵā'nagu'tîawe	qox	ᴀkū'dadjīte.	Xᴀtc	u'tiỵāngahē'n,
it walked away.	Long time	after it had walked on	back	it would turn suddenly.	This	when it would get hungry

awe'	wē'yāk^{u}	dᴀnē't	hᴀs	akust!ē'q!ᴀtc	ayat!ᴀ'kq!^{u}.	Yū'yāk^{u}
when	the canoe	grease box	they	would break up always	in front of the bow.	The canoe

āegaỵā't	hᴀs	ū'waqox	dūwu'.	Awusikū'	duī'c	hî'tî.	ʟe	āegaỵā'
below it	they	went	then his father-in-law.	She knew	her father's	house.	Then	in front of [the house]

dāq	ūwagu't.	Duī'k!tcawe	nēłt!ā'	uwagu't	"ᴀxʟ̣ā'k!	gānt	ūwagu't."
up	she came.	Her brother it was	into the house	came [and said]	"My sister	outside	came."

Akā'q!awe	dudjā'q	duʟā'tc	tc!āk^{u}	qot	wudzîgī'tî	duʟ̣ā'k!ᴀtc	wᴀq
For it it was	beat him	his mother	a long time	lost	had come to be	his sister	eyes

kaodᴀnigītc.	Ā'yux	wugū't	duʟā'.	Xᴀtc	q!ē'g̣a	ᴀsiyu'	dᴀ'qde
he claimed to see with.	Out to it	went	his mother.	That	truly	was so	ashore

hᴀs-	duła't.	Hᴀs	qo'a	ʟēł	hᴀs	dutī'n.	Xᴀtc	dē'tc!a	ᴀ'sîyu	yū'ᴀłdî's
they	were coming in their things.	Them,	however	not	they	saw.	This	very thing	it was	the moon

q!os	yêx	kātuwā'(ỵ)ati.	Dāq	kᴀdudjē'ławe	yū'ᴀtłaᴀt	ā'yux	ā'wagut.
shine (streaks)	like	was.	Up	when they brought all	their things	out to them	[one] went.

"ʟēł	da	ᴀt,"	yū'siaodudziqa.	Ducᴀ't	ye	ỵawaqa',	"Detc!a'a-
"Not	there	[is] a thing,"	what he said to them.	His wife	thus	said,	"That is

awe'	weᴀłdî's-q!os	yi	yêx	ỵatî'.	Yē	ỵana-isᴀqa	a	dāq	ỵiᴀ'dî."	Ye
they	that moon shine	down	like	there is.	Thus	you tell them		up	to come."	Thus

them to come up." So people went to tell them. They came up. Then the sunbeams lay alongside of the woman in streaks, and their little son in front of them was also like a sunbeam. After they were seated inside of the house they began to appear as if coming out of a fog. "Eat something, my daughter," said the chief. Then a very young man ran to get water for them. But her husband took a fishhawk's quill out, and put this into it. If it bent over on account of the wet the man had not behaved himself. After they had examined everyone she sent her little brother, and her little brother always brought water for them. When her brother went away she took her husband's bucket for the water herself. But after she had been twice a man near the water seized her hand. And, when she brought it into the house and set it close beside her husbands, they put the fishhawk's quill into it. This time, after her hand had been caught, the quill bent over with slime. Then they started to get up to go outside, away from

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ya'odudzîqa.	Dāq	uwaᴀ't.	Tc!uʟe'	gᴀgā'n	q!ōs	wᴀ'sâ	nēł	kᴀx
they came to tell them.	Up	they came.	Then	the sun	beams	how	in the house	across

dugu'gun	yū'gᴀgan	q!ōs	yū'cāwᴀt	tuwᴀ'nq!	hᴀsduyī't	k!ᴀtsk!^{u}	ts!u
lay in streaks	the sun	beams	the woman	alongside of	their son	little	also

q!wᴀseyê'	ᴀlts!u'	gᴀgā'n	q!ōs	yêx	yatî'.	Tc!uʟe'	nēlq!	yên	hᴀs
in front of them,	and also	sun	beams	like	were.	Then	at the house	there	they

qē'awe	tsa	wᴀ'sa	ᴀtū'nᴀx	kês	yê'nᴀx	hᴀs	yî	yᴀ'xawe	yasiate'
being seated	just then	as if	from into it	out	from there	they	being	like that	was

yuqogā's!.	"ᴀtgᴀxā'	dê	ᴀxsī'k!^{u}"	yū'yawaqa	yuānqā'wᴏ.	ʟᴀx
the fog.	"Let eat something (imp.) my daughter"			what said	the chief.	Very

ckᴀstā'x̣wâ	awe'	wudjîx̣ī'x̣	hᴀsduq!oe's	hī'nga.	Ax	ke	ā'watᴀn
was a young man	that	ran	for them	for water.	From it	out	he took

kîdjū'k	qî'nayî.	ᴀqadê'	awatsā'q.	Yū	yên	kā'watᴀn	xēʟ!	qāx	ʟēł
a fish-hawk	its quill.	Into it	he put it.	If	it	bent over	slime	on account of	not

cka'	wucku'k	yuqā'.	Cunāyê't	yên	da	yē'gawetsa,	duī'k!	k!ᴀtsk!^{u}
behaved himself		the man.	Everyone	there when they examined,			her brother	little.

kā'waqa.	Tc!uʟē'xdê	hīn	hᴀ'sduq!oē'dê	ā'wayᴀ	hᴀ'sduīk!	k!ᴀ'tsk!^{u}.
she sent.	Ever since then	water	for them	carried	their brother	little.

Qot	gagū'dawe	duī'k!	hīn	gā	a'watan	q!īca'	duxo'xq!^{u}	wᴀ'nq!es.
Entirely	when went away	his brother	water	for	she took	bucket	her husbands	for.

Dᴀ'xda	hī'nga	gū'dawe	ᴀcdjī'n	awu'łîcāt	qā	hīn	q!ēq!.	Tc!uʟe'
Twice	for water	when she went	her hand	caught	a man	water	near (by the).	Then

nēł	awî'sīne'awe	duxo'xq!^{u}	awᴀ'n	xᴀ'nq!	aqadē'	uduwatsā'k
into the house	when she brought it	her husbands	close by	to	into it	they put [it]

kîdjū'k	q!î'nayî.	Tc!uyū'	dudjī'n	wudułcā'dî	awe'	ʟa	yū'yênkā'watᴀn
fishhawk	its quill	The time	her hand	was caught	when	then	it bent

xēʟ!qāx.	ʟē	awē'	wudîna'q	duxo'xq!^{u}	wᴀ'ngᴀ'ndî	dunᴀ'q.
slime from.	Then	it was	started to get up	her husbands	to go outside	from her.

her. She would catch first one and then the other, but her hands passed right through them. Then they ceased to see them. Their canoe, however, ran about on the lake.

After that the sun's children began to wish that filth would kill their son. This is why poverty always kills a little boy when his father dies. After her little child had begun to suffer very much they compelled him to go outside with his mother. She made a house with branches at the other end of the town. There she stayed with her little child. She continually bathed her little child inside of the house of branches, and he grew larger there. People kept throwing the leavings of food on top of their house. They always called him "This man living here." They would laugh at him. Whenever the little boy ran out among the boys who were playing they said "Uh! Garbage-man." Now he said to his mother, "Make a bow and arrows for me." And, after she had made them, he went out shooting just at daybreak. He shot all kinds of things. When he was getting to be a man, he kept going up close by the lake.

Ts!uhē't!aawe	agacᴀ'ttc,	ʟᴇ	atū'nᴀx	wudjᴀ'łtc.	Tc!uʟe'	ʟēł	hᴀs
First one and then the other	when she would catch	then	through them	[her hands] would go.	Then	not	they

wudustī'n.	Hᴀ'sduyā'gu	qo'a awe'	ā	kᴀt	wudjix̣ī'x̣.
saw [them].	Their canoe,	however,	lake	on	ran up.

Hᴀsdūyī'dî	qo'a awe'	yē'ᴀt	hᴀs	aodîcî'	qahā's!tc	yāqgadjā'q.	ᴀtcawe'
Their son,	however,	for this	they	came to wish	filth	would kill him.	This is why

duī'c	nᴀganā'n	ᴀtk!ᴀ'tsk!^{u}	q!ᴀnᴀskîdē'tc	wudjā'qtc.	ʟᴀx	wâ'yu
his father	when he dies	a little boy's	poverty	always is killed of.	Very	when

kᴀcū'sawedê	duyê'tk!^{u},	duʟā'	tîn	gā'nîyᴀx	ka'oduʟ̣î-u'.	Ān
had suffered	her little child	his mother	with	outside	they let him go.	Town

tcukᴀ'q!awe	tcāc	hît	aka'	aołîyᴀ'x.	Duyê'tk!^{o}	ᴀ'q!	ān	yē	wutî'.
at the other end of	branch	house	at it	she made.	Her little child	then	with it	so	she stayed.

ᴀ'cutcnutc	duyê'tk!^{o}	yū'tcāc	hît	yîk.	Desgwᴀ'tc	ʟ!agā'yan	nᴀłgē'n.
She always bathed	her little child	the branch	house	inside.	Now	he was getting	large.

Qaq!aitē'awe	dukadê'q	dogê'tcnutc.	"Yā't!ayauwaqā',"	yuawe'
Garbage	on top of him (i. e., his house)	they would always throw.	"This man living here,"	was what

dayadoqā'nutc.	U'x	udułcu'qnutc.	Wānanī'sawe	yux	wudjix̣ī'x̣
they always called him.	At him	they would laugh.	As soon as	out	he ran

yuᴀtk!ᴀ'tsk!^{o}	ᴀckułyê'tîxōq!.	"Tca-ī'	Q!aī'tî-cūye'-qā"	ʟa	yū'duwasa.
the little boy	among the boys playing.	"Oh! you dirty	garbage-man"	then	what they called him.

Duʟā'	ye	aya'osîqa,	"Sᴀks	ᴀ'xdjîyîs	łayᴀ'x."	Aʟe'	ye	anᴀsnī'awe
His mother	thus	he asked,	"Bows and arrows	for me	make."	Then	so	when she had made them

tc!ū'ya	akᴀ'ndagᴀnêawe'	ānagu'ttc	at!o'kt!.	Łdakᴀ't	ᴀ'dawe
just then	when it was daylight	he always went	shooting with them.	All	things those

at!o'kt!înutc.	Qāx	yaqsatī'yawe	desgwa'tc	yū'āk!	ayahê'taqguttc.
he would shoot.	Getting to be a man	when he was	now	the lake	he always went up close by.

After he had gone up there many times something came up quickly toward him. Its mouth was red. After it had done so twice he asked his mother, "What is that, mother?" Then he prepared a new spear. "When it opens its mouth for you and puts its forefeet up on land run down to it. It is your father's canoe." So he went there and it opened its mouth for him. His mother had said, "Shoot it in the mouth," and, when he had shot it, it was heard to say "G̣a," like a raven. It was as if its seats had been all cut off. It was a copper canoe in which were wide seats. The canoe was nothing but copper and broke entirely up. Throughout the night he carried it into his house to his mother. No person knew of it.

Now he began making a big house out of copper. He would pound out spears and bracelets under the branches. In those days there was no iron or copper. He also pounded out copper plates. Then he set them all round the inside of the house. When they threw garbage upon his house [they kept calling him] "Pounding-chief." After he

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Q!ū′na	ā′daq	gū′tsawe	ᴀcyîs	yînᴀx	ke	q!ē′wax̣ix̣.	Q!ānᴀ′x	łatî′
Many times	inland to it	after he had gone	for him	toward	up	came quickly.	It was around mouth	was

ᴀłeq!ā′.	Dᴀxdanī′n	ye	ᴀc	nᴀsnī′	duʟā′	q!ē′wawūs!,	"Dā′sayu	aʟe′?"
red.	Twice	so	him	it had done for	his mother	he asked,	"What is that,	mother?"

Tcuʟe′	yên	a′osînî	yīs	ʟāk.	"Dekī′	q!wᴀn	dāq	īcī′q	îyᴀ′x
Then	there	he prepared	spear	new.	Seaward	now	out	you run	for you

q!aowut!ā′xe	x̣āk^u	qâ′djî	gᴀ′łaat.	Iī′c	yāgu′	awe′.	Aq!	āyᴀ′x
it opens its mouth	claws	it puts up on land.	Your father	his canoe	it is.	To it	so

dugudē′awe	ᴀcyᴀ′x	q!ē′wat!āx.	"Dułēq!ᴀ′	tcᴀ	t!u′k."	Tc!uʟe′
when he had gone	for him	it opened its mouth.	"Its (mouth's) redness	right in	shoot it."	Then

awut!ū′guawe	ye	uduwaᴀ′x	"G̣ā"	yēł	yᴀ′x.	Ayê′x	caya′ᴏʟịx̣ᴀc	yeyᴀ′x
when he had shot it	so	it was heard to say	"G̣a,"	raven	like.	As if	were all cut off	like it

awe′	wūne′	ayêxak!ā′wu.	Xᴀtc	ēq	yā′gu	ayu′	yēk^{u}dīwuq!
that	it was	its seats.	It was	a copper	canoe	that	in it were wide

ayᴀxak!āw′ᴏ.	Xᴀtc	tc!ᴀs	ʟe	yē′tî	ē′qayu,	ʟe	kā′wawᴀʟ!	yū′yāk^u
seats.	It was	only	then	was	copper it was	and	broke up	the canoe

łdakᴀ′t	ā.	Tāt	yinᴀ′x	awe′	ā′waya	duhî′tî	dê	duʟā′	xᴀ′ndî.	ʟēł
all	did.	Night	throughout	it was	he carried	his house	to	his mother	to.	Not

Łīngî′tte	wusko′.
Tlingit	knew it.

Tc!uʟe′	ā′ʟen	hî′txawe	yā′nᴀłyᴀx	yuī′q.	Yutcā′ctayīq!	ade′awe
Then	big one	into house it was	he was making from	the copper.	Under the branches	there it was

ā′t!ᴀq!anutc	ʟāq	sᴀk^u	kīs	sᴀk^u.	ʟēł	gayē′s!	qōstī′yīn	qᴀ′tcu	ēq
he would pound	spears	for	bracelets	for.	Not	iron	there was	or	copper

yᴀx	yatī′yī	ᴀt.	Tînna′	yᴀx	ts!u	at!ē′q!.	ʟe	nēł	yī′ya	ᴀcᴀ′kᴀnadjᴀł.
like	were	things.	Copper plates	like	also	he pounded.	Then	in the house	inside	he set them all down.

Tc!uʟe′	dokᴀ′t	ku-doxē′tc	q!aīte′.	"Yā′dat!ᴀ′q!-anqā′wo."	Yên
Then	on him	they always threw	garbage.	"This pounding rich man."	When

had finished the house there were plenty of copper plates which he kept pounding out. When they laughed at him and he ran outside they would say, "Uh! Garbage-man." There was a chief's daughter whom they would let no one marry. After people from all places had tried to get her he prepared himself. He dressed himself at night. He took a piece of twisted copper. He knew where the chief's daughter slept. He poked the woman through a hole with this copper roll, and the woman caught hold of it. She smelt it. She did not know what the copper was, no person in the world having ever seen copper. Then he called to her saying, "Come outside," and she went outside to him. "Go down to my house with me. With me you shall stay," he said to her. She did not know whence the man came. The man that used to be called dirty was only going to the beach with her. Just before she touched the door it opened inward. The copper door shone in her face. Whence were all those coppers that stood around inside of the house? Then he married her in his house.

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asnī' wehî't qa yu'tînna de cā'yadîhēn yū'nîłq! ade' At!aq!A't.
he finished the house and the copper plate of there were plenty in that house at them he was pounding.

Tc!aye' u'xanAx dulcu'gtawe', k!êsā'nî xō yux nacî'qtc. "Tca-ī'
So at him when they laughed, little boys among out would run. "Oh! you dirty

q!a-ite'-cū'ye-qā." Yū'ans!atî'-si Lēł dudjîde' yē'qasado'ha. ŁdakA't
garbage-man." A rich man's daughter not to her would let anyone have. All [places]

yētx ducā'q!awe' tc!uLe' ayî's yên ū'wani. Hūtc qo'a tā'dawe
from when they tried to marry then for her there he got ready. He, however, at night

ctā'de yē'djîwudîne. Eq kAtî'q! aosîte'. Ātē'xya aosîku' yuānyê'dê.
himself dressed up. Copper a twist of took. Where she slept he knew the rich man's daughter.

T!aq!ā'nAxawe Atc yu-Aqłî'tsAqk yucā'wAt yuē'q-kAtî'q!tc. Yucawā'ttc
From the hole that he was pushing with it the woman the copper roll. The woman

aolicā't. Aodzînî'q!. Lēł aga' wus-ha yuē'q. Lēł łîngî't-ānē'q! ax
caught it. She smelt it. Not what (for it) it was [she knew] the copper. Not in the world of it

dustî'ndjîayu' ēq. Tc!uLe' ā'waxox, "Hāgu gā'nq!a." XA'ni yux
having ever seen copper. Then he called her, "Come outside." To him outside

wugū't. "Axhî'tîyīdê' xā'naAde. AxAniye' îq-gwâte'" yū'ayaosîqa.
she went. "Down to my house go with me. With me you are going to stay," what he said to her.

GudAxqā'x sayu' ū'wadjî Lēł ye'awusku. Yū'duīqonī'k qāx sateyî',
From whence it was he came not she knew. The man they used to call [dirty] come to be the man it was

ts!As yuî'qtê ayu' Acī'n yā'naAt. Tc!a dudjî' cukAdawe' nēł cū'djîxîn,
only to the beach that with her was going. Just before her in front of into the house it flew,

yuē'q q!axā't duyê't kaodîgA'nayî'. Tc!uLe' gutxA'tsayu Le nēłyī'
the copper door her face shining in. Then from where was it then down inside the house

cayaqā'wadjAł yū'tînna. Tc!uLe' ā'waca duhî'tîq!.
stood all around the coppers. Then he married her in his house.

By and by the people began searching for that woman. They missed her for many days. Two days were passed in searching for her. Then her father said to a slave, "Search below here." The slave searched there for her. When he had looked into the house the slave backed out. It began shining in his face. Then the woman's husband from inside the house said to him, "Come in. Do not tell about my house," he said. "Say Garbage-man has married her." When he came into the house he told about it. He said, "Garbage-man has married her." Then they started to rush out. Her mother cried, "My daughter!" Then they rushed to his door. They kicked into the house, under the house made of branches. "Dᴀm" it sounded. It shone out into her face, and they started back from the house door. Where was their anger against him? Then she became ashamed. After they got home he sent for his father-in-law, and he put eight coppers on him because he had married his daughter. Then they

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Du-īgā' qodicī' yū'cawᴀt. Wudū'dziha k!ū'nyagīyî. Kᴀnaxsa'
For her they started to hunt that woman. They came to miss her for many days. After

dēx oxe' ᴀga' uga'qoduciya'. Wānanī'sawe duī'c gux, ye' aya'osîqa,
two [days] were passed for her while they were hunting. And then her father a slave, thus said to,

"K!ē gêna't qe'cî." ᴀt kū'wacî yū'gux doxᴀ'nt. Tc!uʟe' ā'nēł
"Good below here hunt." Then hunted the slave for her. Then into the house

yawusaye'awe yū'gux gā'nî qo'xodjîqᴀq. Duyê't ka'odigᴀn. Yuhî't
when he looked the slave outside backed. His face it started to shine in. The house

yī'dᴀx, "Nēł gu'" yū'ayaosîqa yū'cāwᴀt xoxte. "Łîł kīnigī'q
from in, "Into the house come," what said to him the woman's husband. "Never tell it

ya ᴀxhî'tî" ʟe yū'ayaosîqa. Yē qo'a yên aya'osîqa, "Q!a-ī'tîcuye-qātc
about my house," then he said to him. So but there he said to him, "Garbage-man

uwaca'" yuq!wᴀ'nskānilnîk. ʟa nēł wugudī'awe aka'wanêk.
married her" tell that. Then into the house when he came he told it.

"Q!a-ī'îcuye-qātc uwaca'" yū'ckᴀłnīk. Tc!uʟe' awe' yūx hᴀs
"Garbage-man married her" he said. Then it was out they

dju'deᴀt. "ᴀxsī'k!" yū'q!oyaqa duʟa'. Tc!uʟe' aq!a'wult hᴀs łū'waguq.
started to rush. "My daughter" said her mother. Then to his door they rushed.

Yū'tcac-hît getła'a hît nēł ᴀcuka'ołîtsᴀx. "Dᴀm" yū'yudowaᴀx.
The branch house inside house into they kicked. "Dᴀm" it was heard like.

Duyê'tayu kaodigᴀ'n. Yuhî'tyīanᴀ'q gā'nîqox hᴀs wu'diqêʟ!. Gūsū'
Her face it was it started to shine in. From the house door back outside they started to go. Where

ayî's k!ānt wunū'gu. Tc!uʟe' kāwadī'q!. Nēłdê' hᴀs naā'dawe
for him anger was. Then she became ashamed. Home they when went

agā' qoqā'awaqa duwu'. Doxᴀ'nt hᴀs ā'dawe nᴀs!gaducu' tînna'
for him he sent for his father-in-law. To him they when came eight coppers

ᴀcnā'ye aosî'ne ᴀsī' awucā'yetc. ʟe adadᴀ'xdê caoduʟîgê'tc
on him he put his daughter because he married. Then from around it they threw away from

threw the branch house away, letting the copper shine out. But his father had done this purposely to him in order to help him. So even now, when a man is poor, something comes to help him. This shows how valuable copper was at the place where this happened. Even lately a copper plate used to cost two slaves. It has since become an everlasting thing there (i. e., it is now used there all the time).

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yutcā'c-hît	yīyî.	Yut	ka'odigᴀn	yū'ēq.	Qo'a	duī'c	awe'	ye	ᴀcī't
the branch house	did.	Out	started to shine	the copper.	But	his father	that one	so	to him

ta'oditᴀn	duīgā'	ᴀt	nᴀgasū't.	ᴀtcawe'	yiyidᴀ'de	qawu	ts!u
did it purposely	for him	something	to help him out.	This is why	even now	a man	also

q!anᴀckîdē'x	nᴀ'xsᴀtīn	yugā'ayu	ᴀt	yᴀsē'k.	ᴀtcawe'	hē'nᴀxa	ēq
poor	is	for him	something	comes up and helps out.	This is why	there	copper

ā'q!aolitsīn.	ᴀq!	ye	ᴀt	wuniyī'tc.	Tc!uya'	yîdᴀt	xᴀ'ngāt	ts!u	dēx
is expensive.	At it	so	thing	happened.	Even lately			too	two

gux	ckᴀ'teᴀtsinen	tînna'.	Tcᴀ	ʟᴀ'k^{u}	qo'dzîtī'yī-ᴀtx	sîtî'	ᴀq!.	5
slaves	used to cost	a copper.	Become	an everlasting	living thing	it is	there.	

90. THE MAN WHO WAS ABANDONED

People living in a long town were suffering from famine. A certain man stayed with his uncle, who had two wives. The people were very hungry. This man was always sleeping, for he was lazy. When their food was all gone, they started away from the lazy man to camp, but his uncle's wife threw some dried fish into a hole beside the house post for him, while she was walking around back of the fire. Then she said to him, "I threw a piece of dried fish into the post hole for you." He would put a small piece of this into his mouth. When he took it out. he would go to sleep. He always had his head covered.

Suddenly something said to him, "I am come to help you." When he looked there was nothing there. At once he fell asleep. Hunger was overcoming him. At once he prepared himself for it. What was speaking to him was a small thing running around him. Its teeth

Qowau'wau	āntqenî'	ān	qolayᴀ'tq!	aaya'	ᴀq!	qō'waēn.	Dukā'k
Were living	people	town	in a long	where	in it	was a famine.	His uncle

xᴀnq!	yē'yatî,	yuqā.	Dᴀxnᴀ'x	yatî'	dukā'k	cᴀt.	Yuqā'	ā'awe	yān
with	he stayed	a man.	Two	were	his uncle's	wives.	The men	those	were

dēnkū'wane.	Tc!a	ʟᴀkᵘ	natē'tc	yuqā'	ūdzîka'.	ʟᴀx	qāq!axᴀ'nt
very hungry.	Always		slept	the man,	he was lazy.	Very	to men

acux̣ī'x̣awe	naołigā's!	dunᴀ'q	yū'udzikaya-qua.	Dīyī'nᴀx	aa	dukā'k
when [food] was all gone	they started for camp	from him	the lazy man.	Back of the fire	it was	his uncle's

cᴀ'ttcawe	gās!-k!î	ite'dê	ᴀt	wugē'q!	ᴀtq!ē'cî	doq!ē's.	Tca	adê'
wife that	post hole	down in the	something	threw	dried fish	for him.	Just as	there

wuckᴀ't	wudigu't	diyē'dî.	Ayu'	ye'	acia'osîqa	"Eq!ē's	gās!-k!î	ītī'dî
around	she started to walk	at the rear of the fire.	When	thus	she said to him	"For you	post hole	into

ᴀtq!ē'ci	xâgē'q!."	Yē'kᵘge	awe'	wuctū'dî	ᴀndatī'tc.	Āx	ke	agatī'n
dried fish	I threw."	A small piece	that	into his mouth	he would put.	From it	out	when he took it

tc!a	ʟᴀkᵘ	natē'tc.	Cᴀna'odas!î'ttc.
all the time		he would sleep.	He would always cover his head.

Wananī'sawe	duyîxᴀ'ndî	yē	ya'odudzîqa,	"Iīgā'	xᴀt	wūsu'."
At once	down close to him	thus	something said to him,	"For you	I	come to help."

ʟēk!	gwâ'yᴀł	wudaᴀ't	ᴀt	ᴀłgē'n.	Wananī'sawe	tātc	uwadjᴀ'q.
Not	was anything there		at it	when he looked.	At once	asleep	he fell (or was killed by).

Dadukᴀ'nᴀx	yᴀx	yatî'	yū'łāxᵘ.	Wananī'sawe	yên	ayā'wayᴀk.
Overcoming him	like	was	the famine.	And then	there	he got ready for it.

were long. Then he took it away. He put it among his rags, and fell asleep again. Then he dreamed that it said to him, "Put me into the water." When it was getting light he did so. He went down into the water with it. He kept throwing it up and down in his hands. Saying, "You came to help me," he threw it into the water. Where he threw it in [the water] smoked. And when it was getting dark he covered his head. When day was beginning to dawn he heard the cry of the raven below him. A halibut had drifted ashore there, and the thing that was helping him was at its heart.

Quickly he built a house. He built a big one. In the morning he went down to the beach with his helper and let it go. Toward daylight he again heard the raven's call at the beach, and he ran down. Then five seals were floating below him, one behind another. His helper hung around the neck of the fifth, and he took it off. One could not

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Yū'ye-ᴀct-āyaqa-ᴀt yekuliḡā'yî-ᴀtawe' duyāxᴀ'nt wudjîx̣ī'x̣. Duū'x
What was speaking to him was a small thing which around by him was running. Its teeth

yēkdiyā't!. Tc!uʟe' ax ā'wacāt. Doᴀts!ī'ʟ! tū'q!awe aỵā'wacᴀt.
were long. Then from it (up) he took it. His rags among he put it.

ʟe tātc uwadjᴀ'q. Ye adjū'n, "Hīnq! q!wᴀn yên xᴀt cᴀt,"
Then asleep he fell. As follows he dreamt, "In the water (imp.) there me put,"

yu-ᴀct-ā'ỵaqa. Ỵaqēnaē'nî awe' ayᴀ'x a'osîne. Ege ān ỵēq
what it said to him. It was getting light when like it he did. Inside with it down [to the water]

uwagu't. Dudjī'n tā'q!awe ke āxê'tctc. "Xāg̣a' iwasu',"
he went. His hands in those up [and down] he threw it always. "For me you come to help,"

yē'ayênᴀsq̣ā'awe hīn nᴀx āwaxē'tc. Wuduwas!ᴀ'qawe ᴀt
when he said so water into he threw it. It smoked where

āwaxê'tciỵa. ʟe yê'ndiỵax x̣înᴀ'-ᴀ'tî awe' cana'odîs!ît. Tc!uʟe'
he threw it. Then there it was getting dark when he began to cover his head. Then

aqē'naē'nî tî'nawe ā'waᴀx yēɬ sa duīgaya'dê. Tcāʟ gwâ'ỵa yā'nᴀx
it was getting toward daylight when with he heard raven's cry below him. Halibut it was ashore

yên a'osîguq. ᴀtē's!î kade'q! ayax̣ᴀ't yū'-ᴀcīg̣ā'-wusū'wu-ᴀt.
there drifted. Its heart on it was the thing that helped him.

Ts!ayu'k!awe hît yᴀx dji'wᴀne. ᴀʟē'n aoliyᴀ'x. Ts!utā'dawe
Quickly house he made. A big one he made. In the morning it was

ēq an ỵēq uwagu't, ᴀdjiwanᴀ'q ts!u. Āx ỵaqē'ga a'awe ts!u
beach with it down he went and let it go also. After that when it was getting daylight again

eq de wudū'waᴀx yēɬ sa. Ā'ỵēq wudjix̣ī'x̣. Tc!uʟe'
beach at he heard the raven's call. Down there he ran.. Then

kīdjî'nawe wudcu'ta ka'odiha yū'tsa duīgaỵā'q!. Kidjî'na ɬēdᴀ'q!
five one behind another started to float the seals below him. The fifth one's neck

adē'awe q!ayax̣ᴀ't. We'aciye g̣ānasē'tc-ᴀt daᴀtxakā' awadjᴀ'ɬ. ʟēɬ
around it hung. Around his neck thing from it he took. Not

see about inside of his house on account of the drippings. His uncles who had left him, however, were suffering from famine.

Suddenly some mountain sheep came out above him. He let it go among them. Then all fell down. The inside of his house could not be seen on account of the great abundance of food.

Now when his uncle thought that he had died he sent some one thither to burn his body. His slaves that he told to go after him came thither, and he called the slaves into the house. They came up. He gave them things to eat, and they remained with him one night. One of these slaves had a child. Then he said to them, "Do not take away anything." The little slave, however, threw a piece inside of something. "Tell your household that you burned me up." He left those directions with them.

When they reached home that night the baby began to cry: "Little fat, Little fat," the slave's child began to cry out. There was a great

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dutī'n	de	duhî'tî	ayî	yuqᴀlū'xtcātc.	Yu	acnᴀ'q-wulîgā's!î	dukā'k-hᴀs
could be seen		his house	inside of it	on account of the drippings.	Those from him went		his uncle's,

qo	yaē'n	dēn	wū'nî.
however,	suffering from famine		were.

Wananī'sawe	dukînā'da	ka'odîk!ît!	djᴀ'nwu.	Xō'de	adjī'wanᴀq.
At once	on top of him (i. e., above him),	came out	mountain sheep.	Among them	he let it go quickly.

ʟē	ɬdakᴀ't	dāq	kawasū's.	Tc!uʟe'	ʟēɬ	wudutī'n	de	duhî'tîyî-ᴀt
Then	all	down	fell.	Then	not	could be seen		the things inside of his house

ca'yelahen	ʟen.
[on account of] plenty of	great.

Dutuwū'te	ɬā'xawe	dukā'kte	ade'	kokā'waqa	duīga'
When he thought he had died of famine		his uncle	thither	told some to go	for him

qᴀgā'x	dusqā'ndayu.	Dugū'xq!o	a'de	akā'waqa	ᴀtxawe't	doxᴀ'nt
in order to burn up [his body].		His slaves	there	he told to go	after it	to him

uwaqo'x.	Wē'guxq!	nēɬde'	awaxō'x.	Dāq	a'osiᴀt.	Q!ēx
(they) came.	The slaves	into the house	he called.	Up	[they] came.	He was

ᴀt	tīx.	ʟēq!	ᴀcxᴀ'nî	uwaxe'.	A'siwe	yê'tk!waya	u	yū'gux.
giving them things to eat.		One [night]	with him	[they] stayed.	It was	had a child		a slave.

Yē'sdo-dayaqa,	"Ɬî'ɬ	ke	ai'cᴀ'tdjīk	q!wᴀn."	Aᴀ'siwe	ᴀt	tū'de
He said to them,	"Nothing	away	take"	(imp.).	It was	something	into

ā'wugēq!	yū'guxk!utc.	"Dekē'wu	tusigᴀ'n	yu-q!wᴀ'n-ckan-īɬnīk-
threw	the little slave.	"We burned him up		tell

îts!ā'tītîn."	Yū'yên	ᴀcukā'wadja.
your household."	That word	he left with them.

Tāt	ān	hᴀs	qō'xawe	ke	ka'odigᴀx	duyê'tk!^{o}.	"Tayê'k!we,
At night	home	they	when got	out	began to cry	the baby.	"Little fat,

tayê'k!we,"	yūk	dagā'x	yū'gux	yêtk!^{o}.	Qō'waēn	yū'ān
Little fat,"	out	started to cry	the slave's	child.	There was a great famine	in the town

famine in the town whither the people had moved. Some among them had died. Then the chief thought about the way the slave's baby was crying. He kept crying louder: "Little fat, Little fat," he cried. His mother said, "He is crying for the inside of a clam." But the slave had a piece of fat on her side for her baby. She sat up with it. Its mouth was greasy all over. At once she confessed to him. She said to her master, "He is there. The things that he has are many."

Then all started thither. Indeed it was a great quantity of things that he had. The wife of his uncle who had hated him tried to make herself look pretty, but when she wiped her face something got inside of the rag and she cut her face. But the one who had thrown something into the post hole for him, he thought kindly toward. Then the people moved to him. He willed, however, that the food should not fill his uncle or his uncle's wife. Just where they lay, his uncle and

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yū'-ᴀt-naoligᴀ's!îya. ᴀ'xo ałᴀx̣ᵘt!. Ā'we ā'waqēt yūanqā'wutc
where the people moved to. Among them some died. This thought about the chief

yu-adê'q-dagᴀ'xya yū'gux yê'tk!ᵒ. Ts!ᴀs aka' ke akᴀnatī'n. Yūk
the way was crying the slave's baby. Only to it up he was adding [he was making it louder]. Out

dagā'x yū'gux yê'tk!ᵒ: "Tā'yak!we, tā'yak!we." Yūk dagā'x yū'gux
cried in this way the slave's baby: "Little fat, Little fat." Out cried the slave's

yêtk!ᵒ. "G̣a'ʟgeyī'awe yī'ayasākᵘ," duʟā' ye yawaqa'.
child. "The inside of a clam it is he is calling for," his mother so said.

Xᴀtc kîteyê'dawe ā'datīn yū'guxtc duyê'tk!ᵒ q!ēs. Ān ca'odîqe.
But a piece [of fat] on her side had the slave her baby for. With it she started to sit up.

Dō'q!wᴀ da'wᴀłîtêtʟ!. Wananī'sawe ān yên akā'wanîk. Ye ān
Its mouth was greasy all over. At once to him there she told it to him (her master). Thus to him

akā'wanîk dus!atī' tîn. "Ā'wu ho. ᴀʟē'n ᴀt cā'yᴀłahē'nawe dudjī'."
she told her master to. "He is there. Many things there are many he has."

Tc!uʟe' nāq! ka'odowᴀna'adê. Tcayᴀ'x gwâ'yu aʟē'n ᴀt-cayᴀ'łahēn
Then thither all started. Like it it was great there quantity of things

gwâyū' dudjī'. ʟukᴀtctā'dᴀna ʟēq! ᴀtī'yia dukā'k cᴀt ᴀcak!ā'ne-a.
it was he had. Tried to make herself look pretty one it was his uncle's wife, the one that had hated him.

Du'yeda ᴀłgē'gu ayu' ᴀtū'x ᴀt wux̣ī'x̣. Duwᴀckᴀ' awak!ᴀ'k!ᵘ.
Her face was wiping when inside of it (rag) something got. Her face she cut.

Wē'doq!es gā's!-k!î ītī'dî ᴀt wugē'q!êa qo'a k!edē'n ᴀt tō'ditᴀn.
The one for him post hole into something threw, however, in a good way something he started to have thought.

Tc!uʟe' doxᴀ'nt naołîgᴀ's! yū'āntqenî. Yudukā'k qo'a ye ᴀtū'dîtᴀn,
Then to him moved the people. His uncle, however, so he started to think of

yū'ᴀtxā łq!ē'a kū'nᴀx du'nugu qa dukā'k cāt. Tc!a a'dê tayē'dî awe'
food would not fill him and his uncle's wife. Just at it he lay where

kaołît!ī'k dukā'k qa dukā'k cᴀt. Yu-ᴀcī't-wudacī'yia dukā'k cᴀt
he was dead his uncle and his uncle's wife. The one that helped him his uncle's wife

his uncle's wife were dead. So he married the other wife that helped him. The food his helper obtained for him, however, he sold for slaves. The people came to him to buy everything. Afterward he fixed a little box for the thing that had helped him. No one ever saw it because it was kept out of sight.

One day a whale came along, moving up and down, and he let his helper go at it. In the morning the big whale floated up below on the beach. When all were busy with the whale he forgot his helper. It was hanging to the last piece. When they took up the whale he forgot it. And because he forgot it all of the people were destroyed. This is why people say to a lazy man even now: "You will be like the man that was abandoned." All the things that had been killed came to life. Some ran into the water and some into the woods. The people were completely destroyed.

ʟe	ā'waca.	Yū'-ān-duīgā'-qowasū'-ᴀt	qo'a awe'	gūx	gā	awahū'n.
then	he married.	The food his helper got for him,	however,	slaves	for	he sold.

Duī'tx	ʏᴀx	ya'odudzî-ū	āntqeni'.	Yên	kudagā'awe	ᴀdake'tk!e
From him	like	came to buy all the stuff	the people.	There	when he got through	a little box for him

aosîne'	yu-ᴀcīgā'-wusuwu'-ᴀt.	ʟēł	adu'tsa	ye	ustî'ntc	tcaqā'wᴀq
he fixed	the thing that helped him.	Not	anyone	so	ever saw it	everyone's eyes

wᴀnt!ē'q!ayu.
because it was out of sight of.

Dekī'x	yāyiê'ndaxun	yā'î.	Ā'de	ᴀtcī'wanᴀq.	Ts!utā'tayu
Way out	went along up and down	a whale.	To it	he let this go.	In the morning it was

eqêgayā'nᴀx	yên	akā'waha	yuyā'î	ʟᴀnq!.	Tc!u	atā't	qoya'ostāge
below on the beach	there	floated up	the whale	big.	Then	with it	all were busy

ayu'	yuyā'î	akᴀ'tsiwᴀq!ᴀk^{u}.	Yuhū'tc!î-ā'yê	da'de	q!ax̣ᴀ'tî.
when	the whale	he forgot it.	The last piece	to	was hanging.

Akᴀ'tsiwaq!ᴀk^{u}	dāq	kᴀdudjē'łayu	yuyā'î.	Tc!uʟe'	akᴀ' tsa
He forgot it	up	when they took	the whale.	Then	because

wuq!agō'djayu	qot	cū'wax̣ix̣	yū'antqenî.	ᴀtcayu'
he forgot it	destroyed	were all	the people.	This is why,

"Ye'-ᴀtgâku-nᴀq-naołîgā's!î	wūckā'djātê	ʏᴀx	q!wᴀn	īngâ'te."
"The man they went away from	the lazy man	like	(imp.)	you will be."

Yū'a-inî-ᴀt	łdakᴀ't	qox	wu'dîᴀt.	Hī'ndê	a	ᴀt	kā'waᴀt	qā	dᴀ'qdî.
The things killed he had	all	back [to life]	came.	Into the water	it was	some	ran	and	[some] up.

Hūtc!	łdakᴀ't	qotx	cū'wax̣īx̣	yū'antqenî.
Finally	all	destroyed	were all	the people.

91. THE SHAMAN WHO WENT INTO THE FIRE, AND THE HERON'S SON[a]

A little boy's friends were all gone. His uncle was a great hunter, and the little boy was always going around far up in the woods with bow and arrows. He was growing bigger. He also went out with his uncle. His uncle went about everywhere to kill things. He always brought plenty of game down from the mountains.

One time he again went hunting. At that time the inside of the house was full of the sides of mountain sheep, on racks. His uncle's wife hated her husband's little nephew very much. When she went outside for a moment, he broke off a little piece of fat from the sides of mountain sheep hanging on the rack, to put inside of his cheek. Although there was so much he broke off only so much. Then his uncle's wife looked all around. The end piece was not there. "Is it you that has done this?" she said to her husband's little nephew. He

Ducᴀgū'nî qotx cū'wax̣īx̣ yū-ᴀt-k-!ᴀ'tsk!ᵒ. Dukā'k qo'a ᴀt
His friends destroyed all were a little boy's. His uncle, however, be-

s!atē'x sîtî. Tc!agu'tsᴀ nagu'ttc yu-ᴀt-k!ᴀ'tsk!ᵘ tcū'net tîn yudā'q.
come a great hunter was. Everywhere was always going around the little boy bow and arrows with way up in the woods.

Desgwᴀ'tc ʟ!agā'łigê. Ān wulîgā's!. Qołyē's ᴀt wudjā'q cūt
Now he was getting bigger. With him he went out. For a long time things he could kill any-where

nagu'ttc dukā'k Cā'ỵadadᴀx ỵēq ᴀt kūdjē'łtc aʟē'n.
was always going his uncle from the mountains down things he always brought plenty.

Wānanī'sawe wugū't ts!u ᴀt łūn. Yū'nēł qo'a ᴀt-kᴀgedī'tc
At once he went again things to hunt. In the house, however sides of mountain sheep

coałihî'k yū'kᴀxỵî. Hawā'staga ᴀcik!ā'n doxo'x qeł k!ᴀ'tsk!ᵒ. Gᴀ'nde
it was full of upon a rack. [His uncle's wife] hated him very much her husband's nephew little. Outside

nagū'tawe dukā'k cᴀt yā'kᴀxỵēx dîx̣wᴀ'ts!î ᴀtkage'dî cūtx awaʟī'q!
when she was going his uncle's wife on the rack hanging the mountain-sheep sides from it he broke off

yutayᴀ'k! tc!a dū'wᴀc tū'gā. Hagū'sa ʟᴀx yē'ỵakugā'ỵi ᴀt.
a little piece of fat just his cheek for the inside of. Much very yet he only broke off so much.

ᴀt aoʟ̣îgê'n dokā'k cᴀttc. ʟe gwâyᴀ'ł acū'wua. "Waē'tc gâwê' ge
Looked all around his uncle's wife. Then not it was was any there. "You is ?

yē'sînî," ʟe yū'aỵaosîqa duxo'x qēł k!ᴀtsk!ᵘ. Tc!a adē' gᴀxỵē'dê
did it," then she said to her husband's nephew little. Just at it he was crying

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[a] For another version of the first part of this story, see Emmons, The Chilkat Blanket, in Memoirs of American Museum of Natural History, III, 333-334.

cried and said, "No." Then she put her hand inside of his cheek. "Why don't you go up on the mountain?" [she said.] She scratched the inside of his cheek. Blood ran out of his mouth. While crying he pulled his uncle's box toward him. He took his uncle's whetstone out of it. Meanwhile his uncle was far away.

Then he started off into the woods, carrying the whetstone, and came out to a creek. He came out on a sandy bank, pounded (or scooped) it out like a salmon, and made a nest beside the water. He stayed upon it overnight. His dream was like this. He was told, "Let it swim down into the water." It was his spirit that told him to do this.

When his uncle came down he missed him. He asked his wife, "Where is my nephew?" She answered. "He went up that way with his bow and arrows."

When [the boy] got up farther he made another nest. This man was named "For-little-slave." He made eight nests. Now his spirit helper began to come to him on the last. At that time he took his whetstone

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awe'	ye	aya'osîqa,	"ʟēk!."	Tc!uʟe'	a'wᴀc	tū'dî	wūcî'	doxo'x	qēłk!.
when	thus	he said,	"No."	Then	his cheek	inside of	she put her hand	her husband's	nephew's.

"Wā'sᴀł	cāyadat	igu't?"	Awᴀctu'	akᴀʟā'k.	Doq!ē'nᴀx	cî	yē'kuwūq.
"Why not	up on the mountain	you go?"	Inside of his cheek	she scratched.	From his mouth	blood	ran.

Tc!a	adî'	gᴀxyē'de	awe'	dukā'k	qō'gu	tūt	aosīî'n.	Ayî'kdᴀx	ke
Just	at it	he was crying	when	his uncle's	box	toward him	he pulled.	From inside	out

ā'watī	dokā'k	yayī'nᴀk!o.	Dukā'k	kō	uyê'x.
he took	his uncle's	whetstone.	His uncle	far	was away.

ʟe	gonaye'	uwagu't	ᴀtgotū'dî.	Hīn	yax	hî'taq	uwagu't	weyayī'na
Then	started	he went off	into the woods.	Creek	to	out	he came	the whetstone

x̣ᴀkᵘ	ka	an	dak	uwagu't.	Akᴀt!ē'q!	xāt	yᴀx.	Kut	awas!î't	yuhī'n-
sandy [bank or bar]	on	with it	out	became.	He pounded it out	salmon	like.	Nest	he made	by the

yāxq!.	Aka'	uwaxe'	yuku't.'	Dutcū'nî	ayu'	yē	yatî.'	Ye	daya'doqa,
water.	On it	he stayed overnight	the nest.	His dream	it was	thus	was.	So	they said to him,

"Hīnyî'x	nᴀsq!ā'q."	Xᴀtc	duyuyē'k	ᴀseyu'	ye	ᴀcī't	tū'ditᴀn.
"Down in the water	let it swim."	This	his spirit	was	so	to him	started to have him do.

Duitī'q!	yēq	uwagu't	dukā'k.	Aq!ewū's!	ducᴀ't,	"Gūsu'	ho
After him	down	came	his uncle.	He asked	his wife,	"Where	is

ᴀxqē'łk!."	"Wē'de	awe'	tcū'nēt	a'oliāt."
my nephew?"	"Up that way	it was	bow and arrows	he took."

Nā'nāq!	ke	gū'tawe	ts!u'a	uwas!î't	weku't	sᴀkᵘ.	"Gu'xk!ᵘsᴀkᵘ,"
Farther	up	when he went	another	he made	a nest	for.	"For-little-slave,"

yū'dowasakᵘ	yuqā'.	Nᴀs!gaducu'	awas!î't	yuku't.	Hūtc!îaye'
was named	the man.	Eight	he made	the nests.	The last one

kᴀ'q!awe	uxyē'k	uwats!ᴀ'q.	Tc!ᴀ'tc!a	agā'awe	hīn	yī	yaawatî'
on it was	his spirit	began to come to him.	Just then		creek	down into	he took

down into the creek, and it swam up in it. Then he lost his senses and went right up against the cliff. He stayed up there against the cliff. Everything came to hear him there—sea gulls, eagles, etc. When his spirits left him they would always be destroyed—the eagles, sea gulls, all of them.

Now, his uncle hunted for him. After he had been out for eight days he discovered the nest his nephew had made by the creek. He saw all the nests his nephew had camped in. His uncle looked into the creek. The salmon was swimming there, and he camped under the nest. Afterward he listened. In the morning he heard the beating made by shamans' sticks. He heard it just in the middle of the cliff. Then he came up underneath it. Before he thought that [his nephew] had seen him, his nephew spoke to him: "You came under me the wrong way, uncle." The uncle pitied his nephew very much. "Come up by this corner," said his nephew. Ever afterward he was named, "For-little-slave." Then his uncle asked him, "What caused you to do this?" He did not say that his uncle's wife had

duyayī'nayî.	Hīn	yîkt	wuḶîtsî's.	Tc!uLe'	łstā'x	awudAnū'k^{u}	awe'
his whetstone.	Creek	up in	it swam.	Then	senseless	he got	when

yugā'L!	yêt	wudzigî't.	Aẋ	wulix̣ā't!	yū'gāL!	ya.	A'q!awe
the cliff	right up against	he came to go.	Right up then	he stayed	the cliff	against.	At it

doq!A'kAt	wuskē'ntc	łdakA't-At,	kē'Ḷadî,	tcāk!.	Qotx	cū'nax̣îx̣tc
to him	always came to hear	everything,	seagull,	eagle.	Destroyed	they would always be

duī'tx	qeyē'k	gaA'tîn,	yutcā'k!,	kē'Ḷadî,	łdakA't	a.
from him	his spirit,	when they would go,	the eagle,	seagull,	all of them	would be destroyed.

Duīgā'	quwacî'	dukā'k.	NAs!gaducu'	uxe'	aqA'x	quuwacī'	yuku't
For him	hunted	his uncle.	Eight days	he had been out	there	he found	the nest

duqē'łk!	a'djî ite'	yuhī'n	yāxq!.	Tc!uLe'	łdakA't	ā'wusitīn	yuku'tq!
his nephew	made	the creek	by.	Then	all	he saw	the nests

duqē'łk!	AX	kēnaxē'nîya.	Yuhī'n	yîkt	aoḶîgê'n	dukā'k.	Ayî'x
his nephew	there	he had been camping [going up].	The creek	down in	looked	his uncle.	In it

uwaq!A'q	yuxā't.	Ā'uwaxe	yuku't	taye'.	Atxā'we	qołA'xs!.
was swimming	the salmon.	He camped	the nest	under.	From there	he listened.

Ts!utā'tawe	ā'waAx	xē'tca	kayē'k.	Tc!a	yū'geL!	yakAtū'de	awe'
In the morning	he heard	beating of shaman's sticks	for spirits.	Just	the cliff	in the middle of	it was

ā'waAx.	Tc!uLe'	Ak!eyī't	ū'wagut.	Tc!uł	Ac	utē'nx	Ac	wudjîyī'ayu
he heard.	Then	underneath it	he came.	Before	him	he saw	him	he thought

Acī't	q!ē'watAn.	"Qâq	yē'nAX	Axtayī't	ī'yagut	kāk."	LAX	wâ'sa
to him	he spoke.	"The wrong way	along	under me	you came,	uncle."	Very	how

awugā'x	duqē'łk!	hūtc.	"He	q!êngu'kcî	nA'xo	ke	gu'."	Gūxk!^{o}
he pitied	his nephew	he.	"This	corner	from	up	come."	Little slave

sagu'tc	yē	uwasa'.	Dukā'ktc	q!ē'wawūs,	"Dātkułā'nsaya	yē
ever since then	thus	he was named.	His uncle	asked him,	"What caused you	thus

scratched the inside of his cheek. Instead he said to his uncle: "Cave spirits told me to come here." This was a big cave, bigger than a house.

Then his spirits came to him while his uncle was with him. They went inside, and his uncle beat time for him. Then he told his uncle to remember this: "When the spirit Nix̣â' runs into the fire with me, do not let me burn up. While I am getting small throw me into a basket." That was the way he did with him. It ran into the fire with him, and he threw him into the basket. Then he always came to life inside of the basket. He became a big man again.

That same evening he sent out his uncle to call, "This way those that can sing." Then the cliff could hardly be seen for the mountain sheep that came down to look into the cave. When they were seated there, he whirled about his bow and arrows and all the mountain sheep were destroyed. The inside of the cave was full of them. Now, he said to his uncle: "Take off the hides." He was singing for great

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qēỵanū'k^{u}."	ʟēł	ān	akā'wunīk	duwᴀ'ctu	ka'oduʟak^{u}	yā'nᴀx.
to do?"	Not	to him	he told	into his cheek	she scratched	of his.

"Ā'wu	tatū'k	yēkq!ī'tc	adê'	xᴀt	kūna',"	yū'ayaosîqa	dukā'k	aʟē'n
"There is	a cave	spirits	there	me	told to go,"	he said to	his uncle	big

tatū'kâyu	hît	yā'nᴀx	kuge'.
cave it was	house	bigger than	it was.

Tc!uʟe'	kāyē'k	wūā't	dukā'k	tîn.	A'yi	nēł	hᴀs	āt	ᴀc	q!axē'tc
Then	his spirit	came to him	his uncle	with.	Inside	into the house	they	came	him	beat with beating sticks for

dukā'k.	Yên	ᴀcukā'wadja	dukā'k.	"Gᴀnᴀłtā'	xān	gu	gacī'x̣	yuyē'k
his uncle.	Then	he told to remember	his uncle	"Into the fire	with me	then	when runs	the spirit

Nīx̣â',	łîł	ʟᴀx	ye	xᴀt	kugᴀ'ndjîq.	Tcuyē'	xᴀt	k!ugē'ik!î	q!wᴀn
Nīx̣â,	never	very	so	me	let burn up.	While	I	am getting small	(imp.)

łīt!	tū'dayu	x̣ᴀt	nagē'yagîq!t."	Ayᴀ'xawe	aosî'ne	ᴀcī'n	gᴀnᴀłtā'
basket	into it is	me	throw."	Like that	he did	with him	into the fire

dîcî'x̣	łīt!	tū'dî	ᴀc	wugē'q!.	ʟe	ᴀ'q!awe	qo'xodaguttc	yułī't!
it ran	basket	into	him	he threw.	Then	at it	he always came alive	the basket

tūq!.	Aʟē'n	qāx	nᴀstī'tc.
inside of	A big	man becoming	he always was.

Adᴀ'x	x̣ā'na-awe	q!ē'ga	yū'ᴀq!	aq!ā'wana	dukā'k.	"Hāde'wᴀt
After that	that evening	truly	outside	he sent out	his uncle.	"This way

ᴀt-cī'yî."	ʟē'ławe	ᴀt	aka'odagān	yugē'ʟ!	djᴀ'nuwu	yū'tatūk	yidê'
those that can sing."	Not	things	could be seen (i. e. hardly be seen)	the cliff	mountain sheep	the cave	into

ᴀdołtīnī'	sᴀk^{u}.	Yên	qē'awe	dusᴀ'ksî	yū'aosînî,	ʟa	qotx
[came] to look on	for.	There	when they were seated	his bow and arrows	he whirled,	then	destroyed

cū'wax̣ix̣	yudjê'nuwa.	Yutatū'kyî	ʟe	cā'wahîk.	Dukā'kawe	ā'adjî
all were	the mountain sheep.	Inside the cave	then	it was full.	His uncle it was	to this one

kā'waqa,	"Dātx	kī'dᴀs!īʟ."	Ayacî'	Nix̣â'	ʟēn.	Dutū'tx	ke
he said,	"From there	take off the hides."	He was singing for	Nix̣â'	big.	From inside of him	out

Nix̣â'. When the spirit came out of him he reminded his uncle, "When it runs into the fire with me, don't forget to take me out and put me into the basket."

After all of the sheeps' sides were covered up he sent him for his wife. He came up with his wife into the cave. Then he said to his uncle: Take the half-basket in which we cook. "Mash up the inside fat for your wife." His spirits took out the woman's bottom part from her. For this reason the woman never got full eating the mountain-sheep fat. She could not taste the fat. He put her in this condition because she had scratched the inside of his cheek.

By and by he said to his uncle: "Make your mind courageous when Nix̣â' comes in." In the evening he told his uncle to go out and call. The cliffs could hardly be seen. Grizzly bears came in front of the house to the door of the cave. They extended far up in lines. Then his uncle started the song for the spirit. They kept coming

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yîcī'x̣	dukā'k	yên	yuayᴀsîqē'k.	"Xān	gᴀnᴀltā't	îcî'x̣ni	q!wᴀn
came the spirit	his uncle	there	he reminded.	"With me	into the fire	when it runs	(imp.)

akᴀ'ttse	îsaq!ā'kᵘ	āx	dāq	xᴀt	îcā'dê	łit!	tū'dê."
don't	you forget	from it	out	me	you take	basket	in the."

ᴀc	nacᴀ'ttc	yên	kudag̣a'	yū'tatūk	ỵīq!	yudjê'nwu	kagē'dî	ducᴀ't
Taking	all	there	were covered up	the cave	in	the sheeps'	sides	his wife

ga	ᴀc	kā'waqa.	Ān	ke	ū'waᴀt	ducᴀ't	tatū'k	tayī'q!.
for	him	he sent.	With her	up	he came	his wife	cave	in under

We-akᴀ't-ᴀt	gatū'sî	kᴀgᵘ-tā'ỵî	q!wᴀn	ts!ū	gatā'n.	"Ayî'k-ᴀ'dî
That-in-it-thing	we cook	half-basket	(imp.)	also	take.	"What belongs inside (the inside fat)

kat!ᴀ'q!"	dukā'k	ye	aya'osîqa,	"îcᴀ't	q!ēs."	Ak!ū'łî	āx
mash up,"	his uncle	thus	he said to	"your wife	for."	Bottom part	from her

ā'watê	yū'cāwᴀt	yuqg̣wahē'yᴀkᵘ (or duyē'gî).	Ayᴀ'xawe	ʟēł
took	the woman	his spirits.	This is why	not

ye	unᴀ'xtc	yucā'wᴀt,	ᴀtaỵî'	ᴀxa'	yudjê'nwu.	ʟēł	q!eakutᴀ'nūk
so	ever got full	the woman,	fat	eating	the mountain sheep.	Not	she could taste

yū'tāî.	ᴀq!ā'q!	duwᴀctu'	akawuʟ̣āgū'tcawe	yē	ᴀqsayī'n.
the fat.	On account of it	his cheek	she scratched the inside of	thus	he got her.

Yē	ada'ỵaqa	dokā'k,	"Îtuwū'	q!wᴀn	cᴀt!î'q!	Nîx̣â'	neł
Thus	he said to	his uncle,	"Your mind	(imp.)	make courageous	Nix̣â'	into house

gu'tni."	X̣ā'naawe	yoxᴀ'q!	akā'wana	dokā'k.	ʟēł	awe'	ᴀt
when he comes."	In the evening	out	he told to go and call	his uncle.	Not	it was	thing

aka'odagan	yugē'ʟ!.	X̣ūts!	hît	yᴀt	uwaᴀ't	yutatū'k	q!awu'ł.
could be seen (hardly)	[up between] the cliffs.	Grizzly bears,	house	in front of	came	the cave	at the door of.

ʟe	yukî'nde	sîx̣ᴀ't	ke	akā'wacī	yuyē'k	dukā'ktc.	Nełdê'
Then	way up in rows	they extended	up	he started a song	[for] the spirit	his uncle.	Into the house

naā't.	Tc!a	akᴀ't!ut	kᴀ'q!awe	ye	ᴀcia'osîqa	ag̣a'	qonatī's.
they kept coming.	Just when	half in	when they got	thus	he told him	for it	he should look.

inside. Suddenly a grizzly bear came in. It was as if eagle down were tied around its ears. At that [the uncle's] wife became scared and broke in two. He did this to her because she had scratched on the inside of his cheek on account of the fat. His spirit also ran into the fire with him. While his uncle stood in fear of the grizzly bear, For-little-slave burned up in the fire.

At that the cave creaked, and every animal ran into its skin. The things they were drying did so. They did so because the shaman had burned up. So the shaman and his uncle also were finally burned up.

* * *

Now people were disappearing from the town they had left. There were two wood roads. When anybody went out on one of these roads he never came back, and a person who went out on the other also, never came back. When one went away by canoe, he, too, was never seen again. He did not come home. In a single year there

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"Nełdê'	yākugwâsa'."	Wananī'sawe	nēł	ya'odzia	yux̣ū'ts!.
"Into the house	he is going to come."	At once	into the house	came to be	the grizzly bear.

Dogu'k̦	kᴀq!	q!âʟ!	wudu'waduq!wa	yᴀ'xawe	yatị'.	Anᴀ'qawe
His ears	around	eagle down	was tied	like it	was.	At that

aodiʟ!ᴀ'kᵘ	ducᴀ't.	ʟe	wū'cdᴀx	wuʟ!ī'q!.	Yū'tayîq!āq!	duwᴀctu'
became scared	his wife.	Then	apart	she broke.	The fat about	inside her cheek

aka'	wuʟagū'tcawe	ye	aoliyᴀ'x.	Gᴀłtā't	ᴀcī'n	wudjîx̣ī'x̣
on it	she had scratched	so	he made her.	Into the fire	with him	it ran

duyē'gî	ts!u.	Awē'tc!ayu	x̣ūts!	djiakułxē'ʟ!awe	gᴀnᴀłtā'x
his spirit	also.	And just then	grizzly bear	when he was afraid of	in the fire

kāwagā'n	Gu'xk!ᵘsᴀkᵘ.
burned up	For-little-slave.

Tc!uʟe'	awe'	wucik!ᴀ'ʟ!	yutatū'k,	tc!ū'ye	qā'awe	dudugu'	tū'de
Then	it was	creaked	the cave,	and then	every being	his skin	into

wudjix̣ī'x̣iyᴀ.	Yudusx̣ū'gu-ᴀ't	ayu'	yē	kawanū'kᵘ.	Yuî'xt!
ran.	The things they were drying	those	like	did it.	The shaman

kawagānē'tcayu	yē	wudzigē't.	Hū'tc!ayu	ʟe	kā'wagān	yuî'xt!
burned up because	so	he came to do.	Finally	then	burned up	the shaman

qᴀ	dukā'k.
and	his uncle.

* * *

Xᴀtc	yu'-āx	yēs	qowanū'guya	ān	qo'a	ᴀsiyu'	ʟeł	ke
Now	from that (town),	when they came		town	however	it was	not	up

wudaqā't.	Dēx	yᴀtî'	yugᴀ'ngadê.	Yā't!ayîtê	awucix̣î'	ʟēł	yek
was left.	Two	there were	the wood roads.	In this was	when one went	not	down

ugu'ttc.	Łīngî't	qᴀ	yā't!ayîte	awugū'de	ʟēł	ye	dustī'nto	qa
he ever came.	People	and	in the other road	who went	not	thus	they ever saw again	and

awuqō'xo	ʟēł	ye	dustî'ntc.	ʟēł	ānx	uqō'x.	Ts!u	ʟēq!
when one went away by canoe	not	so	he would ever be seen.	Not	home	he came.	Also	in one

tā'gawe	ʟēł	wudaqā't	we'ān.	Tc!uʟe'	dᴀxanᴀ'xawe	ā cwudzinē'x
year	not	was anyone left in	the town.	Then	two of them	saved themselves

was no one left in that town except two, a woman and her daughter. After she had thought over their condition, this woman took her daughter away. She said, "Who will marry my daughter?" A heron that was walking upon the shore ice spoke to them, "How am I?" "What can you do?" said the woman. "I can stand upon the ice when it comes up." "Come home with us," said the woman. So the heron married [the girl], and she became pregnant. She brought forth. She bore a son. It began to grow large. The heron said to his wife, "What is the matter with your friends?" and she answered, "When they went after wood they never came back."

After the child had become large he kept taking it to the beach. He would bathe it amid the ice. Then the little boy began shooting with arrows. He always took his bow and arrows around. When he killed anything his father would say of the little boy, "My little son is just like me." By and by he said to his wife, "I am going away."

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wecā'wAt	yū'ānq!	yūcā'wAt	dusī'	tîn.	TcAł	cta'yênkAx
a woman	in the town	a woman	her daughter	with.	When	about themselves

hAs	tūndatā'nawe	ān	wuā't	dusī'.	"Adū's	gî	qasī'	gaca'	yū'awe
they	had thought	with her	she went	her daughter.	"Who	?	My daughter	will marry"	that is what

q!ayaqa'.	Yut!ī'q!	cukA't	dāq	nahē'n	łAq!	a'awe	hAsduī't	q!ewatA'n.
she said.	The shore ice [on the beach]	. upon	shoreward	was walking	heron	that	to them	spoke.

"Wâ'sA	xAt	yate',	xAt."	"HAdā'tîn	sA,"	yū'aciaosiqa	yucā'wAt.
"How	I	am	I?"	"What with	?,"	what said to it	the woman.

"KAnē'q	xān	dāq	Aqgatcū'kun	Atū'	yên	xâhantc	ān hā'awe."	"HA
"The ice	with me	up	when it comes	into it	there	I always stand	this is what with."	"Now

nē'łdê	hā'īn	naA'dî,"	yū'aciaosîqa	yucā'wAttc.	Le	Ac	uwaca'
home	with us	go,"	what said to him	the woman.	Then	her	married

yułA'q!tc.	Le	duī't	yêts!djîwaha'.	Tc!uLe'	Le	ka'odzîte.	Qā
the heron.	Then	to him	she was going to bring forth.	Then	indeed	it came to be born.	A boy

ayu'	ka'odzîte.	DesgwA'tc	yānAłgē'n.	Ye	ada'yaqa	ducA't
it was	came to be born.	Now	it commenced to to be big.	Thus	said to	his wife

yułA'q!tc,	"Wâ'sa	wū'nî	îxō'nq!î."	"Le	gA'nga	awugudî'	Lēł
the crane,	"What	is the matter with	your friends?"	"When	after wood	they would go	not

yēq	ugu'ttc."
they	ever came down."

T!cuLe'	ye	kawu'łgeyî	awe'	tacukā'dî	aksanu'ktc.	T!īq!	tū'q!awe
Then		got big	when	to the beach	they always took him.	Ice	into it

A'cutcnuttc.	DesgwA'tc	At t!ukt	yuAtk!A'tsk!°.	Attcū'net	AnA'łAttc
he would bathe him.	Now	things shot with bow and arrows	the little boy.	Bow and arrows	he always took around.

Wugādjā'ge	A'tga	qot	wugū't	hAsduī'c	yuAtk!A'tsk!°.
When he killed	for anything	away	went	their (his) father	the little boy's.

"Detc!a'	xA'tawe	Axyī'tk!."	Yū'ayaosîqa	ducA't,	"DeyînA'q
"It is	I	my little son." (my little son is just like me).	He said to	his wife,	"Away from here

After that the little boy began to go into the water. He crawled up, when he was almost killed by it.

Once he started off with his bow and arrows. When he was walking along the beach [he saw] a hīn-tayī'cî[a] swimming in a little pond of sea water. He took it up. It cut his hands with its sharp sides. He reared it in the little pond. As he was going along with his bow and arrows he would feed it.

One time he said to his mother, "I am going after firewood." "But your uncles never came down," [she said]. In the morning he jumped quickly out on the floor. He took a stone ax and ran up in one of the roads. In it there was a finger sticking up, which said to him, "This way with your finger." He took hold of it and pulled up the being which was there. He threw it down on a stone. In the place from which he took it bones were left where it had been killing. Then he cut off its head with his stone ax. He took it down to his mother. He threw it into the house to her and to his grandmother, and they cut the face

koqāgu't."	Dêsgwᴀ'tc	hīnx	ỵe	îcx̣î'x̣tc	ỵuᴀtk!ᴀ'tsk!ᵒ.	Tc!aye'
I am going."	Now	into the water	thus	always ran	the little boy.	Just

dāq	gacī'tc	ᴀc	gadjᴀ'qên.
up	when he crawled	him	when it almost killed.

Wananī'sawe	tcū'net	tîn	wugū't.	Eq	dugūde'awe	āk!ᵘ
At once	bow and arrows	with	he went.	The beach	when walking on	a little lake

kᴀt	wuq!ā'gî	hīntāyī'cî.	Āx	awacā't.	Yadudjî'nawe	ʟe	wū'ctᴀx
on	was swimming	[a fish].	From it	he took it up.	His hands	then	to pieces

uwak!u'ts	awᴀ'nîte.	Āk!ᵘ	kᴀ'q!awe	yā'ᴀnᴀswᴀt.	Aq!ē'x
it cut	from the sharp sides of it.	The little pond	within	he was raising it.	There

ᴀt tī'q!nutc	tcūnē't	aga'łaᴀt ganu'kᵘ.
he would feed it	his bow and arrows	when he was going with.

Wananī'sawe	ỵe	aỵa'osîqa	duʟā',	"G̣a'ngā	naādê'."	"Ỵīkā'k-hᴀs
At once	thus	he said to	his mother,	"After firewood	I am going."	"Your uncles

ʟēł	ỵî	gā'ugutte."	Ts!utā'tawe	t!akᴀ't	wudjîx̣ī'x̣.	Tāỵī's	ā'wacāt.
not	ever	came down."	In the morning	on the floor	he jumped quickly.	Stone ax	he took.

Tc!uʟe'	ya	ʟēq!	yatī'yīya	yîk	ā'we	dāq	anacî'k.	Yā'de
Then	in [road]	one	he was	inside of	that	up	he was running.	This

yîk	nᴀxawê'n	łîcu'	qāʟ!ē'q.	"Hāndê'	īʟ!ē'q,"	yū'aciaosîqa.
inside of	from	was sticking up	a finger.	"This way	your finger,"	what it said to him.

ʟe	anᴀ'x	ʟ!akołi'tsagē'awe	āx	ke	ā'waxot!.	Tᴀkᴀ'tawe	aca'olîxot!.
Then	of it	when he took hold	from it	up	he pulled him.	On a stone	he threw him.

Yu'-āx-kē-awaxo't!eya	awe'	qāxagî'	ỵe	wudzîgā't	ade'	qoī'n-
The place he pulled him out from	that	bones	thus	came to be left	where	he had

iya.	Tc!uʟe'	qaxᴀse'	was!ū'	yū's!u tayī'stc.	Yî'qdê	awate'
been killing.	Then	his neck	he cut off	[with] his stone ax.	Down	he took it

duʟā'x.	ᴀnᴀ'xawe	nēł	ā'wagîq!	qᴀ	dułī'łk!.	ʟe	hᴀs	aỵada'kahān.
to his mother.	From it	into the house	he threw it	and	to his grandmother.	Then	they	were cutting its face all up.

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[a] See p. 217.

all up. They burned its face in the fire along with urine. They treated it just as they felt like doing. By and by the boy went up to the hīn-taỵī'cî he was raising. Before it got longer than himself he shot it in the head. He took off its skin. Then he put [the skin] on a stump. How sharp were its edges!

When he got home again he jumped quickly out on the floor in the morning. He took his stone ax along in the next road. When he got far up he saw a head sticking up in the road. He said, "Up with your eyes, Kucaqē'!tk^u." The head was bent far backward. After he had moved its head backward he cut it off. The place where he took up this head was all full of bones. He threw that also down into the house. They rubbed its face with dung. They did to it as they felt toward it. After that he kept taking his bow and arrows up. He brought all kinds of things into the house for his mothers (i. e., his mother and grandmother). The son of the heron who came to help

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Kwas	tîn	hᴀs	aỵat!ū's!	gᴀ'nᴀłtāq!.	Ade'	hᴀs	dᴀnū'guya
Urine	with	they	were burning his face	in the fire.	The way	they	felt

yᴀ'xawe	sᴀtānâ'.	Wananī'sawe	ts!u	tcū'net	a'ołīāt	yū'ỵaanᴀ'swᴀt
like it	they were doing it to him.	At once	again	his bow and arrows	he went up with	toward the thing he was raising

hīntaỵī'cî	xᴀ'ndî.	Tsā'tc!ᴀs	dohᴀ'nî	yā'nᴀx	kolagē'ỵîawe	āwat!u'k
hīntaỵī'cî	to.	It was only	his own height	more than	was bigger than	he shot it

cakī'nᴀx	yū'ỵaanᴀ'swᴀt	hīntaỵī'cî.	Cunāỵ'êt	dāq	ā'wate.	Tc!uʟe'
in the head	the thing he was raising	hīntaỵī'cî	All its skin	off	he took.	Then

ᴀtgūwu'n	ax	awate'.	Awᴀ'n	ʟᴀx	wâ'sa	yak!u'ts!
stump	on	he put it.	On the edge of it	very	how	it was sharp.

Ānt	gū'dawe	ts!u	t!ā'kᴀt	wudjîx̣ī'x̣.	Yā'de	wucū'wu	aỵî'kdê	tā'ỵīs
Home	when he got	again	on the floor	he jumped.	The next road		in	stone ax

ā'wacāt.	Yudā'qedaqe	cī'x̣awe	aositē'n	qācaỵî'	deỵî'knᴀx	cᴀnacū'·
he took.	Far up	when he got	he saw	a head	in the road	sticking up.

"Kî'ndê	iwâ'q	Kucaq!ē'tk^u."	Yutc!agᴀ'x̣dê	wūdūwaʟ!ī'xe	yᴀ'xawe
"Up with	your eyes,	Kucaq!ē'tk^u."	Far backward	he was bent	like it

wūnî'	yūqācā'ỵî.	ʟe	kāx	ᴀse'	was!u',	gᴀ'x̣^{u}dê	yū'nᴀskīt.	Qāxā'ge
was like	the head.	Then	off	he cut his head,		backward	when he moved.	Bones

ayu'	yē	udzîgā't.	Doxᴀ'n	awacā't	ᴀcaỵî'.	Î'qdê	ts!u	nēł	ā'wagîq!.
those	so	it was all full of.	Near him	he took up	the head.	Down	again	in the house	he threw it.

Hā'ʟ!i	tî'nawe	ayā'wat!us.	Āde'	adjī'yit	hᴀs	ctᴀnū'guỵa	yᴀx
Manure	with	they rubbed his face.	As	about him	they	felt	like

ayū'	hᴀs	adā'na.	ᴀtxawe'	tc!uʟe'	tcū'nēt	ke	ałᴀ'ttc.	Łdakᴀ't-ᴀt
that	they	did to him.	After it	then	bow and arrows	up	he always took.	All things

duʟa'-hᴀs	q!ēs	nēłde'	yaᴀkāgādjᴀ'ltc.	Łᴀq!	duỵī'dawe	yē	quwanū'k
his mothers	for	into the house	he would always take.	Heron	his son it was	thus	was doing

agā'	wūsu'	yuca'.	Wananī'sa	q!ē'wawūs	duʟa',	"Gū'nᴀx	a'de
for him	came to help	the woman.	At once	he asked	his mother,	"Where (to what side)	to it

the woman was doing this. By and by he asked his mother, "In which direction did my uncles go who went out by sea and never came home?" She said to him, "They would go this way, little son." He went in that direction with his bow and arrows, and came out above the hole of a devilfish. As he was sitting there ready for action he looked right down into it. Then he went back for the hīn-taỵī′cî coat he had hidden. When he returned he threw a stone down upon the devilfish. He put on the hīn-taỵī′cî coat in order to jump into the midst of the devilfish's arms. Then he went right into them very quickly. He moved backward and forward inside of the devilfish's arms, and cut them all up into fine pieces with his side. By and by he cut its color sac in the midst of its arms, and afterward he swam out of the hole. He was floating outside, and he came ashore and took off his coat. Then he put it on the stump, and came again to his mother. The large tentacles floated up below them. He had cut them up into small pieces. It was that which had destroyed the people.

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wuqoxō′	sa	ᴀxkā′k-hᴀs	ʟē′łxax	ā′woqox."	"Wē′de	wuqoxō′awe
going	?	my uncles	not ever	came home."	"This side	when they would go on

yî′tk!ī,"	yū′ayaosîqa.	ᴀniyā′deawe	wūgū′t	tcūnē′t	tîn.	Akînā′	dak
little son,"	what she said to him.	Toward it	he went	bow and arrows	with.	On top	out

uwagu′t	awᴀ′q-qa′owułī	nāq.	Kî′ndaq!es!tū′nawe a	ʟeye′	aq!îs!tū′t
he came	the hole	devilfish.	When he was sitting ready for action	then	right into it

aoʟ̣îgê′n.	Agā′	qox	wudjîx̣ī′x̣	yū′-aolîsî′nî-k!udᴀ′s!	hīntaỵī′cî	k!udᴀ′s!.
he looked.	For it	back	he went quickly	the coat he had hidden	hīntaỵī′cî	coat.

Āqo′x	wudagude′awe	ʟe	tᴀ	adê′	dāq	awagî′q!.	ᴀq!î′ts	cᴀntū′dî
Back to it	when he went	then	stone	there	out	he threw.	Devilfish's arms	into midst of

kᴀx	aodîgē′q!	yū′hīntaỵī′cî	k!udᴀ′s!.	Tc!uʟe′	aq!î′ts	cᴀntū′	wudîx̣ī′x̣.
to	he put on	the hīntaỵī′cî	coat.	Then	tentacles	into midst of	he went quickly.

Atudawe′	yawak!u′t ʟ!adē′n	qa	hē′de	yunā′q	q!îts	cᴀntū′t.	Tc!ayē′
Inside	he went backward and forward	and	here	the devil-fish's	arms	inside of.	Very

kᵘdayā′ʟ!awe	ye	akᴀ′nax̣ᴀc	duwᴀ′ntc.	Wananī′sawe	aq!î′ts cᴀ′ntu
into short pieces	so	he cut it all up	his side.	At once	its arms in midst of

kaxwē′xê	aka′	ka′olîx̣ᴀc.	Atcā′gawe	awᴀqa′owū	nᴀx	dāq	uwaq!ᴀ′q.
color sac	on it	he cut.	When he killed it,	the hole	from	out	he swam.

At!ekᴀtawe′	cwuʟ̣îx̣ā′c.	X̣ᴀkᵘkā′	wugu′t.	Kāx	kē	awudîtī′.
Outside of it	he was floating.	Ashore	he came.	From on	up	he took off his coat.

ᴀtguwunā′x	aỵā′waxetc.	Ts!u	ts!ᴀs	duʟa′	xᴀnt	ūwagu′t.	Hᴀsduīgaỵā′t
On the stump	he put it.	Again	only	his mother	to	he came.	Below then

asoîgu′q	yuatʟ!e′ge	ʟ!ᴀnq!.	Yēkᵘdayā′ʟ!	yêx	yaoduʟ̣îx̣ᴀ′c.	Detc!a′
floated	the tentacles	large.	Into short pieces	like	he cut it up.	That indeed

a′ayu	yū′antqenî	qot aculix̣ī′x̣.
it was	the people	destroyed.

Again he took his bow and arrows. He came across a rat hole. The rat's tail was hanging out. He came directly home and, early in the morning before the raven called, he set out for it. He took his hīntayī'cî shirt. When he got back he started to put [the shirt] on after he had sharpened its edges. After he had gotten into it he went up to the [rat] hole. Then he threw a stone down upon it, making it give forth a peeping sound, as if the mountain were cracking in two. He swam round a stone, waiting for it to swim out. When it swam out it ran its nose against him. It swam past him. It wanted to drop its tail down on him. Then he floated edge up, and it tried to drop its tail down upon him. When it dropped its tail down upon him it was cut up into small pieces. Then it swam up to his side, crying on account of what he had done. He cut it all up. Afterward he swam ashore. He put his skin back on the stump. In the morning its head floated in front of them. They cut it up.

ᴀdayu'	ts!u	tcū'net	a'ołiāt.	Akᴀ'x	wugu't	kuts!ī'n	awᴀ'q-qa'owułi.
It was	again	bow and arrows	he took.	Across it	he came	rat	the hole of.

Aʟ!ī't	a'nᴀx	kē	aołitsᴀ'q.	Tc!akᴀ't	ānt	uwagu't.	Tc!u	ts!ūtā't
Its tail	through it	up	it stuck.	Right	home	he came.	Then	early in the morning

łiyē'ł	duāxdjī'awe	adê'	gone'	uwagu't.	Awaā'x	duk!udᴀ's!î,
before the raven	called	for it	starting	he went.	He took	his shirt,

hīntayī'cî	k!udᴀ's!.	Ayat!ē't	gudawe'	kᴀx	aoditi',	ayᴀłanē's!awe
hīntayī'cî	shirt.	Back to it	when he came	on	he started to put it,	when he had sharpened

awᴀ'n.	Atū'x	nagū'dawe	ā'ke	uwagu't	yu'wᴀq-qawū'ł.	Tc!uʟe'
the edges of it.	Into it	when he got	up to it	he got	the hole.	Then

te'awe	ᴀdᴀ'q!	kᴀt	ā'wᴀguq	ākā'was!ūnk	yū'ca	wᴀ'sî	wū'cdᴀx
a stone	its back	on	he threw it	making it give forth a peeping sound	the mountain	as if (or how)	apart

gā'xdagᴀ'dîn.	ᴀnᴀ'x	yū'de	ko'kwaq!aqī'djayu	tcaya'	tayᴀ'tawe
were cracking.	From it	out	because it was going to swim	right	around a stone

cwuʟix̣ā'c	ayayī'q!	ᴀ'nᴀx	dāq	q!ᴀ'qnî	yîs.	ᴀ'nᴀx	dāk	q!ā'gawe	duī't
he floated himself	for him	from it	out	he would swim	for.	From it	out	when he swam	against him

k!ᴀłū'wᴀts!ᴀq.	ᴀciyā'nᴀx	yā'waq!aq.	Duʟ!ī't	ᴀckā'yᴀnᴀx	łaxō't!.
it put its nose.	Out by him	it swam.	Its tail	down on him	it wanted to drop.

ᴀsiyu'	ʟa	kī'ndawᴀnīn	cwuʟix̣ā'c.	Duʟ!ī't	yayī'q!	ᴀckā'yanᴀx	łaxō't!.
It was for it	then	turned up on edge	he floated.	Its tail	for	down on him	he wanted it to drop.

Wū'cxken	du'łx̣ᴀce	ayê'xayu	yᴀ'te	duʟ!ī't	ᴀckā'yᴀn	yuałxō't!ku^{u}.
Short pieces	cut off	like it	was	its tail	on him	when he dropped it.

ᴀkᴀguwu'	nasti'awe	a'kᴀʟyêt	wuʟitsî's,	kᴀdagā'x	ᴀcdjī'yīt.	Łdakᴀ't
Short	when it got	up to his side	it swam,	crying	on account of what he had done.	All

ye	ᴀckᴀ'nałx̣ᴀc.	ᴀtxawe'	yên	uwaq!ᴀ'q.	Ts!u	atguwu'	nāx	awate'.
thus	he was cutting him up.	After it	then	he swam ashore.	Again	a stump	on	he put it.

Qē'na	a'awe	hᴀ'sduēgaya'	wulîx̣ā'c	ᴀcā'yî.	Yē	has	ᴀkᴀ'nᴀx̣ᴀc.
In the morning	it was	below them	it floated	its head.	So they were cutting it up.		

After two days he pulled down his canoe. Going along for a while, he came up to the beach in front of a woman sitting in a house. She had only one eye. "Come up, my nephew. I have stale salmon heads, my nephew," she said to him. This person in front of whom he had come was the real one who had destroyed the canoes. Those were human heads that she spoke of as stale heads. He did not eat them. He saw what they were. "I have also fish eggs," [she said]. Those were human eyes, and he did not eat of them. He emptied them by the fire. The woman's husband, however, was away hunting for human beings. Lastly she got human ribs, and when he would not eat those she became angry about it. She threw a shell at him with which she used to kill human beings, but missed him, for he jumped away quickly. Then he took it up. He hit her with it in return, and the cannibal wife broke in two. After he had killed her he pulled her over on the fire. When he blew upon her ashes, however, they became mosquitoes. This is why mosquitoes eat people. After

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Aya′ dēx uxē′awe yākᵘ yēk ā′wacᴀt. Gogaqō′xwayu koqō′xsawe
When two [days] were past canoe down he pulled. When he was going to go off when he had gone for a while

aēgayā′t uwaqo′x, hᴀt cāwᴀ′t gâ′yu nelta′. Tca ʟēq! yᴀtî′ duwā′q.
down on the beach he came below a woman to sitting in the house. Only one was her eye.

"Dāq gu ᴀxqē′łk!. K!î′nk!awe xāu′, ᴀxqē′łk!," ʟe yu′acia′osîqa.
"Up came my nephew. Stale salmon heads it was I have, my nephew," then what she said to him.

Xᴀtc dēca′ ho qo′nᴀx djīde′ yākᵘ nahā′yî, ᴀsiwe′ ayegayā′t uwaqo′x.
This the real one formerly the canoes destroyed, it was below her he came by canoe.

Xᴀtc qācāyē′ ayu′ k!î′nk!îx aołiyᴀ′x. ʟēł awuxa′. Aosîtī′n ᴀ′xsîteye
Those human heads were stale heads she made into. Not he ate them. He saw they were

ᴀt. "Qᴀhā′kᵘ ts!u xā-u." Xᴀtc qā′wagē ᴀsîyu′ ʟēł awuxā′. ᴀt
things. "Fish eggs too I have." Those human eyes were (of which) not he ate. Those things

ts!u gᴀntc!ū′k! yêx aka′osîxa. Doxo′x qo′a awe′ wuyê′x. Detc!a′
too by the fire like he emptied. Her husband however was away. It was

łingî′t ga .ā′ya qocī′. Hūtc!ayî′ sᴀ′kawe a′odihān łingî′t s!ū′go.
people for these he was hunting. Last for she got people's ribs.

Tca′tc!a ᴀ′qoa ᴀłuxā′awe ᴀctū′n wute′. ᴀ′cqosa īn yīs! ᴀc yītī′t
When, however, he did not eat angry about it she became. She used to kill with shell him with it

āwagē′q!. Ā′yet kē wudjîgᴀ′n. ʟe āx āwacā′t. Tcucyā′q! ᴀc
she missed. Away from it up he jumped quickly. Then from it he took it up. In return her

āca′oʟitsu. ʟa wū′cdᴀq wuʟ!ī′k yucā′wᴀt xᴀtc qo′sa xakā′ cᴀdayu′.
he hit with it. Then apart broke the woman this cannibal's wife.

Adjā′gawe tc!uʟe′ gᴀłqādā′ga awaxo′t!. Akᴀ′ʟ!t!ê qo′a awe′ tc!uʟe′
When he killed her then on the fire he pulled her. Her ashes, however, then

awułiū′x ā′we tā′q!ax osîte′. ᴀtcawe′ qo′saxa tā′q!a. ᴀtcā′gawe
he blew when became mosquitoes did. This is why eat people mosquitoes. When he killed her

he had killed her he went away and met the cannibal man. When he met him he killed him. He cut off his head and took it to his mother's home. There they cut his face all up. They burned his face with dung.

In olden times when a person finished a story he said, "It's up to you."

wuqo'x.	ᴀcgē't	uwaqo'x	weqo'saxa	qoan.	Ā'wadjᴀq	ᴀcgē't qōx.
he went away.	Meet him	came to	the cannibal	man.	He killed him	when he met him.

ᴀcaỵī'	āx	āwaʟī'q!.	Āndê'	aỵa'waxa	duʟā'-hᴀ'sdjidê.	Aỵakā'wahᴀn.
His head	off	he cut.	To his home	he took it	to his mother's.	They cut his face all up.

Hāʟ!	tîn	hᴀs	aỵā'wat!us!.
Manure	with	they	burned [his face].

Lā'gu	yên	qᴀx	dul-nîgî'n	ye	qoỵanaqe'tc,	"Hūtc! qêłqᴀ'x."
Old times	when	with	they are through	thus	they always say,	"I am out of it," (or "Up to you.")

92. MOUNTAIN DWELLER[a]

A chief was living with his two children in the middle of a long town. People were always visiting him, and he kept tallow stored away for strangers. By and by a big canoe came to him, and [the peoples'] things were taken up. [The children's] grandmother had charge of the tallow. She always had things stored away for strangers. Then she would give these to her grandchildren. Afterward the old woman would say, "The old shaggy dog took it away from me."

After that he invited the foreign people up. He ordered the tallow in the big box to be brought for them. Now there was nothing inside of the big box. The foreign people, however, were all seated. It was thought that his children had done it. They had invited them for the food that was all eaten up. This is why people say even now,

Qōwaū'ayu	yuānqā'wo	yū'ān	qolayê'tq!a	duyê'tq!î	qo'dzîtî.
When was living there	the chief	the town	in the middle of the long	his children	he had.

Daxᴀnᴀ'x	yᴀtî'	duyê'tq!î.	Doxᴀ'nde	nahā'ye	tc!aʟᴀ'k	usᴀ'ttc.
Two	were	his children.	To him	coming	always	were always visiting.

Gona'n	qoa'ne	q!ēs	ᴀt	yī'akutcā'kᵘtc	yutū'.	Wananī'sayu	doxᴀ'nt
Different	people	for	things	he always had stored away	the tallow.	At once	to him

uwaqo'x	yū'yākᵘ	ʟēn.	Dᴀ'qde	wudu'ʟîāt.	Yudulī'łk!dji	ye	yatî'
came	a canoe	big.	Up	the things were taken.	Their grandmother	thus	had

yutū'.	ᴀt	yi'yeᴀnetc	go'nān	qoa'nî	q!es.	ʟayu'	dodᴀtcxᴀ'nq!	q!ēx
the tallow.	Things	she always had stored away	different	people	for.	Then	to her grandchild	for mouths

atē'xnutc.	ʟe ye	yānaqe'tc	yucānᴀ'k!,	"Hesawâ'k	haq!î'tstc	ᴀxdjī'tx
she would give it.	Then thus	always said	the old woman,	"The dog	shaggy	from me

huyē'q."
took it away."

Adᴀ'xayu	dāq	aosîᴀ't	yū'gonan	qoa'nî.	A'gᴀ	qā'djî	kā'waqa
After that	up	he invited	the foreign	people.	For it	a person	he told [to get]

yuyênē's!î	dakᴀʟᴀ'qdê.	ʟēk!	gwâ'ya	łīyī'kda	ᴀt	yū'yênē's!î.
the tallow	in the big box.	Not	anything	inside of it	thing	the tallow.

Yu'gonan	qoa'nî	gâ'ayu	qēn.	Dudjī'	wudū'wadjî	duyê'tq!itc	ye
The foreign	people,	however,	were all seated.	They	thought	his children	thus

wusî'ne.	Ayî'x	yaodu'dzîxa	hᴀ'sdoq!wa-itē'		sayu'	dāq	ka'odudziāt.
did it.	Out of it	ate it all up	for their	mouths	it was	up	they invited them.

ᴀtcayu'	tc!ū'yedᴀt	ye	q!aya'doqā'nutc,	"Yîq!ayitī'	yîs	dāq	qox
This is why	even now	thus	they always say,	"The food that was gone	for	up	back

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[a] For another version, see story 65.

"They came to invite for the food that was gone." It was entirely empty, and great was the shame that the chief felt. Afterward he questioned his children. Their dishes had hair on them. There was a dish apiece, which always lay by them. Then their mother came in to them. "Did you do this?" she said. When they kept on crying, she raised the face of the older girl. She scratched her daughter's cheek, and also that of the younger one. She scratched on both of their cheeks because they ate up the tallow for which [her husband] had invited strangers. When the people went to bed that night the girls made a hole under the boards. Then they put the hairy dishes in their places. Afterward they went back into a hollow tree.

Next morning [their mother] said, "I wonder where they have gone." She said to them, "Get up now." Then the long dishes moved [as she pulled at the covers]. It was the dishes they had put in their places. They, however, had dug a hole underneath and were gone. Then their mother came out from behind the screens. No one knew

du'dzîāt." Adᴀ'xayu ʟēł gwâ'yu łī'kdaᴀt. Ā'ʟēn kadē'q!ayu ā'wet!ê
they came to invite." After that not it was anything there. Big one was a shame got

yuānqā'wo. Adᴀ'x aq!ewawū's! duỵê'tq!î. Hᴀsdus!ī'q!e ayu'
the chief. After that he questioned his children. Their dishes it was

yᴀx caodudzîxa'o. Djᴀsduyᴀ'x dēx ỵatî'. ʟāk^u hᴀ'sduxᴀ'nî yên
had hair on them. Dish apiece for the two there was. Always by them there

ułā'ttc. Hᴀsduʟa' hᴀsduxᴀ'nᴀx dāq uwagu't. "Ỵīhâ'ntc ᴀgî', ye
he always lay. Their mother to them in came. "You ? so

ỵī'sînî." ʟeyē'dîayu' hᴀs g̣ᴀ'xsatî ayu' ʟēyᴀ'tx aỵā'wacat cᴀtxē'a.
you did." Kept on they cried when up she lifted the face of older girl.

Dusī' awᴀctu' akᴀ't ʟ̣āk^u ts!u kî'k!ia. Tc!u dᴀ'xᴀnᴀx a'yu awᴀctu'
Her daughter's cheek on scratched also the younger one. Then both of them it was on whose cheek

akā'waʟ̣āk^u yū'tū yᴀx hᴀs aỵa'owusixaỵē'tcayu aỵî's daq ōsîᴀ'tî
she scratched the tallow like they because ate for it up he invited

a'ayu. Tc!uʟe' hᴀs wuxē'q! tā'dayu tc!uʟe' t!ā'tayīs akā'waha.
it was. Then they went to sleep in the night then under the board they made a hole.

Adᴀ'x qo'a tc!uʟe' yū'caodudzîxawu-s!î'q! cītī'yên hᴀs a'oʟ̣iᴀt.
And then, however, then the hairy dishes in their places they put.

Tc!uʟe' yuᴀt!ā'k as-tūwułī' nēł hᴀs uwaᴀ't.
Then back of them tree hollow into they went.

Adᴀ'xayu ye aỵa'osîqa, "Āde' hᴀs naade' ỵa-ū'ckî." Ye hᴀs
And then so she said, "Where they have gone I wonder." As follows then

daỵa'osîqa, "Ca-idaqê'de." Tc!u kuwâ't!ayu nᴀcxê'ntc. Yū's!îq!
she said to, "Get up now." Then the long dishes moved. The dishes

ᴀsiyu' ciyîtī'yes ᴀ'ti u. Hᴀs qo t!āke' hᴀs ᴀcuka'osîha. Adᴀ'xayu
it was in place of themselves things put. They, however, hole they dug under. And then

ᴀnᴀ'x dāq uwagu't hᴀsduʟā'. ʟe gwâᴀ'łdaᴀt ʟēł hᴀs ka'oste.
from it out came their mother. Then they were gone. Not they knew where.

whither they had gone. Afterward they went straight up into the woods. And after they had started [the people] rushed up to hunt for them, but they hid themselves. The younger kept saying to the elder, "Let us make some kind of noise for our mother." She answered, "How does the inside of your cheeks feel?" She kept saying to her younger sister, "Oh! we can not do it. She said to us, 'Let Mountain Dweller marry both of you.' I know what she was saying to us."

For this reason they went far up into the woods. They wandered along, aimlessly crying. The younger sister wanted her elder sister to go back to the place from which they had started, but she did not want her mother to see her down there. After they had gone a long distance they saw a small mouse running across a log. The mouse went into a little hill. Then her younger sister said, "Grandmother mouse, people have seen you." So said her younger sister. "Put me quickly across this log," said the little mouse. "My grandmother says 'Call them into the house.'" On account of that it had run out.

Adᴀ'xayu ʟe dᴀ'qdatcūn g̣onē' hᴀs uwaᴀ't. ʟe g̣onayē' hᴀs
And then then straight up [into the woods] started they went. Then started they

wuadī'awe hᴀ'sduīg̣ā' qociyî' anᴀ'x dāq ya'odîg̣îtc. ʟe hᴀs a'oʟ̣isîn.
when went for them going to hunt up from it started to rush. Then they hid themselves.

Catxē'a ỵe yên dosqē'tc ke'k!îatc, "Duī'haxt duā'x dê ᴀxʟā'." "Yē
The elder as follows to always said the younger, "Some kind of noise let us make (imp.) [fo̍r] our mother." "So

qoyênaqētc hawâ'sᴀs ī'yênuk īwactu'?" Yē yênᴀsqē'tc dukī'k,
do you feel how inside of your cheeks?" So she kept saying to her younger sister,

5 "Ayē'txā haỵā'wa woq!. Cākᴀnā'ītc q!wᴀn yᴀx yiỵᴀ'x łaca'
"Oh! we can not do it. 'Mountain Dweller let like marry both of you,'

ỵu'xahādā'ỵaqa. Xosîkū'xoa a'da hadā'ỵaqaya."
was what she said to us. I know what she was saying to us."

Atcawe' ʟe dᴀ'qdatcūn g̣onaỵe' hᴀs uwaᴀ't. Tcakuge'awe ỵā'snaᴀ,
This is why then far up in the woods starting they went. In any direction they were going

hᴀs gᴀx-satī'nutc. Qo'xde ᴀt kudᴀna' ducᴀ'tx tcu-ē'qdᴀx dukī'k!.
they were always crying. To go back thing wanted her older sister from where they started the younger one.

Tu'wuq! ho ʟēł ucku' duʟā' aỵawutī'nî. Wā'yuskoā't-sawe' hᴀs
Down there she not wanted her mother to see her. After going a long distance they

10 a'osîtēn xao kᴀnᴀ'x ke îcîktc kᴀg̣ā'q ỵêtk!°. Gūtc tū'dê nēł
saw across a log up running mouse a small. The little hill into inside

ūwagu't yukᴀg̣ā'q. Āx dukī'k!djē aosîqa', "Kᴀg̣ā'q koca'nᴀk!
went the mouse. After it her younger sister said, "Mouse grandmother

łīngî't kotī'nî îdaỵēyatî'." Yū'yawaqa dukī'k! "Halīngî'txa xao
people seeing have done to you." What said, her younger sister, "People the log

kᴀnᴀ'x ke xᴀt djī'watᴀn," yū'qoyaqa yukᴀg̣ā'q, "Nēłdē' hᴀs
across up me put quickly," said the little mouse. "Into the house them

Then the door flew open. They [entered and] sat down.[a] "Why did you come?" she said to them. After they had been seated for some time she pushed something between her teeth, and got something out. It was a piece of dried fish. She shook it. It was now a spring salmon taken from between her teeth, and they placed it by the fire. She set it before them, and they consumed it. She took a cranberry out from between her teeth. She placed it before them, and they consumed that. After they had eaten she said again, "Why did you come, my little grandchildren?" and the elder replied, "My mother said we could not marry Mountain Dweller." "He is a very difficult person to get near. Go now, my little grandchildren." Then she told them what to do. "Crushing-mountain is before the place, granddaughters, and also the fighting dogs (cᴀk!)." She also said, "Kelps float together in front of it. Take your knife and a whetstone with you," she said. After she had instructed them they started out. When they had gone along for

g̣axo'x	ᴀxłī'łk!uye	īda'yaqᴀ."	ᴀtxa'we	ā'yux	wudjîx̣ī'x̣	ᴀtxā'yu	hē'de
call	my grandmother	says to you."	After that	out	she ran.	After that	open

cudjixē'n	yū'q!oahāt.	Hᴀs	wuqe'.	"Dasᴀ'kᵘcī	ỵītucūna',"
flew	the door.	They	sat down.	"What	caused you,"

ye	hasdudā'yaqa.	Tc!ākᵘ	hᴀs	qē'ni	dᴀ'xawe	du'ux	q!ā'de	ᴀt
so	she said to them.	For some time	they	had sat down	after	her teeth	between	something

wułîtsā'k.	Adᴀ'x	dāq	aka'olîhît.	ᴀtq!ē'cî	kᴀq!ē'łtî.	Akā'wayuk·
she stuck.	From it	out	she got.	A piece of dried fish	it was.	She shook it.

Gᴀn	awate'	t!akî'kî	du'ux	q!ā'dᴀx	ᴀdayu'.	ᴀq!ᴀseỵī'	ayaosiî'n	ts!u
Fire	it was put by	spring salmon	her teeth	between	thing taken.	Before them	she put it	also

hᴀs	ak!ī't!a.	Kax̣wē'x	du'ux	q!ātx	dāq	aka'ołihît.	Ts!u	hᴀs
they	consumed it.	Cranberry	her teeth	from between	out	she got.	Also	they

āwaxā'.	Yên	hᴀs	ᴀt xā'awe	ts!u	ye	aỵa'osîqa,	"Dasa'	ỵītucū'na
ate it.	When	they	things had eaten	again	so	she said,	"What	caused you to come

ᴀxdᴀtcxᴀ'nq!î	sā'nî."	Yū'aỵaosîqa,	"HᴀCakᴀnā'îxa	yīt!haỵaoduwawu'q
my granddaughters	little?"	What she said to her,	"This Mountain Dweller	said we could not marry

ᴀxʟā'tc."	"Łnī'yayîucîgᴀnî-xᴀtî-ᴀ'dawe,	naiᴀ't	de,	ᴀxdaᴀtcxᴀ'nq!î
my mother."	"It is a thing very difficult to get near	go now	(imp.)	my grandchildren

sā'nî."	ᴀtxā'we	ᴀcukā'wadja.	"Wūtck!ī'tagᴀt-ca	ayînaho'	tcxᴀnk!
little."	After that	she told her what to do.	"Crushing-mountain	before it	granddaughters

qa	wū'djx djîtaᴀt-cᴀk!ᵘ	ts!u	ayî' a	tcxᴀnk!,"	yudā'yaqa.	"Wudjx
and	fighting dogs[b]	also	there are	granddaughters,"	she said to them.	"Float

cᴀ'tdutît-gīc	ts!u	ayîna'.	Ỵī'łîtayi	q!wᴀn	ts!u	ỵītcī'q!	qa	yayī'na,"	ye
together kelps	also	before it.	Your knife	(imp.)	also	with you	and	a whetstone,"	so

ada'yaqa.	ᴀtxawe'	yên	acukā'wadja.	G̣onayē'	hᴀs	ūwaᴀ't.
she said to them.	After it	there	she instructed them.	Started	they	went.

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[a] The story is very much condensed here. The mouse's "grandmother" had sent it to invite them in. The mouse asks to be put over the log because the entrance to her grandmother's house was on the other side. "On account of that she had run out" refers to the mouse's first appearance.

[b] An unusual word for "dog" occurs here.

some time they saw the fighting dogs. They threw a piece of dried fish bone to them, and the dogs began to divide it. Again they went forward. Before they had gone far they came upon kelps floating together. They threw moss between. Then they passed through. After that they saw Crushing-mountain. (Just the way people tell this I am telling you, my opposite clansman.) They threw a whetstone between these. They went through. Now they saw the camp. They came to the house door.

Mountain Dweller's mother was at home. Nothing could be seen inside of this house, there was so much fat. They were told they could not get into Mountain Dweller's house. That is why they went there. After they had been seated for some time they were given something to eat. By and by the hunter brought in a load of food. He asked his mother, "What are those people that have come to you doing?" "They came to marry you because it was said that they could not." So Mountain Dweller married both of them.

Tc!ākᵘ yā	hAs	naA'ti	awe'	hAs	aositē'n	yu-wū'tēx-djitaA't-cAk!ᵘ.
For some time	they	were gone	when	they	saw	the fighting dogs.[a]

Aq!ē't	aosîgî'q!	s!āq.	Wuct akA'tîn yū'dînî.	Ts!u	gonayē'	hAs
To them	she threw	a piece of dry fish bone.	They departed together with them.	Again	started	they

ūwaA't.	Łk!At	hAs	wuA'tdjiayu'	hAs	aosîtē'n	wūdjx-cAtagAt-gīc.
went.	Before	they	had gone far	they	saw	floating together kelps.

S!î'q!ga	q!āt hAs	awagî'q!.	LE	Aq!ā'nAx	hAs	yā'waAt.	Atxayu'	hAs
Moss	between they	threw.	Then	through it	they	went.	After that	they

aosîtē'n	wūtcxk!î'tagAt-ca.	(Detca' dêk	dulînikiya-aya'	ayA'x	yī'n
saw	Crushing-mountain.	This way	they tell it	like it	to you

qokAłanī'k	Lā'gu	Axdakanū'q!ᵘ.)	Yayī'na	Aq!ā't	hAs	aosîgî'q!.
I am telling	this old story,	my opposite phratry.	Whetstone	between it	they	threw.

AnA'x	hAs	yā'waAt.	HAs	a'osîtēn	yuqo'u.	Ahî'tyêt	hAs	uwaA't.
Through it	they	went.	They	saw	the camp.	To the house door	they	came.

DuLā'	gwâ'ya	nēł.	Ayi'	Lēł	dutī'n	tā'îtc.	CākAnā'yî-hî'tî	ayī't
His mother	was	at home.	Inside of it	not	could be seen	on account of the fat.	Mountain Dweller's house	into it

hAs	ya'oduwawō'q.	Atcayu'	hAs	ayā'waLaq.	Tc!āk	hAs	qē'ni
they	said they could not get.	This is why	they	went there.	For some time	they	had sat down

awe'	doq!wē'	xAt	dutē'x.	Yāndayā'n	we'At-s!ā'te.	Tc!uLe'	awawū's!
after	their mouths	to	they fed them.	Was bringing in packs	the hunter.	Then	he asked

duLā'q!ayîx,	"Wa'sa	qōwanū'kᵘ	qo'uawe	îxA'nt	hAs	uwaA't."	"Īyī't
of his mother,	"What	are doing	the people	to you	they	came."	"To you

hAs	ya'oduwawō'q	yAx	hAs	yagē'łacā'dahe."	LE yAx	aya'olîca
they	said you would not marry	like	they	came to marry you."	Both of them	[he] married

CākAnā'îtc.
Mountain Dweller.

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[a] An unusual word for "dog" occurs here.

After they had been there for some time he started off. He said to his wives, "My mother does not let the person that stays with me last long." For this reason they kept sticks in their hands while he was away from them. Some time afterward their mother-in-law put a side of mountain sheep into the fire. She stood it up on end. Then it caught fire. This was the way she killed her son's wives. After that they kept watch on her. When it was burning she pushed it toward her son's wives. Then they pushed it back upon her, and killed her. They pulled her body outside and put something over it. They let it stand out of the ground a very little.

Meanwhile her son was away. When he arrived he was carrying a big mountain sheep. Then he asked for his mother. "She did to us just as you said. We threw it over upon her. We pulled her outside." He said to them, "What you have done to her is well. My mother would not let a person who lived with me last long." After that he collected sides of mountain sheep, inside fat, and tallow.

Tc!āk^u nAstē'awe At wuxū'n. Yē aya'osîqa ducA'tq!îyên
A long time after they had been there he started off. So he said to his wives,

"Lēł ūłtsā'k^u yu-ax-A'nî-yē'natītc-qā yuAXLā'tc." AyA'xawe qās
"Not let lasts long the one that stays with me my mother." This is why sticks

hAsdudji yē wūtî' hA'sdunAq nAgū't. Tc!uLe' yāyī'na yA'tî awe'
they had with them them from while he was. Then for some time it was when

gAłkā'dāq awatî' yū'Atkagē'dî. Yê'nAX ā'wAtsāq. At Akā'wagAn.
in the fire she put the side of a mountain sheep. Upon end she stood it. Then it caught fire.

De'tcaAtc qosa-īn-Adayu' duyī't cA'tq!îyên. Atxawe' tc'!uLe' hAs
This was she killed with her son's wives. After that then they

Adjīī'n. Adakā'wagan. Duyī't cA'tq!îyên kādē'awe ke acaka'olîtAq.
kept watch on her. It was afire. Her son's wives toward out she pushed.

LA yuqā's!tc ayinā'de kē hAs aka'ołixît. HAs ā'wadjAq hasdutcā'n.
Then the sticks back on her they pushed. They killed their mother-in-law.

Gā'niyu hAs ā'waxot!. AkA't hAs ku'ca-kā'waxa. Tc!a yēgugē'kawe
Outside they pulled her. On her they placed something. A very little

koL!gutū'nAX wulicu'.
from into the ground they let stick.

WuyA'x duyī't. Hāt gū'dawe aLē'n ayu' yā'nayan yudjê'nwu.
Was away her son. There when he got a big one that he was carrying a mountain sheep.

Awawū's! duLā'. "HAtca'dê kī'nîk yAxa' hā'wasînî. Dokā'dî
He asked for his mother. "Just what you told like it she did to us. Over upon her

ā'yAX ka'otułîtAq. E'geyux wutū'waxot!." "Yak!e' adē'
so we threw it. Out from inside we pulled her." "It is good what

yīsî'niyiyA," Leyu' aya'osîqa. "AXLa' detc!ā'gawe AXA'nî yē'tīx
you did to her," then he said to them, "My mother for a long time with me would live

łîngî't Lēł ūłtsā'k^u." Atxawe' wuckā'dê ye aosî'nî yuAtkagē'dî qa
a person not lasted long." After that together so he put the sides of mountain sheep and

yu'AtyîkA'tî qa yū'tū sAk^u.
the inside fat and the tallow for.

After many years had passed Mountain Dweller said to his wives, "Wouldn't you like to go home?" "Yes," said they. [The elder] said to him, "My mother said we could not marry you. That is why we came to find you." "Weave some baskets," he said. So they wove them. "Weave two that you can just put on your thumbs" [he said]. They were going to start. There were many mountains between. After they had put many canoe loads of things inside of the baskets he put them both on his thumb, and they started along with them. They were gone for a very few days.

When they were going along with him he seemed to be changed suddenly. Mountain Dweller began to shine from within. By and by they sighted their father's town. The town was long. In the evening they came in front of the house. He had the small baskets on his thumb. Then they wished that their little brother might run out to them. They called him to them. The people had already

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CākAnā'yî q!ūn dukā'ỵên qoła'ātsawe ye aỵa'osîqa ducA tq!îỵên,
Mountain Dweller many over them there had been years with [them] as follows he said to his wives,

"Lē'gîł nēł yAx yị̄tā'wuāstc?" "Ā'a," Laỵū' hAs aỵa'osîqa.
"Wouldn't home like you like to go?" "Yes," then they said to him.

Ān hAs Akā'wAnik. "Aỵị̄'t haỵā'wawōq AxLā'tc. Atcaya' îkā'yade
Him they told "Said we could not marry you my mother. This is why to find you

wutū'waāt." "HakA'kᵘ yị̄A'k." AyA'xawe hAs aā'k. "Tc!ā yi'yAx
we came." "Some baskets you weave." Like it they wove. "Now for you

dēx q!wAn yīgucnā'q! yịA'k." Wananī'sawe ayī'de hAs ā'waha
two (imp.) on your thumb you weave." At once on to it they put

yuhAsduL!ē'q nāq! hAs-āwaA'gî-At. Ģonayē' hAs gugwAā't. Q!ūn
their thumb (lit. finger) on thing they had woven. To start they were going. Many

ca sa'yu Aniya'. Ayē' yên kudagā'awe yukA'kᵘ q!ūn yākᵘ
moun-tains there were before the place they were going to. Inside of it there when they had put all things in the basket how many canoe

yîk A'tî sayu' tc!udē'xa awe' duL!ē'q nāx dāq aỵa'oliAt.
loads of things there were both of them it was his thumb on around he put.

Tc!udē'x ān gonē' hAs uwaA't. Tc!a k!ūn sā'yu hAs uwaxe'.
Both of them with these started they went. Just a few [days] it was they were gone.

Ān yā hAs naA'tî tc!A qonayē'dê ayu' yukaxA't. YucākAnā'yî
With him when they were going sud-denly to be changed he seemed. Mountain Dweller

tū'nAx Ax digA'n. Wananī'sawe yêtx kaodiya' duī'c āne'. Ān
from in-side began to appear shining. And then they sighted their father's town. The town

kułayê't!. Xā'naawe ahî't yêt hAs ūwaA't. Dugū'c nā'xawe dāq
was long. In the evening the house in front of they came. His thumb on

aỵa'oliAt yukA'kᵘq!ᵘ sā'nî. Detc!aye' At hAs tūdîtA'n hA'sduīk!A'tsk!ᵘ
he had the baskets small. This is how things they thought about their little brother

hA'sduxAni yux nAq gacī'x. HAs ā'waxōx. Dê hAsdu-ite' yên
to them out from would run. They called him. Now for them there

given a mourning feast for them there. A year was now past. For this reason he ran into the house. Then he said to his mother, “My sisters have come and are outside.” At this she became angry with her young son, who had longed for his sisters. “You lie,” she said to him. At once he went back to them, crying. When he came into the house again he said to his mother, “They are there. It is well that you go out to them.” “Take a piece off of their marten blankets and bring it here,” she said. So he told them. (The way I am telling you is the way people always tell old stories.) Then he brought it into the house. At that time his mother started out. She looked. Her children were really there. “Come into the house,” she said. So they came into the house to her. Afterward the elder girl told her mother about the baskets. Mountain Dweller having shaken the baskets, she said, “There are big baskets outside. Let them be brought in.” Then two persons went out. The baskets were too heavy for them. More went out. All the men in the house tried to bring them in.

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yū′ᴀt kā′wati. Dekᴀ′t qotī′n. ᴀtcayu′ ʟe neldē′ wudjix̣ī′x̣. ʟa
they had already given a feast. One year was now past. This is why then into the house he ran. Then

duʟa′ ye aya′osîqa, “ᴀxʟ̣ā′k! gānt hᴀs ū′waᴀt.” ʟe′awe k!āndē′nᴀdana
his mother as follows he said to, “My sisters outside they are come.” For that she became angry with

duyị̄′t k!ᴀ′tsk!° dea′ aolix̣ā′djî duʟ̣ā′k!. “Ck!aoʟ̣iyê′ł,” yuada′yaqa.
her son young this one who had longed for his sisters. “You lie,” she said to him.

Tc!ᴀ gāx̣-kî′knᴀxawe ade′ wugu′t. Ts!u nēł gū′dawe ts!u akᴀnī′k
At once crying to them there he went back. Again into the house when he came again he told it

duʟā′ tîn. “Ā′wu hᴀs. K!e ā′yux nᴀ′gu.” “Hᴀ′sduk!ū′x̣-ʟ!īdê′
his mother to. “They are there. It is well out to them you go.” “Their marten blankets

hāt ałak!u′ts.” Akᴀnī′k. (De′tc!a ade′ ʟā′gu kᴀdu′łînîkya ayᴀ′xaỵa
here break a piece off and bring in.” He told them. This is the way always they tell old stories like it

yị̄′n kᴀxanī′k.) Nēł aolicᴀ′t. Tca′tca agạ̄′awe tsa ade′ wudigu′t
to you I am telling. Into the house he brought it. At that time for it indeed to it. started to go

duʟā′. Ā′yux a′oʟ̣îgên. Q!ē′ga duyệ′tq!î gwậ′ya. “Nē′łyīa,”
his mother. Out she looked. Really her children they were. “Come into the house,”

yū′ayaosîqa. Duxᴀ′nîneł uwaᴀ′t. ᴀtxawe′ duʟā′ tîn akā′wanik
she said to him (the man). Into the house to her they came. After it her mother to she (the elder) told about

yukᴀ′kᵘq!ᵘ. Yū′cakᴀnā′yītc ᴀcakā′wayū′gawe yukᴀ′kᵘq!ᵘ, “ᴀʟᴀ′nq!ayu
the basket. Mountain Dweller since he had shaken the baskets, “There are big

gā′no kᴀkᵘ, nē′łga dułade′,” yū′yawaqa. Dᴀ′xanᴀxayu ā′yux ā′waāt.
outside baskets, into the house let them be brought,” she said. Two it was outside went.

Ts!ᴀs yên qō′wᴀxêtc. Ts!ū ā′yux āwagu′t. Łdakᴀ′t qā′djayu
Only then they were too heavy for. More out went. All men

nēłdē′ hᴀs ayahê′. Yên qoxē′djayu qādᴀsē′q!ᴀn wudihā′n
into the house they wanted to bring them. When they were unable afterwards he started to get up

When they could not, Mountain Dweller rose to get the baskets. Although they were unable to get them, Mountain Dweller put the baskets on his third finger. Inside was fat from the inside of a mountain sheep. Because her mother had scratched the inside of her daughters' cheeks, [the elder girl] invited the people for nothing but fat. The things in the baskets were too much for them. The baskets in which these things were contained, were called World-renowned-baskets.

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yukᴀ'k^{u}q!^{u}dê.	Yên	yuqoxē'djayu	du'wᴀn-kᴀʟ!ē'q	nāx	dāq	aya'ołiᴀt
for the baskets.	There	they could not do it	his third finger	on	out	he put

yukᴀ'k^{u}q!^{u}	Cākᴀnā'yītc.	Ayū'gu	ᴀ	yutā'î	djᴀ'nwu	yî'kî.	Awᴀctū'
the baskets	Mountain Dweller.	There	was	the fat	mountain sheep	inside of.	Inside of their cheeks

ᴀka'	wuʟagū'djawe	duʟā'tc	dusɪ' hᴀs,	ᴀtcawe'	ts!ᴀs	atā'yia	yū'āntqenî
on them	because she had scratched	her mother	her daughters',	this is why	only	the fat	people

ayî's	wuct	ayā'waîq!.	Yu'kᴀk^{u}q!^{u}	ka	ᴀ'tî	łdakᴀ't	qa	kᴀ'nᴀx	a'yu	wutî',
for it	together	she invited.	The baskets	in	things	all	too	much	for them	were,

5 yu'kᴀk^{u}q!^{u}	ka	ᴀ'tî.	Ha-lîngît ā'nî	kᴀ'k^{u}q!wayu.
the baskets	in	things.	These world [renowned]	baskets were.

93. KĀHĀ′S!Î, THE STRONG MAN[a]

Among some people bathing for strength was a man named Kāhā′s!î. He was very poor. The people bathed continually in preparation for war. He, however, was very miserable. When the others came out of the water they always laughed at him. He kept urinating in his sleep. He was always turned over on one side. It was when all were asleep that he went down to the water. When he got very cold he came ashore and went to sleep. And when daylight was coming on he threw his urine under him. Then it always ran out from under him. They kept bathing for strength in war. His friends used to whip each other in the water with boughs. They tried their strength on a big tree having a dead branch growing out from it which they called the tree-penis. And when they ran ashore out of the water they always kicked him (Kāhā′s!î) out of their way. "When will this man break off the tree-penis?" [they said].

Wudêcu′djayu	yuqo′ō	łatsī′n	kᴀq!	ā′xoq!	ayu′	yē′yatî	qā
Bathing	the people	strength	for	among	that	was	a man

Kāhā′s!î.	ʟᴀx	q!anā′ckîdê.	Adawū′ʟ	kᴀ′q!ayu	dacū′tc	yū′āntqēnî.
Kāhā′s!î.	Very	was poor.	Fighting	for it was	always bathing	the people.

Hō	qo′a	q!anackidē′x	sêtê′.	Hīn	dᴀx	dāq	agā′ᴀdīnawe	qūdūcū′qtc.
He,	however,	become very poor	was.	Water	from in	out	when they came	they always laughed at him.

Kūłq!ê′stc.	Adawē′ nate′tc.	Xᴀtc	tc!uʟe′	yê′ndî	yaanaxᴀ′q!°awe
He always urinated in bed.	He was always [turned] on his side.	It is	then	there	when all were asleep

tc!uʟe′	nagu′ttc	hī′ndî.	ʟāx	ā′tᴀtc	gadjᴀ′gînawe	dāq	ugu′ttc,
then	he always went down	to the water.	Very	cold	when he would get	ashore	he always came

natē′tc.	ʟe	yaqēnaē′nî	awe′	ctayī′t	akᵘdaxē′tctc dukoa′si.	ᴀtxā′we
and he always slept.	Then	daylight coming on	when	underneath himself	he always threw his urine.	And then (from at that then)

dutā′yenᴀx	yūt	kᵘdā′îtc.	K!ā′nqā dacū′tc.	Dūxō′nq!î	kaductᴀ′nîn
from under him	out	it always ran.	They always bathed for strength in war.	His friends	each other

wucadaxê′ct	atq!ayē′tc	hīnq!.	Yēkᵘʟā′	ās	ā′wua	adanᴀ′x	yut
used to whip	with tree boughs	in the water.	Any kind of big	tree	it was	from it	out

qā′waᴀ	as-ʟ!ē′łî	qāłatsī′ne	ā′kdoaq.	Tc!uʟe′	hīn	dᴀx	dāq	āłunago′qo
grew another piece	tree-penis	human strength	[they] tried there.	Then	the water	from	ashore	running

awe′	hē′deqekdułxī′tc	tcūc q!ānādᴀ′x.	"Yāqā′	qo′a	xas	ās-ʟ!ē′łî
when	[they] always kicked him	out of their way.	"This man,	however,	when	tree-penis

aq°gwał!ī′q!."
will he break off?"

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[a] For a longer version see story 31, pp. 145–150.

The man went into the water the last time he was going to enter it. At that very time he heard some one down in it from whom he was going to get his strength. Strength was his name. Then the person came out behind him. He had a large head covered with curly hair. He held boughs. "Now," he (Strength) said to him, "come up to me." Then he went to him. He knocked him into the water. Twice he called him. At once he whipped him hard. "I am Strength. I come to help you," he said to him. "Break off the thing the people are trying their strength on. Put it back again along with some urine." Then he ran there in the night. His friends did not know it. After day had begun to dawn his friends ran thither. It was not known that he had broken it off. Why had it never been broken off before? The very first one now broke it off. Then they inquired, "Who broke off the tree-penis?" and people said, "It was Kāhā's!î who broke it off." They laughed at him because [they thought] he was not strong. Then they started off with the strength they had waited for. At that time [the

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Hū'tc!îaye	hīn	xēqgwagū'di	yuqā'	hīnx	ugū't.	Tca'tc!a agā'awe
The last time	water	was going into	the man	water	he went into.	Right then

āga'	yêk	ū'waAx	atūwā'tx	qego'xłatsīn	adayu'	asA'	AwaA'x.	Łatsī'n
at it	down	he heard	from into it	he was going to get his strength	that something's	voice	he heard.	Strength

yū'dowasāk^{u}.	Tc!uLe'	act!ā't	uwagu't.	Yē'k^{u}ge	ducA'	wu'Ḷēq!Aq!a
was his name.	Then	back of him	it came.	Large	his head	curly

yêx	yate'.	Atq!āyē'	dutcī'.	"Hāk^{u} de"	yū'aciaosiqa,	"Ā'xdjīt
like	was all over.	Tree boughs	he held.	"Now to"	was what he said to him,	"To me

gu	de."	Tc!uLe'	adjīyī't	ūwagu't.	Tc!uLe'	hīn	nAx	ac	Aqa'olīxetc.
come up."	(imp.)	Then	to him	he came.	Then	the water	into	him	he knocked.

DAxa'	Ac	wuxō'x.	Agā'awe	tsa	łatsī'n	dên	Ac	wuxî'ct.	"Xā'daya
Twice	him	he called.	For it	then	strength	with	him	he whipped.	"I am

Łatsī'n.	Ī'īgā	xat	wusu',"	ye	acia'osîqa.	"Yū'ān	a'yadAłtsī'n	At
Strength.	To you	I	come to help,"	so	he said to him.	"With that	they are trying strength	thing

q!wAn	nAL!ī'q!	ayitī't	q!wan	Akłalū'q!	ān	A'tge iyatsa'q."
(imp.)	be breaking off	in its place	(imp.)	urine	with it	put it into it."

Tā'dawe	ada'odjîx̣īx̣.	Doxō'nq!itc	Lēł	wu'sko.	Ātx	yaqē'ga	ā'awe
In the night	he ran there.	His friends	not	knew it.	After	it was getting daylight	when

doxō'nq!î	adē'	łiwagu'q.	Lēł	wudusko'	āwuL!ī'q!î.	Gūsu'	yên
his friends	to it	ran.	Not	it was known	it had been broken off.	Where	there

yuq°xê'tc	gî.	Dju	cuq!oa'ayī'tcawe	Lē	āx	wuL!ē'q!.	Tc!uLe'
it was never broken off	?.	And	the first one	then	from it	broke off.	Then

uduwawū's!,	"Adō'tsA	wuL!ī'q!	ās-L!ē'łî."	Tc!uLe'	yē	ya'odūdzîqa,
they asked,	"Who	broke off	tree-penis?"	Then	thus	they came to say to him,

"Kāhā's!îdjayu'	wuL!ī'q!."	Tca	kaodō'wacūgayu	łkūx̣A'L!gītc.
"Kāhā's!î it was	broke it."	Then	they laughed at him,	that he was not strong.

AdA'xawe	Lē	yaodu'dzîqōx	łAtsī'n	duyîga'.	Gūsūyu'	Lēł	q!ān-cagū'n
And then	there	they came to go	with their strength	they waited for.	Where was it (=Then)	not	fighting ammunition

Indians] had no fighting ammunition. This is why they always bathed for ammunition, sitting in the water. The strong men had nothing at all with which to kill the sea lions. At once the head man said as follows, "Take him also." They said, "Take him there." They had nothing with which to kill the sea lions. Then they told him that they would take him along. They said, "Take Kāhā′s!î there." It was at that time that they gave him his proper name. They took him out to the sea-lion island. Then he caught up two sea lions. The one on the left he threw upon a flat rock, but the one on the right he tore in pieces. All kinds of strength came to the poor man to help him, and his friends never beat him afterward. He never put on clothes in time of war. His strength continued for a long time. It came to be known even down to this day. People always use his strength with which to surprise other people, and they always imitate his strength.[a]

This is all.

qā′djî	ā′ga.	ᴀdjayu′	ᴀcagū′n	kᴀ′q!ayu	ducū′tc.	hīn	tā′gaqētc.
had	at that time.	Why	the ammunition	for it	they bathed.	Water	when they always sat in.

Yū′łîtsīne-ᴀt	yū′tān	ʟē′łᴀtc	gadu′ʟ̣îdjāge	ᴀt	qā′djî.	Wananī′sawe
The strong men	the sea lions	nothing at all	to kill it with	thing	had.	At once

yułīngî′t	ʟēnī′tc	ye	hᴀs	ỵa′osiqa,	"Hu	ts!u."	Yē	ỵa′odudziqa,
the Indians	head (or great)	as follows	they	said to	"Him	too (take).	As follows	they were saying to him,

"Yên	nᴀx	duxā′."	ʟē′łᴀtc	āx	duʟ̣îdja′g̣e	ᴀt	qō′ostî′	yū′tān.
"There	to	take him."	Nothing	from it	for killing	thing	they had	the sea lions.

Duī′n	ᴀt	wudū′waxūn	yē	ỵa′odudzîqa.	Tcatc!aāg̣a′tsa	yē
With him	to it	they would go	as precedes	they said to him.	At that very time	as follows

ỵa′odudzîqa,	"Yên	nax	dōxā′,	Kāhā′s!î."	Agā′tsa	duỵa′odowasa,
they were saying to him,	"There	to	take him,	Kāhā′s!i."	Just at that [time]	they gave him his proper name,

Kāhā′s!î.	Adā′t	ỵaodowaxā′	yū′tān	q!ā′t!î.	Tc!uʟe′	dē′xawe
Kāhā′s!i.	On to it	they took him	the sea lion	island.	Then	two

acā′waʟēq	yū′tān.	Yū′s!ᴀt!nᴀ′xa	ta	ỵaqā′c	kᴀt.	Cinaxā′a	qo′a
he caught up	the sea lions.	The left one	he threw upon a flat rock.			The right one,	however,

wū′cdᴀx	āwas!ē′ʟ!.	Q!ᴀnᴀckîdē′x	wusîte′	yuqā′	aca′	yūłdakᴀ′t-ᴀt
from together (= apart)	he tore.	Poor	was	the man	to him	all kinds

yē′de	łatsī′n	duig̣a′	wūsū′.	ʟēł	de	yuyaoduʟ̣ᴀ′qᴀk	doxō′nq!î.	ʟēł
	strength	to him came to help.		Not	indeed	ever beat him afterward.	his friends.	Not

naᴀ′t	naỵē′duo′xq!un	adawū′ʟ!yᴀq!.	Yīwuyā′t!	ag̣ā′	ᴀcdjiyē′
clothes	he ever put on	in time of war.	A long time	for it	to him

wu′tiỵiỵᴀ	dułatsī′ne.	Tc!uỵa′yidᴀt	ts!u	wudu′dziku.	Dułᴀtsī′nī
was	his strength.	Even to this time	also	it came to be known.	His strength

ᴀtx	dułiᴀ′xnutc.	Ātc	qoyadułdjᴀ′tckunutc.	Dutī′nutc	dułᴀtsī′ne.
	they always use.	This	they always use, to surprise other people [with an account of it].	They always act [like].	his strength.

Hū′tc!awe.
All.

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[a] That is, it is used as a crest and imitated at feasts.

94. THE L!Ê'NAXX̣Ī'DAQ[a]

A man at Auk went out on the lake after firewood. On the way round it he saw a woman floating about. Her hair was long. Looking at her for some time, he saw that her little ones were with her. He took one of the children home. When it became dark they went to sleep. It was the child of the ʟ!ê'nᴀxx̣ī'dᴀq, and that night it went through the town picking out people's eyes. Toward morning a certain woman bore a child. In the morning, when she was getting up, this [the ʟ!ê'nᴀxx̣ī'dᴀq's child] came in to her into the house. The small boy had a big belly full of eyes. He had taken out the eyes of all the people. That woman to whom the small boy came had a cane. He kept pointing at her eyes. Then she pushed him away with the cane. When he had done it twice, she pushed it into him. He was all full of eyes. After she had killed him the woman went through the

Āk!^{u}q!ayu'	yē	yatî'	qā	akadē'	wugu't	gᴀ'ngā.	A'yᴀxde
At Auk		stopping	a man	out on	got	for firewood.	Around it

yanagudī'ayu	aosītī'n	cāwᴀ't	yū'adīgīgā	cwū'ʟix̣āc.	Dūcaxāwu'
going was	he saw	woman	one	floating.	Her hair

yek!u'ʟ̣îyāt!.	Tc!āk^{u}	āltî'nî a'ya	aosītī'n	yē'k^{u}ts!îgā'yî	a.	ᴀt yᴀ'tq!î
was long.	Some time	looking	he saw her	her little ones	were.	Children

ᴀx	ā'wucāt	nēłde'.	Yên	qō'qaegēt	ayu'	āwaxē'q!^{u}.	Xᴀtc
from them	he took	to [his] home.	There	it got dark of itself	there	they went to sleep.	It was

ʟ!ê'nᴀxx̣ī'dᴀq	yê'tî asiyu'	tā'dawe	yū'ānq!ᴀtūx	yā'wagut	qāwa'q	āx
the ʟênᴀxx̣ī'dᴀq	its child it was he	that night	through the town	was going	eyes	from them

kē	akawadjᴀ'ł.	Yaqē'gaa	yucā'wᴀt	yᴀt	ā'wa-u.	Ts!ūtā't	ayū'
up	he took out.	When it was getting light	a woman	child	had.	In the morning	then

yacᴀ'ndanuk^{u}	doxᴀ'nq!^{u}	nēł	ū'wagut.	ᴀtk!ᴀ'tsk!^{o}	yē'q!ołkulige
she was getting up	to her	into the house	went.	A small boy	a big belly

xātc	qā'wage	ᴀsīyu'	aca'olīhîk.	Łdakᴀ't	yu'q^{o}u	qā'wage	ayu'	āx	kē
this	eyes	it was	was full of.	All	the people's	eyes	these	from it	up

akā'wadjêł.	Wuts!ā'ga	ᴀcdjī'	hu	yu-cāwᴀ't	ᴀcxᴀ'nīnēł	uwagu't
he took them.	A cane	to her	was	that woman	into the house to her	came

yu-ᴀtk!ᴀ'tsk!^{o}.	Duwā'qde	yagacī'tc.	Tc!uʟe'	duwuts!agā'yītc	yūt
the small boy.	At her eyes	was always pointing.	Then	her cane	away

akułtā'qᴀtc!.	Dᴀ'xa	yē'nasgīt	aqa'	ka'o-łītᴀq.	Ts!ᴀs	qawagê'tc
she pushed him.	Twice	he did it	into him	she pushed.	Only	eyes

ca'olīhîk.	Hî'tq!î	tūx	ya'owagut	yucāwᴀ't	adjā'q	dᴀx.	Adᴀ'xayu
it was full of.	Houses	through	she was going	the woman	killed it	after.	And then

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[a] See story 35 and cf. close of story 105. This is the equivalent of Skîl djā'adai, or "Property Woman," among the Haida.

houses. Then she began to dress herself up. She took her child up on her back to start wandering. She said, "I am going to be the L!ê′nAxx̣ī′dAq." When she came down on the beach she kept eating mussels. She put the shells inside of one another. As she walks along she nurses her little child.

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ctade′	yedjudī′ne.	DuyA′tk!ᵒ	ā′waya	tc!akū′gayê	ye′dî.	L!ê′nAxx̣ī′dAq
on to herself	she started to put [clothing].	Her child	she took up	anywhere	to go to.	"L!ê′nAxx̣ī′dAq

xāt	gux	sate′"	yuyawaqā′.	Ỵēqgagū′tîn	yāk	āxā′nutc.	Wucgedî′
I	am going to be,"		was what she said.	As she came down	mussels	she always ate.	Inside of one another

atsū′nutc	yuyāk-nūk!ᵘ.	Tc!a	At	Anagu′ttc	tc!aā′n	aq!a′	wuā′îtc
she put	the mussel shells.	Also as she	at it	walks around	at the same time	at it	always nurses

duyê′tk!ᵒ.
her little child (=baby).

95. ORIGIN OF THE FROG CREST AMONG THE KÎKSᴀ'DÎ[a]

A married couple went from Sitka into G̣aya' bay, and camped at G̣ᴀ'xgu-ān. They were there for perhaps a month. One morning they started out hunting. Then they heard a song on G̣aya' bay. They listened. They did not hear plainly. [The man's] wife said to him, "Do you hear it?" He said, "I hear the thing making a noise over there." "Turn toward it," they said. They went toward it and saw it. It was a little frog which the man let float down to his wife in the stern. He said, "It is for you." So they brought it to Sitka. This is how the little frog's song came to be known, and this is why the Kîksᴀ'dî claim the frog.

Cī't!kᴀ	aỵu'	wūcdᴀcā'ỵî	wuqo'x	G̣aya'	ỵî'kdê.	G̣ᴀ'xgu-ānq!	ayu'
(On the back of Baranoff island) Sitka	that	married couple	went	Gaya' (a bay)	into.	At G̣ᴀxguān	there

hᴀs	ūwaxe'.	Gul	ʟax	ʟēq!	dîs	hᴀ'sdukā	cū'wᴀx̣īx̣.	ʟēq!	ts!utā't
they	camped.	Probably	very	one	moon	on them	passed.	One	morning

aỵu'	ᴀtnatê'	hᴀs	djî'usîha.	Adᴀ'xayu	G̣aya'	kādê'	hᴀs	āwaā'x	yucî'.
there	hunting for things	they	set out [along shore].	And then	Gaya'	on	they	heard	a song.

Adᴀ'xayu	hᴀs	kudzīā'x.	ʟēł	hᴀs	u-ᴀ'xtc	k!ēdē'n.	Ducᴀ'ttc	ye
And then	they	came to listen.	Not	they	heard	well.	His wife	so

ỵa'osîqa,	"Ỵīỵaā'xtc	agê'"	"He'de	tuwaᴀ'xtcī-ᴀt,"	ye	ỵā'waqā
said to him,	"You are hearing it	?"	"Over there	we hear thing,"	so	he said,

xāā'xtc."	"Akā'dêyu	hᴀs	ỵa'waqā.	Akᴀ't	hᴀs	qox	ayu'	hᴀs
"I hear."	"Toward it" [turn]	they	were saying.	Toward it	they	went	there	they

aosītī'n.	Xᴀtc	x̣îx̣tc!î'k!	asīyu'	ducᴀ't-djî	de	ayu'	aolīx̣ā'c.	Ye
saw it.	It was	little frog	that	his wife	to	this	he let it float.	So

ỵawaqā',	"I'ayī	sᴀkᵘ."	Cī't!kᴀdê	ān	hᴀs	wuqo'x.	Yē'ayu	x̣îx̣tc!k!a
he said,	"You	for."	To Sitka	with it	they	got.	That is how	little frog's

cīyī'	wududziku'.	Kîksᴀ'ditc	a'tcayu	x̣îx̣tc!	hᴀs	ayahē'n.
song	is known about.	Kîksᴀ'dî	that is why	frog	they	are claiming it.

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[a] See story 66 for a second version.

96. HOW THE KÎKSA'DÎ CAME TO SITKA[a]

When we were first born people hated us. And after that some beings named Sky-people brought war upon us. They destroyed us completely. A woman saved herself. And right here at Q!āntū'łk!î she dug a hole under a log to conceal herself from the enemy. Various creatures came out in front of her. "I wonder who can tell me about things," she said. Grizzly bear came out near her. She said, "What can you do?" "Whenever I catch a man I slap my paws down upon him." The woman said, "That is nothing." Some one in the sun spoke to her. "How am I?" it said. "What can you do?" Then he said, "My father in the sun peeps out through the clouds, through the mottled clouds." That was the one that married her. Then she began to have children. There were five of them,

Ỵaq!o'xtustē	cū'gu	łîngî'ttc	ha'ocīk!ān	yāq!o'xtūstî.	Adᴀ'x qo'a
When we were born	first time	people	hated us	when we were born.	After that, how-

aya'	Gîts!o-qoa'nî	yū'duwasākᵘ	ānᴀ'xaỵa	yāq!	xa	hāt	adjī'usigut.
ever,	Sky-people	by name	on account of that	to this place	war	to us	brought.

A'ya	qotx	hacū'łīx̣īx̣	a'ya	ʟē'nᴀx	yātiyî'.	Cā'wᴀt	a'ya	cwutsīnē'x.
This	destroyed	did to us quickly and completely	this	the one	was.	A woman	this	saved herself.

A'a	he'du	Q!āntū'łk!î	yū'duwasākᵘ	xao	tayî' ayu'	ax dāq
And this place	right here	Q!āntū'łk!î	named	log	under that	into it

koka'odzîha	xā'djî	nᴀx.	Doq!awu'łk	dᴀ'kde	wū'āt.	"Adū's	gî
she came to dig a hole	the enemy	away from.	In front of her	out to	they got.	"Who	(?)

qōn anᴀ'x	dax̣ē'tk!ᵘ?"	X̣ūts!	anᴀ'x	dāk	ū'wagut.	Yē	yawaqa',
about things	can tell me?"	Grizzly bear	near her	out	came.	So	she said,

"Datî'n sukᵘcî'."	"Hā ᴀxō'nê	qa	āx	djitgaskî' tîn	kā	yuqᴀ'łt!adjî'n."
"With what [can you help]?"	"Whenever I get	a man	I	having him	on	slap my paws down."

Yucā'wᴀt	ye	yawaqā',	"A'ge	a'dawe."	G̣ᴀgā'n	tūtx	ᴀ'dayu	duī't
The woman	thus	said,	(?)	thing is "(That is nothing.)"	Sun	from into	something is	to her

q!ē'watᴀn.	"Wā'sᴀs	xᴀt yatī',"	yuyawaqā'.	"Dā	tîn	sᴀ'kᵘcî."
spoke.	"How	I am,"	it was saying.	"What	with	for?"

ʟē	ye	yawaqā',	"Yū'gᴀgan	tutx	a	ᴀxī'c	guts!tū'nᴀx
Then	so	he said,	"The sun	from into		my father	through the clouds

gūts!q!āqdīyē'nᴀx	gᴀ'gî	yagᴀsē'n."	Tcā'tc!a	āwe'	tsa	ā'cuwaca.
through the mottled clouds	out	(when) he peeps."	That one	it was	indeed	married her.

Ayᴀ'xawe	duyᴀ'tq!î	qo'dziti.	Kīdjînī'nᴀx	hᴀs	wū'ti	qa	cā'wᴀt
On account of that	her children	came to be born.	Five of them	they	were	and	woman

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[a] Cf. story 31, pp. 122–126.

including one woman. After that he lowered down a big fort on them. They grew up inside of it. And when the enemy saw that they were inside of it they started to come. One [of the brothers], named Coward, was quarrelsome. Another was named Łq!ayā′k! and another Kᴀck!ᴀ′ʟk!, and to all of them he gave directions. "When they get stronger than you put your minds on me." So, when the enemy became too strong for them, they put their minds on their father (grandfather), the sun. He peeped out on the enemy. It was smoking hot. The sea water out here boiled. The [hostile] people ran down quickly into the water. They were all destroyed. Then it stopped [boiling] out on the water. The brothers stayed inside of their fort.

ʟē′nᴀx.	Adᴀ′xawe	hᴀ′sdu	dāka′q!	ka′oduʟ̣iya′	nū	ʟēn.
one.	After that	them	on	he lowered	a fort	big.

Agē′q!	kē	hᴀs	uwawᴀ′t.	Adᴀ′xawe	agē′dî	hᴀs	g̣ā′dustīn	awe′
Inside of it	up	they	grew.	And then	inside of it	they	saw them	when

hᴀsdudā′t	xā	djiū′digut.	ʟē′nᴀx	ye	adū′wasāk^{u}	Q!ᴀtxā′n
around them	the enemy	started to come.	One	thus	named	Coward

daqānē′x	wu′sitē.	Xā′ỵi	yakq!^{u}	ā′yᴀx	a′ołīqᴀ′nq!.	Ye	adū′wasāk^{u}
quarrelsome	was.	Warriors'	canoes	over	he quarreled.	So	[one] named

Łq!ayā′k!	qa	Kᴀck!ᴀ′ʟk!	yēyᴀ′n	hᴀsducunqā′wadja.	"Ỵīqā′nᴀx
Łq!ayā′k!	and	Kᴀck!ᴀ′ʟk!	what to do	he told them all.	"Stronger than you

ya	ᴀt	g̣atī′nî	q!wᴀn	ᴀxi′g̣a	tuna′idatān."	Adᴀ′xawe	hᴀsdu
when	they are getting	(imp.)	on me	put your mind."	And then	them

qā′nᴀx	ỵaᴀ′tgᴀtē′	ag̣ā′	hᴀs tu′dîtān hᴀsduī′c	gᴀg̣ā′n.	Gᴀ′gi
more than	then they got	for it	they started to remember their father	sun.	Out

ỵaodzia′	ỵuxā′	kᴀq!.	Wudū′wats!ᴀq	ỵā′wat!a.	Dîgîna′	hī′nî
he came to peep	the enemy	on.	It smoked	was hot.	Out here	[the salt] water,
			(=it was smoking hot)			

qo′a	wuʟ̣iū′k.	Yādā′qa	Līngî′t	hī′ndî	łū′wagōq!.	Qotx
however,	boiled.	Out from this [land]	Indians	into the water	ran down.	Destroyed

cū′wax̣īx̣.	Hī′nxō	qa′at	ts!u	ʟe	ỵēỵē′wutê.	Āỵē′	hᴀs	wutî′
were all quickly.	In (or among) the water	out on the whole	also	then	stopped.	Down in it	they	were

yūnū′	g̣ê.
the fort	inside of.

97. THE FOUR BROTHERS[a]

Another being that hated us was a shaman, who used to live in a cave. His name was G̣onē'tqāsā'xduk!ā'q!. They could do nothing to him, so they gave their sister to him in marriage. He always slept with his back to the fire, and a spirit watched at his door. Finally a plot was made regarding him, and the people prepared for him. They prepared boxes full of bows and arrows for him, and there came to be plenty of them. When they came to him they pulled their sister into the canoe. He (the shaman) always wore a red-snapper coat. When he was pursuing them, he kept jumping so (accompanied by gesture). While he was chasing them they shot at him. They kept asking their sister, "Where is your husband's heart?" She said, "I still love my husband's heart." After a time she told them where her husband's heart was. "Shoot him in the middle of his hand.

Ts!u	hā'cak!ā'nî-ᴀt	ta'owūłtīq!	yetī'yīn.	Yē	duwasā'kᵘ
Also	something hating us	into the place where the cave is	used to be.	Thus	his name was

G̣ōnē'tqāsā'xduk!ā'q!.	ʟēł	adê'	hᴀs	gunᴀ'xsîniya.	ᴀtcawe'	hᴀsduʟ̣ā'k!
gonē'tqásā'xduk!ā'q!.	Not	to it	they	could do anything.	Why	their sister

adjī't	hᴀs	adjī'watᴀn.	G̣ᴀ'ndawe	utā'îtc	dudᴀ'q!anᴀx.	Dō'q!awu'łq!
to him	they	gave her.	To the fire	he always slept	his back near.	At his door

awe'	yên	udē'łtc	yēk.	Wananī'sawe	adā'	hᴀs	tucā'watān.	Ayî's
that	there	always watched	a spirit.	Finally	about him	they	concocted a plan.	For him

ᴀt	yên	hᴀs	aosîne'.	Tcūnē't	dāqakū'q!	yên	hᴀs	aosine'
things	there	they	made ready.	Bows and arrows	cover for (=boxes full of bows and arrows)	then	they	prepared

cā'yadihēn.	ᴀt	hᴀs	qū'xawe	yākᵘt	hᴀs	ā'waxot!	hᴀsduʟ̣ā'k!.	Łēq!
began to be plenty.	To it	they	got then	into the canoe	they	pulled	their sister.	Red-snapper

k!udᴀ's!	atū'x	nagu'ttc.	Yāhᴀ'sdu	yagatsā'q	yū'awe	kē	îck!ē'ntc.
coat	into it	he always goes.	Them	when he was chasing	that way (a gesture)	up	he always jumped.

ʟe	yāhᴀ'sdu	yanatsā'qeawe	hᴀs	at!u'kt.	Hᴀs	aq!onawū's!tc
Then	them	while he was chasing	they	shot at it (with bows and arrows).	They	would always ask

hᴀsduʟ̣ā'k!,	"Gū'sū	ixo'x	tēq!."	"Yesu'	yāxcîge'	ᴀxxō'x
their sister,	"Where	your husband's	heart."	"Yet	I want (=love)	my husband's

tēq!."	Wananī'sawe	yên	akā'wanîk	duxo'x	tēq!.	"Dudjî'n	tāk
heart."	After a while	there	she told	her husband's	heart.	"His hand	in the middle of

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[a] Part of story told in story 3 and in story 31.

His heart is there." Then they killed him outside of Ring island. They carried him to Ring island. They took the red-snapper coat off from him. It was for this coat that they had killed their brother-in-law.

After that Łq!ayā'k! put it on and went after large animals. He chased something from below named KAck!A'Lk!.[a] He chased it far up out into the sky. They are Łq!ayā'k!'s footprints which are there.[b]

ỵīt!u'k.	A'wu	dutē'q!."	KA'tnAq!tīn	yaḳA'q!awe	tsa	hAS	ā'wadjAq.
you shoot.	There is	his heart."	White-rocks-on-top-of-each-other (Ring island)	on the outside of	then	they	killed him.

KA'tnAq!tīn	kAnAxā'we	yên	hAS	ā'waxAtc.	Aqā'x	kē	hAS	ā'wati'
White-rocks-on-top-of-each-other	on	there	they	brought him.	Off from him	up (off)	they	took

łēq!	k!udA's!.	Yuk!udA's!	kā'q!awe	hAS	ā'wadjAq	hAsdukā'nî.
red-snapper	coat.	The coat	for	they	killed	their brother-in-law.

AdA'xawe	Łq!ayā'k!	ātū'x	ỵū'wugutk	kodzîtī'ỵi-At	kAq!.
And then	Łq!ayā'k!	into it	having gone	big animals (things)	for.

5	AdA'xayu	yā'diyīdA'x	At	ỵa'osīnāq.	KAck!A'Lk!	yū'duwasākᵘ-At.
	And then	from below here	something	he was chasing.	KAck!A'Lk!	was named something.

Layū'dekīq!	kē	aỵa'osinAq	a'ayu	dA'kdî	wułîcu'.	Duq!o's-ītē'
Far up [into the sky]	up	he chased it	this	out	went in a line.	His footprints

Łq!ayā'k!	hu'ayu.
Łq!ayā'k!	it is he, or they are his.

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[a] An error. KAck!A'Lk! was Łq!ayā'k!'s elder brother.

[b] That is, the milky way.

98. THE KÎKSA'DÎ WOMAN WHO WAS TURNED INTO AN OWL[a]

When this town (Sitka) was first discovered the KîksA'dî were here, and we stayed on this (the north) side. This town (at the northern end) was named Mossy-town. There four men grew up, two of whom were named Łq!ayā'k! and KAck!A'Lk!. They married. Łq!ayā'k!'s mother was named KAck!A'Lk!'s-mother. Łq!ayā'k!'s wife refused to give her mother-in-law herring to eat. After she had refused her twice she put hot milt into her hand. She told [her son], "She put hot milt from a male herring into my hand." It burned her hand. For this reason her son carried down the canoe. He filled it with herring by means of a herring rake. When [the canoe] was filled, he brought them in. The herring rock is over yonder this side of Big-fort.[b] He brought them in in the evening. He said to his wife, "Go down to it," and she went down empty handed.

Cū'guya L!Atk wudut!ē'yê KîksA'dî yaq!e' yAtî' qa ūhā'n yā'naxAq!
When first this place was found the KîksA'dî here stayed and we on this side

yē'hayêtî. S!Atc-ānî' ye duwasā'kᵘ yāt. Aq!awe' uwawA't dāq!unī'nAx
we stayed. Mossy-town thus was the name to this [one]. At it grew up four [men]

qa ye duwasā'kᵘ Łq!ayā'k! KAck!A'Lk!. HAs ā'waca yucā'wAt.
and so [two were] named Łq!ayā'k! [and] KAck!A'Lk!. They married a woman (= women).

Łq!ayā'k! duLā' qodzîte' KAck!A'Lk!-Lā yū'dowasākᵘ. Łq!ayā'k!
Łq!ayā'k! his mother was KAck!A'Lk!'s mother was named. Łq!ayā'k!

ducA'tc yaocîgê' yu'yao dutcā'n-q!ē'dî. DAxdahī'n ye acī'n nasqa'
his wife refused the herring to her mother-in-law's mouth. Twice thus to her she said

awe' acdjî'n tāq! yên ā'wacAt yā'wat!aye yao-L!ē'łî. Duī'n akā'wanīk.
when her hand into there she put it being hot herring milt. To him she told it.

"Ỵawa't!aye yao-L!ē'łî awe' Axdjī'n tāq! yên ā'wacAt." Ke ūwagA'n
"Hot herring milt that my hand into there she put." Out it burned

dudjī'n tāq!. Atcawe' yākᵘ yēq!ā'watAn duyī't. Yao acā'wax̣îL!
her hand in. That is why canoe brought down her son. Herring he filled with by means of a herring rake

yuyā'kᵘ. Yên aya'osîqox cahī'k. Yū'do yao tēyî' yunū' Lēn hā'na
the canoe. There he brought them in when it was filled. Over there herring's rock the fort big (= Big fort) this side

nAx A. Dēx̣ā'na ayu' yên aya'osîqox. DucA't ye aya'osîqa,
on is. It was evening when there he brought them in. His wife something he said to,

"Adê' nagu'." KAłA'tk ade' wugu't.
"To it go down." Without anything to it she went.

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[a] See story 37 for another version.

[b] The hill on which Baranoff's castle stood.

Then she shouted up, "Bring down the basket," but her husband said, "Don't listen to her." Night came on. Toward morning the woman began to change her cries. "This way with the basket (kāt)," she said toward morning. Later still she began to say, "Hū, hū, hū, ū." Her husband said to her, "You can become an owl from this time on." So she started to fly off. She became an owl. She flew first among the trees. She was heard saying, "Sit in your holes," after which he (her husband) went outside. He said to her, "You put milt into my mother's hand. For that you can become an owl. Way back there for you is Owl's-rock-slide." This is why it is so. This is why we can always understand it (the owl). It always predicts bad weather. It always tells what is going to happen in other towns.

Tc!uʟe'	ade'	kē	uwaî'q!,	"Kāt	hāt	ỵiêtᴀ'n."	Duxo'xtc	ye
Then	at it	up	she shouted,	"Shallow basket	to here	you bring it down."	Her husband	so

ỵa'osîqa,	"Łî'łq!a	tāt	ỵītūctī'gk."	Tāt	ỵīntk	qoha'.	Qēq!ē'de
said,	"Not to her		you listen."	Night	it got.		Toward morning

qonaha'	ʟe	cū'ya	q!a'oditᴀn	yucā'wᴀt.	"Hāndē'wadi	kāt,"
it was getting	then	entirely	began to change her manner of talking	the woman.	"This way with	the basket,"

qēq!ē'dî	ayu'	ye	q!aỵaqa'.	Qēq!ē'dî	ʟecū'yᴀx	wuduwaᴀ'x,	"Hū
toward morning	it was	thus	she said it.	Toward morning	changing [her voice]	she was heard,	"Hū

hū	hū	ū."	Duxo'xtc	ye	ỵaosîqa',	"Tc!uʟe'	wē'dᴀx	de	tsē'sk!ux
hū	hū	ū."	Her husband	thus	said to her,	"Then	after that		owl becoming

î'naste."	Tc!uʟe'	ỵᴀx	hoadîqē'n.	Tsē'sk!^{u}x	osîte'.	Ās	ayē'yatīyēq!
you can be."	Then	off	she started to fly.	Owl	she became.	Trees	being

axō'q!	s!a'odjîqax.	Ye	oduwaa'x,	"ᴀ'sguteỵê	gayêqê'."	Āx	ā'yux
among them	she first flew.	Thus	he (or she) heard,	"In your holes	you sit.	After it	outside of it (house)

ā'wagut.	Yē	ỵaodudzîqa',	"Āxʟā'	djīn	tāq!	yao-ʟ!ē'łî	yên	iỵatê'.
he got.	So	he said to her,	"My mother's	hand	in	herring milt	there	you put.

Tcawē'dᴀx	tsē'sk!^{u}x	înaste'.	Yudā'go	îqā'de	sᴀk^{u}	Tsē'sk!^{u}-qā'de."
Right from that	owl becoming	you can be.	Way back there	your slide	for	Owl's-rock-slide."

ᴀtcawe'	dūwaỵa'.	Atcayu'	q!atū'waā'xtc.	Łkū'ck!ᴀ	akānî'knutc.
Why	it is so.	Why	we can always understand it (the owl).	Bad weather	it always predicts.

Yū'nax̣ᴀq!	wasa'	ᴀtgu'gonēỵî'	ha-î'n	yuakayanî'k.
in other [towns]	what	is going to happen	to us	it always tells.

99. MOLDY-END[a]

The Kîksᴀ'dî used to live at Dax̣ē't, where they dried salmon. After they had gotten through drying it they tied it up there. So he (a small boy) was baiting a snare for sea gulls. When he came into the house afterward he was very hungry. "Mother, I am hungry. Give me some dried salmon." So she gave him a piece of dried salmon which had begun to mold on the corner. Then he said, "You always give me moldy-cornered ones." They always began tying up from the corner of the house. He spoke to the dried salmon. Just then some one shouted out, "There is a sea gull in your snare." So he ran down to it. He ran out into the water to his snare. When he got out into the midst of the water he looked as if he were pulled down into it. Then all of the drying salmon ran down to him. Now

Dax̣ē'tayu	ᴀnaē'tc	Kîksᴀ'dî,	xāt	ayē'sᴀtanē'nutc.	Ā'awe	ᴀq!
At Dax̣ē't it was	used to live	the Kîksᴀ'dî, [and]	salmon	always dried there.	In that place	

yê'ndî	ᴀt	yaᴀtnadu'q!wᴀn	yuxā't	ᴀtq!ē'cî	sᴀk^{u}	dādusā'xdê.	A'awe
there	things	they were getting through drying	the salmon	dried	for	they were tying it up there.	So with it

kē'ʟ̣adiyayiq!	yeadā'na	dā's!a,	awā'q	dē'snaaqnutc.	Acū'tc	nēł
for seagulls	he was baiting	a snare,	inside of which	they always got.	From there	into the house

gū'dawe	At	yan	ūwaxā'.	"ᴀʟe'	xāt	yan	uwaha'.	ᴀtq!ē'cî	ᴀxdjī't
when he came	he was very hungry.			"Mother	I	am	hungry.	Dried things (i.e., salmon)	to me

tê."	ᴀcdjī't	ā'wate	yuᴀtq!ē'cî.	Acê'nya	wudîʟā'x.	Ye	aya'osîqa
give."	To him	she gave	the dried salmon.	On the corner of it	it had started to mold.	So	he said of

yuᴀtq!ē'cî,	"Ts!ᴀs	cᴀnyā'k!^{u}ʟāx	qaq!ē'xᴀtexnutc."	Yit!ē'dᴀx
the dried salmon,	"Only	moldy-cornered ones	you always give me."	From the corner of the house

dādusā'nutc.	ᴀtq!ē'cî	ayî'	yē	aya'osîqa.	Tc!uʟe'	atū'xawe
they always began to tie it up.	The dried salmon	to	so	he spoke.	Then	from in it

t!ā'yaodowaqa,	"Edā's!aye	awā'q!t	uwagu't	kē'ʟ̣adî."	Tc!uʟe'
some one shouted out,	"Your snare	inside of it	got	a seagull."	Then

akudjī'nawe	ādê'	dak	wudjix̣ī'x̣.	Tc!uʟe'	akā'de	hīnx	wudjix̣ī'x̣
that is why	to it	down	he ran.	Then	out to it	into the water	he ran [to]

dudā's!ayî.	Hī'ndî	gīyigē'daqx̣ū'awawe	hī'nde	wuduwaxō't!	āyᴀ'x
his snare.	To the water	when he got out in the middle of	to the water	he was pulled down	like it

wū'nî	yuyadᴀ'k!^{u}.	Łdakᴀ't	yuxā't	yedānē'yî	yī'yîawe	dut!ā't
was like	the youth.	All	the salmon	those that	were drying	to him behind

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[a] This is the Sitka version of the story.

the people were hunting for him, but he was nowhere to be seen. It was not known what had happened to him. The salmon, however, began feeling very high. They began to rush about at the mouth of the creek. It was the salmon people that had done it. Then the salmon people went out to sea with him. They went seaward with him toward their homes. To him it looked as if they were in a canoe. A chief among these salmon had made him his son. The sea gull that he had followed out went along with him. Then he stayed with them in the salmon people's town. He was among them for one year. Well out from that town fish eggs were heaped up. He began to take up and swallow some of them without asking anybody. Then the people shouted out, "Moldy-end is eating the townpeople's dung." At that time they gave him the name. Afterward he discovered that the salmon tribe had saved him. Then he went to lie down and remained in that position. In the morning his father said, "What did they say to you, my son?" He went out and spoke. "Take him up to Amusement creek. Put his hands around the necks

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ʟūwagu′q.	Qoducī′	duīga′.	ʟēł	wudustī′n.	Tc!uʟe′	ʟēł	wudusku′
ran down.	They were searching	for him.	Not	he was seen.	Then	not	was known

wā′sa	wa′niye.	Tc!uʟe′	yuxā′t	qo′a ayu′	tuwu′qlîgê.	Yuhī′nwᴀtq!
what	happened to him.	Then	the salmon,	however,	felt very high.	At the mouth of the creek

wūckᴀ′t	caodite′.	Xᴀtc xāt	qoa′nî	tca′yu	ye	usî′ne.	Dūī′n	tc!uʟe′
around	started to rush.	This salmon	tribe	that	so	did.	With him	then

dāk	yā′wa-a	yū′xāt	qoa′nî.	Hᴀsduānê′dî	an	dāk	hᴀs	ū′waha.
seaward	went	the salmon	people.	To their homes	with him	seaward	they	went.

Yāk^u	yêx	acwagê′qdayē′n.	Xᴀtc	anqā′wo	ᴀsîyu′	xāt	xō′nᴀx	yêtx
Canoe	like	it looked like in his eyes.	This	chief	it was	salmon	among	made

ᴀculîyᴀ′x.	Tc!ᴀ′tu xᴀ′nu	yukē′ʟadî	dāk	acuyā′adzīhu	dekī′q!.
him his son.	Along with him went	the seagull	out	he followed	seaward.

Tc!uʟe′	ayē′	wute′	ā′xō	xāt	qoa′nî	ānî′.	ʟēq!	tāk^u	dukai′antî.
Then	there	he stayed	among them	salmon	people's	town.	One	year	he was among them.

Dekī′q!	ānq!a′ye	yūk	dix̣wᴀ′s!	quhā′k^u.	Tca qā′yat!en	nᴀxā′we
Way out	in the town	out	started to be heaped	eggs.	Without asking	anyone

aka′odikâte.	Tc!u	yūantqenī′tcayu	kē t!ā′uwaîq!,	"Āntqenî′	hā′ʟ!î
he started to take up and swallow them.	Then	the people	shouted out about him,	"People's	dung

ayaxā′	Cᴀnyā′k!^{u}ʟāx."	Agā′ayu	tsa	duya′	wuduwasa′	yusa′.	Ckᴀ
is eating	Moldy-end."	At that time	right	him	they called by	that name.	Afterward

a′odzîku	yuxā′t	qoa′nîtc	wusnexe′.	Tc!uʟe′	tayidē′	wugu′t	tūdīu′s.
he came to know	the salmon	tribe	had saved him.	Then	to lie down	he went	and he stayed there.

Ts!utā′dawe	ye	yawaqa′	duī′c,	"Wā′sa	īya′o-dudzîqa′	ᴀxyī′t."
In the morning	thus	said	his father,	"What	did they say to you,	my son."

Tc!uʟe′	yux	q!ē′watān	"Qatukᴀ′xsaqa-hī′nîde	ūn	yāk^u	ga-ī′tān.
Then	out	he went and spoke	"To Amusement creek	by	canoe	take him up

of the sand-hill cranes at the mouth of it." There he saw two sandhill cranes jumping up and down, facing each other, at the mouth of the creek. All creatures, such as brants, could be heard making a noise down in this creek. This is why it was called Amusement creek. Where was it that he had been feeling badly? It all got out of him.

The salmon people all knew the salmon month had come up here which was their month for returning. They always spawn up here among us. At once they started back with him. They started up this way. Then the cohoes people broke their canoe. This is why the cohoes come up last. The L!ūk!nAxA'dî were going to have the cohoes as an emblem, and this is why the L!ūk!nAxA'dî are also very slow people. At once all started, dog salmon and humpbacks. They started up this way with Lively-frog-in-pond (the boy's name). The big salmon people started up thither. Very soon the salmon tribe came to the "sīt." It is this sīt which gives scars to whichever one happens to get caught

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ĀwA'tkA	dū'lî	sē'nAx	q!oa'n	djī'yayîte:"	AyA'xawe	a'ositēn,	yên
At the mouth of it	sand-hill cranes	around their necks	(imp.)	put his hands."	Just like it	he saw	there

yūk	duwax̣î'x̣k	dēx	wucdayī'n	yuhī'n	wAtka'q!.	ŁdakA't	A'tawe
out	they were jumping	two	toward each other	the creek	at mouth of.	All	things

yayî'k	duwaA'xtc	yuhī'n	yîk	qên.	A'tcawe	ye	duwasā'k^{u}·
down in this	could always be heard	the creek	down in	[and] brants.	That is why	so	it is called

Qatu'kAxsAka-hīn.	Gusu'	tūwunū'guyīyî?	Le	dutū'tx	qot	kaoduk!ī't.
Amusement creek.	Where	was it he was feeling bad?	Then	from into him	entirely	it all got out.

Tc!u	xāt	qoa'nîtc	ts!ū	siku'	qo'xde	dîs	yayê'nq!	xāt
Then	salmon	tribe	also	knew	to return	month	up here	salmon

dî'sîx	sateyî'.	Yayê'nq!	hāgutū'nAxâwe	dāk	wushī'ntc	yū'xāt	sAk^{u}.
month become	was.	Up here	out among us	out	always swim (i. e., spawn)	the salmon	for.

Wānanī'sawe	duī'n	At	wudū'wax̣ūn.	Yāyê'nde	tc!u	kācukA'dawe
At once	with him	to it	they started back.	Up this way	then	first

At	wux̣ū'n.	Yāyê'ndî	L!ūk!	qoa'nî	A'awe	Le	yAx	ya'odudzîtAq!
to it	they started.	Up this way	cohoes	people	those	then	up	they came to break

ayagu'	L!ūk!.	Atcawe'	kāî'tq!	tāqawaē'tc	L!ūk!.	L!ūk!nAxA'dî
their canoe	cohoes.	That is why	come up last		cohoes.	Cohoes-people

cagū'naya	L!ūk!.	Atcawe'	tcuyiā't	L!ūk!nAxA'dî	ts!u	łîngî't
is going to have as emblem	cohoes.	That is why	those that are here	cohoes people	also	people

łîtc!ī'yîAq.	Wānanī'sawe	Lēq!ē'ga	At	wux̣ū'n,	tîL!,	qatcā's!.	De
are very slow.	At once	at one time	they all started,		dog salmon,	humpback.	Now

Āk!^{u}tatsī'n	tî'nayu	yê'ndî	At	wudū'wax̣ūn.	Gonayē'	ya'wa-a	yê'ndî
Lively-[frog]-in-pond	with	to there	they started up.		Started	went up	to there

yuxā't	qoa'nî	Lēn.	Wānanī'sawe	at!ē't	ya'wagu	yūsîī't	yuxā't
the salmon	people	the big.	At once	to it	came	the sîī't	the salmon

qoa'nitc.	Aawe'	yusîī't	q!ēxqā'wagayîaawe	tîładayē'natitc.	Ā'nAx
tribe.	That is the thing	the sîī't	whichever one just happens to wait in	used to get scars on its body.	After it

in it. After all got through, the people looking could see a cloud far down on the horizon which appeared like a canoe. In the evening they went ashore to camp. They dug holes in the ground and made flat sticks to stick into the ground. The salmon tribe always does that way. Then the salmon people would throw hot rocks upon one another. Their bodies vibrated with the heat. It is that that leaves scars on the skin of the salmon. It was Lively-frog-in-pond that let people know what the salmon people do to one another.

At once they started hitherward up this coast. The salmon tribe came against the herring tribe. In the canoes of the salmon tribe one stood up. He said to them, "When did your cheek-flesh ever fill a man?" The others stood by one another. The herring tribe said in reply, "We fed them before you. Our eggs are our cheek-flesh. When will the space around your backbone not be dirty?"[a] The salmon tribe started off for the outside coasts of these islands. When

dᴀq	kᴀx	dᴀk!ī'tînawe	tc!uʟe'	yū'łîngî'ttc	yatî'nî	gūs!	yīnᴀ'x	daq
shoreward	through	they all got	then	the people	can see	cloud	down on the horizon	shoreward

yā'wuguwu	awe'	ʟe	yākᵘ	uwā'nutc.	Tc!uʟe'	yᴀx	dāq	wugū'tc.
they came	when	then	canoe	it always looks like.	Then	like	ashore	they always come.

X̣wē'keq duhā'îtc	tsīk ts!u duliᴀ'kanutc.	Tc!a'yu	xāt	qoa'nî
A hole in the ground they always dig	and they always make flat sticks to stick in the ground.	Like it	salmon	tribe

ayu'	yaqonu'knutc.	Yū'tayᴀt!ayi	yade'	ayu'	wucdᴀ' gêtcnutc	yuxā't
it is	always does.	The hot rocks	upon	those	always threw on each other	the salmon

qoa'nî.	ᴀduktu'	ūwᴀs!axō'a.	Ītī'awe	ayê'natitc	yū'xāt	xā's!īq!.
people.	Their bodies	moved or vibrated [as skin roasted on hot rocks].	It is that	always leaves [scars on]	the salmon	on the skin of.

Ak!ᵘtatsī'ntcawe'	qō'sîku	yū'xāt	qoa'nî	ade'	wuctadᴀ'naya.
Lively-frog it was	let know	the salmon	tribe	at it (i. e., how)	they do to each other.

Wānanī'sawe	āx ᴀt	wux̣ū'n	yayiê'ndî	gonē'	yā'waa.	Yuxā't
At once	from that	started	this coast	began	they went up.	The salmon

qoa'nî	agē't	yā'waa	yao	qoa'nî.	Xāt	qoa'nî	yagū'yîknᴀx
people	against	came	the herring	tribe.	Salmon	tribe	from inside their canoes

wudū'wahān.	Yē	hᴀs	ya'odudziqa	"Yīdᴀ'tsqoetc	yī'wᴀckaq!o'kotc
one stood up.	Thus	they	said to them	"When	your cheek-flesh

ka'osînex."	Yū't!a-hᴀs	wū'tciaxt	kᴀstî'q!.	Ts!ᴀs	ts!u	ye	yawaqa'
filled (or saved) a man."	Those	by each other	stood.	Only	also (again)	so	said in reply

yao	qoa'nî,	"Yīcukᴀ't	qō'yaotuwaʟa.	Detc!a'	hāwᴀcqaq!o'xoawe
the herring	tribe,	"Before you	we fed them.	That is	our cheek-flesh

hāqahā'gu.	Yidᴀ'tguetc	łīyīkᴀ'deyiyî'k	qołaʟ!ī'x̣?"	G̣onayē' yawagu'
our eggs.	What time	the space near your backbone	will not be dirty?"	Started to go off

xāt	qoa'nî	yaq!ā't!q!adê.	Yaq!ā'dq!	t!ikᴀ't	saxī'x̣awe	ye	yawaqa"
salmon	tribe	for the sea outside of these islands.	These islands	outside	[they] came	thus	said

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[a] An exchange of taunts.

they got outside of them the salmon chief said, "To what creek are you going?" Having held a conference, the salmon people named their choices. The humpbacks said, "We will go to Saliva creek," but the one among them who had taken the man, mentioned Dax̣ē't. The salmon people called it Right-to-the-town. Then they came in sight of the mouth of the creek. They called the point Floating point, and the smoke house that was there a fort. It looked like that in the eyes of the salmon people. The salmon called human beings "seal-children's dog salmon." When they first came into the mouth of the creek the people sharpened poles for them to fall on when they jumped. Then the boys always said, "Upon my father's." At once one jumped upon it, where before they had not killed any. At that they (the people) were very happy.

Now they saw his father plainly coming down from far up the creek. They said to him (the boy), "Stand up." He jumped up. "Very fine," said his mother. His mother called him a fine salmon.

yuxā't	anqā'wo,	"Dāquhī'n	de	sᴀ'yihan?"	Yū'wuctayadaqa	xāt
the salmon	chief,	"What creek	to	are you going?"	Having said to each other	the salmon

qoa'nî,	yū't!a-hī'nde	yū'q!ayadoqa	yū'xāt	qoa'nî,	ā'xōx	ya	hᴀs
tribe,	to the creeks	which [they] had named for themselves	the salmon	tribe.	Among them		they

djîkᴀ'ndoᴀq.	Tcās!	koyē'q!ayaqa,	"Ohā'n,	qo'a,	tcahē'	Q!ᴀ'tstu-hīn."
named their choices.	The humpback	said,	"We,	however,	will go to	Saliva creek."

Qonᴀ'x.	wē'łîngî't	aosî'nexe	aqo'a	Dax̣ē't	āwasa'.	Wᴀtā'nyayî
Among the people	the Tlingit	one saved,	however	Dax̣ē't	named.	Right-to-the-town

xāt	qoa'nîtc	ye'uwasa.	Tc!uʟe'	hī'nwᴀt	ʟēłguha.	Yū'q!a	qoyē'duwasā
salmon	people	called it.	Then	at the mouth of the creek	they could see.	The point	they named

Yułu'kłîx̣ā'ckî-q!a,	tcā'tc!ᴀs	yên	wunīyî',	yunū'	at-q!ān-hī'tî	ayu'.
"The Floating-point,"	and now	there	was ready,	the fort	smoke-house	it was.

Hᴀsduwā'q!	yē	kudaye'n	yū'xāt	qoa'nîtc.	Ye	adō'wasākᵘ	yuxā't
In their eyes	so	it looked	the salmon	people.	Thus	called	the salmon

łîngî'ttc	"tsa-yê'tq!î-tī'ʟ!î."	Cū'gu	hīn	wᴀt	deyaî'n	yᴀnaē'nî
Tlingit	"seal-child's-dog-salmon."	When first	creek	mouth of	into	they were coming

ʟaganî's	łu'gu	dusxō't!nutc	anā'x	nᴀ'gatānt.	ᴀtyê'tq!î	qo'a	ye
poles	on point	they always sharpened	on it	for them to go on to when they jumped.	The boys,	however,	thus

ūłxē'snutc,	"ᴀxī'c	āyî'nade."	Wananī'sawe	ᴀnā'x	āgatᴀ'nîn,	tc!uł
always say,	"My father's	upon."	At once	on it	one jumps,	when before

ā'dudjaqdjî'.	ʟᴀx	wâ'sa	qātuwu'	sagū'nutc.
they always killed none.	Very	how	they were always happy.	

Wananī'sawe	wudu'dzîtīn	q!ē'ga	duī'c	yū'nākî	hīn	yîknᴀ'x
At once	they came to see	truly	his father	from far up	creek	down in

yanaqo'xo.	"Ck!eā'gîtahān,"	yū'yaodudzîqa.	Ke	ūwatᴀn.'
coming.	"Stand up,"	what they said to him.	Up	he jumped.

"Hᴀʟagwaʟa'"	ʟa	yū'yawaqa	duʟa'.	"Xāt	k!ᴀdē'n,"	ʟayū'	ᴀc
"Very fine,"	then	said	his mother.	"Salmon	fine,"	then	him

After that the salmon swam up the creek. The women who were cutting salmon were always seated by Dax̣ē′t with their backs downstream. The salmon, however, were always rushing about down in the creek. The salmon tribe shouted about those who were cutting. When they were partly through drying the salmon people said to him, "Go to your mother." His mother was cutting salmon on the beach. The canoe floated below her on the back current. So he floated there with his head sticking out from under it. Then she called her husband's attention to it. "A fine salmon is floating here with its head out." His father took up a hook, for he did not know that it was his son. It swam out from him. He never expected [to see] his son again. One year had passed since he had disappeared. At once he swam out in front of his father. When he had hooked it he pulled it out on a sandy bar. He hit it on the head in order to keep it fresh. Then he threw it to his wife. "Cut it up. We will cook it," [he said]. So she put the salmon down to cut it up in the usual manner.

ūwasā′	duʟa′.	ᴀtxawe′	hīnt	uwaq!ᴀ′q	xāt.	Dax̣ē′t	yîkt
named	his mother.	After that	up the creek	swam	salmon.	Dax̣ē′t	down in

îxtayī′n	yax	wusqē′tc	ca	dᴀx̣ᴀ′cî.	Yuxā′t	qo′a	wuckē′t-cādatī′tc
downward	[turning their backs]	were always seated	the women	cutting.	The salmon,	however,	always rushed around

yuhī′nyîq!.	Xᴀtc	yūdᴀx̣acā′ayu	dulē′tcnutc	yū′xāt	qoa′nîtc.
down in the creek.	About	the cutters	always shouted	the salmon	tribe.

Ayī′nq!	yêduq!â′nawe	tsa	ye	ya′odudzîqa,	"Îʟā′xᴀnde	nag^{u}	de."
Down there	when they were partly through drying	now	so	they said to him,	"To your mother	go"	(imp.).

Dᴀx̣ᴀ′c	ēqq!	duʟa′	xāt.	Yaî′c	kᴀt	wulix̣ā′c	yū′yāk^{u}	duēgayā′k.
Was cutting	on the beach	his mother	salmon.	The back current	on (or across)	floated	the canoe	below her.

ᴀ′taye	nᴀ′xawe	dāq	cwulîx̣a′ctc.	Tc!uʟe′	duxo′x	ayî′s	ā′waīq!.
Under it	from	out (shoreward)	he always floated himself.	Then	her husband	on account of it	she called.

"Ak!ᴀxā′dahe	hē′nᴀx	dāq	cîyê′łx̣ācte."	K!ē′q!a	ā′wacāt	duī′ctc.
"Fine salmon here	from here	out	floats his head."	Hook	took up	his father.

ʟeł	ye	awusku′	duyī′t	sᴀtīyî′.	Dekī′t	wu′ʟ̣itsîs	dudjînᴀ′q.
Not	thus	he knew	his son	it was.	Seaward	it swam	from him.

De ā awułîx̣ᴀ′ttc	duyī′t.	De	tāk	dukā′yᴀn	uwatī′.	Wananī′sawe
Now he did not expect ever	his son.	Now	one year	over him	had been.	At once

ā′dāq	uwakᴀ′q!	duī′cdjiyī′q!.	Ak!ē′q!awe	x̣ᴀk^{u}	kā	awaxo′t!.	ᴀcā′
out from him	he swam	in front of his father.	When he hooked it	sandy bar	on	he pulled it.	On head of it

awaxê′tc	tūdj	sᴀk^{u}.	Tc!uʟe′	ducᴀ′tdjīt	awaxê′tc.	"Nax̣ᴀ′c.	Gux
he hit it	fresh	in order to keep it.	Then	to his wife	he threw it.	"Cut it up.	We

tūsī′t."	Tc!uʟe′	wâ′sa	xāt	cdjiyeyê′n	dusta′îtc	gux dux̣ᴀ′cî.
will cook it."	Then	how	a salmon	is put down to be cut	she put it	when it is going to be cut.

The Tlingit obtained copper in ancient times. A chain of twisted copper was around the young man's neck, for he had gone into the water with it on. After she had tried to cut around his neck for a while, and found that she could not, she looked at her knife. There were bits of copper on her knife. Then she called out to her husband, "Come here." So they began to examine it. It was the copper chain that used to hang around his son's neck. Anciently the people used to have a fine woven basket called łīt!. As soon as he knew this he threw it into such a basket. [He spit upon it] and blew on eagle's down. Then he put the basket enclosing the salmon on the roof of the house. Toward morning there was a noise inside of it. His (the boy's) spirit began to work inside of it. At daybreak he went up to look at it, and a large man lay where the salmon had been.

They took their things out of all of the houses. When they brought what had been a salmon inside a man went out and spoke to the many

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Tc!u	tc!ākᵘ	łîngî't	tîn	ka'odzîte	yuē'q.	Eq	katî'q!ayu
Then	anciently	Tlingit	with	came to be	the copper.	Copper	twisted chain it was

dusᴀ'	yū'yat!ᴀq!ᵘ.	Ān	hīn	xō	gudī'n.	Tc!ākᵘ	asᴀkᴀ't	yuayetē'geayu
his neck	around the young man's.	With it	water	into	he had gone.	Some time	around his neck	when she had cut

ʟēł	ᴀ'cdjî	gā'uctî,	ayᴀ'taoʟîgên	dułî'taye.	Eq	q!ᴀq!ê'ʟtᴀqogâ'yaayu'
not	him	she could cut,	she looked at	her knife.	Copper	were bits of on

dułîta'yê.	Tc!uʟe'	ā'waīq!	duxo'x,	"Hā'gu."	ʟe	adā'	hᴀs	yaodzī'a.
her knife.	Then	she called	her husband,	"Come here."	Then	that	they	came to examine.

Duyī't	sē'tkᴀtīnî	ēq	katî'q!	gwâya'.	Tc!ākᵘ	qā'djî	yên
His son	hung around his neck	copper	chain	was.	Anciently	people	there

unēdjî'n	łīt!	yū'dowasakᵘ.	ᴀt tcułu'	awusku'uawe	wełī't!	tū'dî
used to have	[a fine-woven basket]	named.	As soon as	he knew it	the basket	inside

ā'waxetc.	Adā'	awuq!â'ʟ!.	Ya'hît	kᴀq!ā'n	ke	aosîta'	yū'xāt
he threw it.	On it	he blew eagle's down.	This house	on top of	up	he put	the salmon

łīt!	tūt.	Djuqē'q!aawe	ade'	kayî'k	wudū'waa.	U'xyek	ū'watsᴀq.
basket	inside of.	Toward morning	of it	on the inside	there was [a noise].	His spirit	commenced to work.

Qē'naā	akekᴀ'ni	ke	ū'wagut.	Qā	ʟēn	gwâ'ya	ᴀt	sᴀtā'n,
When daylight came	to look at it	up	he went.	Man	big	it was	at it	lay

yū'xāt	yī'yî.
the salmon	it was.

Łdakᴀ't	yū'hîtq!	a'yidᴀx	gā'niyux	ᴀt	ka'oduwadjêł.	Ceyadihē'n
All	the houses	from down in them	out of doors	things	they moved.	Many

Kîksᴀ'dîᴀq!	yū'xāt	yī'yî	tc!uʟe'	ūn	nēł	awuade'awe	yux	qā
Kîksᴀ'dî people	the salmon	what had been	then	with it	into the house	when they came	out	some one

Kîksᴀ′dî. "Let all the people go with their heads down." So it was given out. They brought up salt and devil's clubs. As soon as they had drunk it down in accordance with his directions they vomited. The devil's club and sea water were vomited out. Toward evening the shaman bathed. Below this town is a little pond named Beating-time-for-shaman lake because he also bathed in that. In the evening his spirits really came to him, and blood kept running out of his mouth. The sea gull for which he had gone out came to be his spirit. Then he showed them all things that were to be done to the salmon down in the creek.[a] "Cut them into four pieces," he said. He called [the tabus] Adēyā′ ("That's the way"). After that his spirits said to him, "Tie up a raft over there on the edge of Noisy-waterfall." He was testing his spirits to see how strong they were. This waterfall comes down a long distance. The Kîksᴀ′dî began to get on the raft, which

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q!ᴀkāwᴀna′: "Ỵîn duca′ nagāadî′ yū′āntqēnî." Yuayū′ yux awagu′t.
he started to speak: "Down their heads let all go with the people." That is how out it was given.

Kē ya′oduwaxa ēʟ! qa s!ᴀx̣t!. Yēk wududzîgu′t. Tc!a dō′q!waya
Up they brought salt and devil's club. A spirit came to be let out. Just as soon as they had drunk it up

yên dona′awe wuduʟ̣iqō′. Yus!ᴀ′x̣t! qa yuē′ʟ! wuduʟ̣iqō′. X̣ā′nade
there according to his command they vomited. The devil's club and the sea water were vomited out. Toward evening

yā′qogahaawe wudîcu′tc yuî′xt!. Aē′q!gayā hoē′k!ᵘ ye wuduwasā′kᵘ,
when it was getting bathed the shaman. Below this place a little pond thus was named,

Xî′dja-ēq!î ata′odacudjī′djayu. X̣ā′naawe q!ē′ga kayē′k wuā′t.
Beating-time-for-shaman lake, because he also bathed in it. At evening truly his spirits came to him.

Doq!ē′nᴀx cî tc!a yūt q!anᴀsxê′ntc, duī′yekq! gāgaᴀ′tîn. Duyē′gîx
From his mouth blood far out ran always, his spirits when they would come to him. Become his spirit

osîte′ wē′daqa ᴀ′cuyaodzihowu kē′ʟadî. Agā′awe ā′qᴀ cukā′wadja
was that out for he came to go seagull. And then about all things he showed them,

wehī′n yîk xā′dî adê′ da gᴀx donē′ya. "Daq!ū′n yīkᴀ′q! wucdᴀ′x
the creek down in salmon what to do with. "Four [pieces] into apart

gatdux̣ᴀ′ctc." Doq!wayᴀ′x ye āwasa′, "Adēya′." ᴀtxawe′ ye
cut it." From his mouth thus it is called "That's-the-way." After that thus

acia′osîqa duyē′gî, "Yū′do ᴀ Kēs-ᴀ′xdji-hīn ᴀq! gadū′s!ît xānᴀ′s!
said to him his spirit, "Over there Noisy-waterfall at it tie up a raft

yuq!ā′swᴀnkᴀq!." Akūʟ̣ê′nxa ayu′ duyē′kq!î adê′ łîtsī′nîya. Yᴀx
on the edge of the fall." He was testing it was his spirits at it how strong they were. Far

gałē′ yuq!ā′s āde′ uduwaq!ā′sîya. Kîksᴀ′dî akᴀ′dî a′odeha yuxā′nᴀs!.
it is from whence the waterfall there comes down. Kîksᴀ′dî on to it started to get the raft.

Duyē′kq!îtc ye uwasa′ "Tān-xā′nᴀs!." Wānanī′sawe akā′wana.
His spirits thus named it "Sea-lion-raft." At once he said "Go."

Yuxā′nᴀs! ᴀdᴀ′x q!aodîsa′. Yūq!ā′s tū′de yîs yuʟē′nᴀx qā ʟēł
The raft on it he started to blow. The waterfall into for the one man not

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[a] That is, the tabus.

his spirits named Sea-lion raft. At once he said "Go." He began blowing on the raft. One man was not courageous enough to go down into the waterfall, and when the raft went down he seized the bough of a tree at the edge of the fall. Then it went under. It was gone for one night.

Next morning the noise of shamans' sticks was heard at the mouth of the creek. The raft came up from underneath. Meanwhile the one that had saved himself came among his friends and told them that the Kîksᴀ'dî were all destroyed. Therefore the women were all weeping. When the shaman saw them he spoke. His spirits said that the people were not hurt at all. Nor were their clothes even torn. This is why a Kîksᴀ'dî is very brave. The man who jumped out, however, was very much ashamed. Then they brought the people up from [the place where they had come out].

Now the spirits worked in him, and he sang for another land otter so that the people could see his strength. He sent out his clothes-man to a point that could be seen below. "Take a spear" [he said]. He went to it. He saw nothing, and stayed there that night. Then he

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tuwū'wîłtsīn.	Yūq!ā'swᴀnx	ʟ̣ix̣wᴀ's!î	ᴀt	t!ᴀ'ne	aolicā't,	yuq!āstū'de
was strong.	The edge of the waterfall	was hanging	thing	bough	he caught,	to the waterfall

kᴀt	caoʟ̣ixê'dje	ayu'	yuxā'nᴀs!.	Tc!uʟe'	hāỵide'	wułīgā's!.	ʟēq!
down into	it went entirely	when	the raft.	Then	down underneath [the earth]	it went.	One [night]

uwaxe'.
it was there.

Ts!utā't	hīn	wᴀ'tdî	akayē'k	wudū'waᴀx	ᴀtxē'tc.	Haỵînᴀ'x	ke
Next morning	creek	at mouth of	noise	was heard	of beating for a shaman.	From underneath	up

ỵa'osiq!ut	yuxā'nᴀs!.	Yūcwuts!îne'xea	duxō'nq!î	xo	ỵā'wugut.	Ye
came	the raft.	The one that saved himself	his friends	among	came.	So

ckᴀłnī'k	Kîksᴀ'dî	qot	cū'wax̣īx̣.	Cā	qo'a	g̣āxsatî'.	Tc!ayu'
he was telling them	the Kîksᴀ'dî	lost	were all quickly.	Women	therefore	were all weeping.	Like it

îxt!	waqcī'ỵî	ayu'	yēỵatî.	Atcayu'	ye	ỵawaqa'.	Duyē'gî	q!ayᴀ'x
in shaman's	sight	that way	it was.	This is why	so	he said.	His spirits	said

ʟēł	wâ'sa	ā'wanî	yū'łîngît.	A'na	ts!u	ʟēł	aka'owułs!eʟ!.	ᴀtcawe'
not	anyhow	are hurt	the people.	Clothes	also	not	they tore.	This is why

Kîksᴀ'dî	tuwu'łîtsīn.	Yuqā'	qo'a	kā'dēq!	akā'x	ada'qt	wudjīx̣ī'x̣î.
a Kîksᴀ'dî	is very brave.	The man,	however,	was much ashamed	from on it	out of it	jumped.

ᴀkā'x	kē	ỵadusku'x.
From on it	up	they brought them.

Uq!	yēk	wū'āt.	Ts!u	kū'cta	aỵā'wacî	dułatsī'ne	ᴀt	yᴀq	dostā'dayu.
There	spirits	worked in him.	Another	land otter	he sang for	his strength	something [people]		could see.

Aī'haiāt	łu	wasatī'nq!a	adê'	akā'wana	dōxonqā'wo.	"Wusā'nî
Below it	point	could be seen	to it	he sent out	his clothes-man.	"A spear

gᴀ	tᴀn."	A'ya	wuqu'x.	ʟēł	da'sa	awustī'n.	Ā	ū'waxe	x̣ā'na.
for	take."	To it	he went down.	Not	anything	he saw.	There	he stayed	that night.

came back. When it was day he (the shaman) said, "Take me down there." He said, "Go around the point below here." He said to his clothes-man, "Be brave." Then he spit on the end of the spear. He spoke to get strength. When he got up after speaking and threw it over the point he hit the land otter in the tail. Now the shaman sent for it [and said], "Take it round there." The land otter lay stiff. The spear was stuck into the end of its tail. This is why even now the people call that place Point-thrown-across. He put the shadow of his paddle against an island below this. He was going to cut off the tongue of the land otter upon it (the shadow). This is why they named the island Divided-by-motion-of-paddle.[a] He fasted eight days on the island, when he cut off the land-otter tongue. Afterward he came up, and they were going to start home from that place. He lived for more than a hundred years. His spirits were of such strength that he lived so long that he could just turn about in one place.

Ax	ke	uwaqo'x.	Tc!uqē'q!aawe	ye	yawaqa',	"Ā'yā	xᴀt	wugaxa'."
From it	up	he came.	When it was daylight,	so	he said,	"Down there	me	take."

Yuî'xt!	ye	yawaqa',	"Yaī'x̣	nᴀxa'	uwaqo'x."	Ye	aya'osîqa
The shaman	thus	said,	"This point	when below	go around."	Thus	he said to

doxonqā'wo,	"Îguāyê'x	q!wᴀn."	Ada'de	q!ᴀstō'x	yuā'da	kūtc!.
his clothes man,	"You be brave	(imp.)"	On it	he spit	the spear	end of.

Aołîhî'k.	ʟe	uwudagude'awe	doq!wayᴀ'x	ʟe	yūq!akᴀ'nᴀx	kē
He spoke [to get strength].	Then	when he got up	after [saying it] with his mouth	then	over the point	up

gwugugo'awe,	yukū'cta-ʟ!īt	uwagᴀ's!.	ʟe	akā'wana	yuî'xt!îtc,
when he threw it,	the land-otter's tail	he hit.	Then	sent for it and said	the shaman,

"Ā'nᴀx	āsaqo'x	dê."	Qas!	yᴀ'xayu	ka'ołît!î'k	yukū'cta.	Yuā'da
"Around there	take it	(imp.)."	Stiff	like	lay	the land otter.	The spear

duʟ!ī't	dē'yax̣ᴀt.	ᴀtcawe'	tc!ū'yidᴀdî	qā'wute	ye	yasa'kᵘ
its tail	stuck in [the end of].	This is why	even now	the people	thus	call it

Yūq!akᴀ'nᴀx-ᴀt-yadugu'q.	Aī'haya	q!āt!	doaxā'yî	ᴀt	ā'watsᴀq
The-Point-across-which-he-threw-it.	Below it	an island	his paddle	against it	he put

ā'ya	hāyî'.	Akᴀ'q!	ᴀʟ!ū't!î	āx	ᴀqgwax̣ᴀ'c	yukū'cta.	ᴀ'tcawe
of it	the shadow.	On it	the tongue of it	from it	he was going to cut off	the land otter.	This is why

ye	uduwasa'	yuq!ā't!	Wucdᴀ'x-aolix̣ī'dia.	Nᴀs!gaducu'	akā'
thus	they named	the island	Divided-by-motion-of-paddle.	Eight [days]	on it

q!ē'waxe	yuq!ā't!	yukū'cta	ʟ!ū't!î	ā'wux̣ᴀcî.	ᴀtxawe'	kē	uwaqo'x.
he fasted	the island	the land otter	tongue	when he cut it.	After that	up	he came.

Yūā'nq!	de	kē	nago'xłagās!.	ʟēq!	hᴀ'ndît	tāk	qaacū'nᴀx	yē
That place	now	up	they were going to start home from.	One	hundred	years	more than	so

yikawayā't!	aga'	qōdzîtī'yiya.	Wūcduwagê'gīn	yawanu'ktc
they were long	for it	he came to live.	He just turned around in one place,	he came so that

duyē'kq!ê	adê'	łîtsīnîyē'tcayu	yāgāna'.
his spirits	then	were of such strength	when he was dying.

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[a] By a mere motion of his paddle he cut off the land otter's tongue.

100. MOLDY-END[a]

The Sitka Kîksᴀ′dî have a salmon stream called Dax̣ē′t, and the father of Lively-frog-in-pond went there to camp. The boy was playing on the beach. Afterward Lively-frog-in-pond caught sea gulls by means of bait. Then he was hungry, and went into the house. He cried for something to eat. He asked for a piece of dry salmon, and they gave him a piece of dry salmon that was half moldy. He said, "Why did you give me a piece that is half moldly?" Then he threw it into the corner of the house. Again he went to pull in a sea gull. When the sea gull swam out from him he waded out and fell into a hole. He was nowhere to be seen.

Now his father missed him and said, "Where is my child?" He said this to his wife. Then they got up. They looked outside. They called to him, "Lively-frog-in-pond, where are you?" They looked

Yū′Cī′t!ka a Kîksᴀ′dî ā′yê hᴀs qo′satᴀnteyê ye dowasā′k^{u} Dᴀx̣ē′t.
The Sitka Kîksᴀ′dî they have a salmon stream thus called Dax̣ē′t.

Ak!^{u}tatsī′n īc akō′ wudzitā′n. Yuyadᴀ′k!u qosū′k!u īqq!. Adᴀ′xayu
Lively-frog's father there came to camp. The boy was playing on the beach. After it

Āk!^{u}tatsī′n yukē′ʟ̣adî ᴀs!nū′t!a. Adᴀ′x duī′t yān uwaha′. Nēle′
Lively-frog sea gulls caught with bait. And then to him hunger was. Into the house

wugū′t. ᴀt yānte wudzîgā′x. ᴀtqē′cî āwaxō′x. Doq!wē′x wuduwati′
he went. Something to eat he cried for. A piece of dry salmon he asked for. His mouth they gave for

yuᴀtqē′cî, ᴀcuwu′ wudîʟᴀ′x. Ye yawaqa′, "Ts!ᴀs ᴀcuwu′
a piece of dry salmon half of which was moldy. Thus he said, "Only half

wudîʟᴀ′xe a k^{u}cē′gî?" Qaq!ē′x yī′ti yū′de ke awułîdju′q!. Ts!u
moldy is why did you give me?" Corner of house was into it up he threw it. Again

wugū′t yukē′ʟ̣ᴀdi ᴀsnū′taye de. Adᴀ′x yukē′ʟ̣ᴀdî dudjînᴀ′q dāk
he went the sea gulls he was pulling in to. After it the sea gull from him out

nᴀkwᴀ′n tc!uʟe′ hūte ts!u dāk acuyê′nᴀskwᴀn. Tc!uʟe′ qâkx wukwā′n
was swimming then he also out waded. Then out he waded

dukanᴀ′x qō′cᴀkᴀn duwako′. Ts!u ʟēł dekī′ awustī′n.
from him a hole he fell into. Again not out there he was seen.

Adᴀ′x duī′cte wusīha′ ye yawaqa′, "Gusū′ ᴀxyī′tk!." Ducᴀ′t ye
Then his father missed him thus and said, "Where is my child?" His wife so

ᴀdayaqa′. Adᴀ′x tc!uʟe′ hᴀs wudînā′q. Gᴀ′ndî hᴀs qotī′s. Adᴀ′x
he spoke to. After it then they got up. Outside they looked. After it

hᴀs aī′q! "Āk!^{u}tatsī′n gusū′ we ê?" Hᴀs qocī′ āga′. Tcᴀwayî′q!
they called to him, "Lively-frog, where are you?" They looked everywhere for him. Then they called

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[a] Wrangell version.

everywhere. They called to everything. Then they went to the place where he had baited his traps, and saw his tracks leading into the water. They wept, saying, "What has become of you, my son?" The man waded out, crying, looking for his son. Then they did not sleep looking for their son. They hunted everywhere for him. Next morning they went into the water and along the shore. They had not eaten anything since their son was lost. They hunted for him all summer. After they had hunted for him for months they gave up looking.

Lively-frog-in-pond had been captured by the salmon people, however, who swam out with him. They looked to him like human beings. Then they came to the salmon people's village with him. He pouted all the time because he was always hungry. Then the salmon people said, "Let us go with him to Amusement creek." So they went with him to the creek. They put his arms around the necks of sand-hill cranes at the creek's mouth.

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hᴀs aī'q! Adᴀ'x ᴀq!ᵘ ᴀsnū't!ayê ᴀt hᴀs uwaᴀ't aq!o's-īti' hᴀs aosîtī'n
to everything. After it at it he had baited there they went his tracks they saw

tc!uʟe' hīnx hᴀs akā'wusîke. Hᴀs gᴀ'xsatê ye hᴀs q!ayaqa' "Wā'sᴀ
then into the water they went. They crying thus they said to [him] "What

ī'wani ᴀxyī't!?" Adᴀ'kdage nakwᴀ'n gāx tīn duyī'tga qutī's! yuqā'.
has become of you, my son?" Outward he was wading crying with for his son looking the man.

Adᴀ'x tcūł hᴀs uxê'q!ᵘ xō hᴀs qucī' hᴀsduyī'tga. Djᴀłdakᴀ't yēt
Then never they slept while they hunted for their son. Everywhere [their] son

hᴀs qocī' āx ts!utā't yūhī'n tāq qā yên tcuka'. ʟēł hᴀs ᴀt uxwa'
they hunted for after it in the morning the water in and along the shore. Not they thing ate

tc!u hᴀsduyī't łqō'wustīyî dᴀx. Adᴀ'x djᴀłdakᴀ't yukutā'n hᴀs
then their son was lost since. After it everywhere all summer they

qocī' hᴀsduyī'tga. Adᴀ'x dîs cūwax̣ī'x̣ agā' hᴀs qociyî' ā hᴀs
hunted for their son. Then months were all past for him they hunted after which they

aolîx̣ā'tc.
gave up looking.

Adᴀ'xayu Ak!ᵘtatsī'n qo'a xāt qoa'nitc ᴀsgī'yu wusînē'x. Duī'n
After it Lively-frog, however, salmon people were captured him. With him

yā yᴀnᴀkwᴀ'n tc!aye' łîngî't yêx duwage' yᴀti'. Adᴀ'x duī'n xāt
there were swimming those people like his eyes were in. Then with him salmon

qoa'nî ānî't yāwagū'. Adᴀ'x ʟēł tucqē'nutc tcᴀʟᴀ'kᵘ duī't yān
people's to village they got. Then he was pouting all the time because to him hunger

uha'îtc. Adᴀ'x yū'xāt qoa'nî ye ya'waqa, "Duī'n yᴀkᵘnᴀ'gahā
was always. Then the salmon people thus said, "With him let us go

Kātᴀ'xwᴀxsᴀkᴀ-hī'nî de." Adᴀ'x duī'n yᴀkuwuhā' yuhī'ndê. Adᴀ'x
Amusement creek to." Then with him they went to the creek. Then

asē'nᴀx djī'yᴀnduwati' yuhī'n wᴀt dū'lî.
around neck of they put his hands the creek at mouth of sand-hill cranes.

Afterward he was always hungry. But when he began to take some eggs from among those on the beach, they shouted, "Moldy-end is eating eggs along the beach of the town,"[a] and he felt badly.

Next door to the place where he lived the people were always dancing. After a while he looked into the house where they were dancing, and his face was all over fish eggs. It was the herring people dancing for joy. One woman called him aside and said to him, "Do you remember when you said something against the salmon people? That is why they have captured you." She said to him, "Do you know the creek over there? When you are hungry roast salmon from it in the fire and eat them there. After you have eaten, put all your leavings into the water and your roasting sticks also, in order to wash the leavings off." When he was hungry he did just the way he had been told. When he was very hungry again he went to get another salmon. He

Adᴀ'xawe	duī't	yān	uhā'îtc.	Ādᴀ'x	yuā'nigayā	qᴀhā'kᵘ	cīyᴀdihē'n
Then	to him	hunger	always was.	Then	on beach of the town	eggs	were many

qa	yᴀt!ē'nᴀx	ᴀkaodicā't.	Ket!ā'n	duwaî'q!	"Cᴀnyā'k!ᵘʟāx	ān	îgaya'
and	from among them	he began to take.	They were	shouting,	"Moldy-end	town	along beach of

qᴀhā'gu	ayaxā'."	Adᴀ'x	dutū'wu	yên	ēkᵘ.
eggs	is eating."	Then	his feelings	were	bad.

At!ū'k	dukîda'	kade'	yᴀgasē'tc	ᴀʟ!ē'x.	Anᴀ'x	nēł	aoʟ̣îgê'n
Next door	to the place	where he lived	always went on	dancing.	After that	into the house	he looked

yu'a	ᴀduʟ!ē'xe.	Tc!uʟe'	duyakî'k	ā'neł	awutiyî'	djᴀłdakᴀ't	duyakî'k
where	dancing was going on.	Then	his face	inside it	was	all	his face

gāq!ᵘ	wusî'ti.	Hᴀdju	yao	qoa'nî	a'yu	ᴀʟᴀ'kᵘ	ᴀʟ!ē'x	hᴀsdutūwu'
fish eggs	was.	Because	herring	people	it was	for it	dancing for it	their feelings

sîgu'.	He adᴀ'x	ʟē'nᴀx	cāwᴀ'ttc	wuxō'x	ye	ᴀcdayaqa'	"Îsîkū'	gî
were happy.	There was there	one	woman	called him	thus	said to him,	"Do you know	?

xāt	qoa'nîx	q!ᴀ'naqeʟ̣îgᴀ't	ᴀ a'ya	i'usînēx."	Adᴀ'x	ye	ᴀcia'osîqa,
salmon	people	when you ever said anything against	that is why	they captured you."	Then	thus	she said to him,

"Isîkū'	ge	hēx	kā'wadayî	hīn.	Ayî'k	dᴀx	xāt	nᴀdᴀ'x	gᴀnē'ltsî'kx
"Do you know	?	that	is there	creek.	Down in it	from	salmon	from at	roast by the fire

tc!ᴀgū'q!sa	îī'x	yānha'.	Adᴀ'x	yên	îxayî'	î'q!aite	djᴀłdakᴀ't
and eat it	to you	when there is hunger.	Then	there	after you have eaten	your leavings	all

hī'ndê	yē	yunᴀsnī'k,	îtsī'gî-dā'a	ts!u	ᴀdā'dᴀx	yū'nawus!k."
into the water	then	put	your roasting stick	also	from on it	to wash off the leavings."

Tc!uʟe'	duī't	yān	wuhayî'	tc!ᴀ	wā'sᴀ	cū'kᴀn	duwᴀdjā'	tc!ᴀ
Then	to him	hunger	being	just	how	all	he was told	just

ayᴀ'x	qōwanū'kᵘ.	Adᴀ'x	ts!u	aʟē'n	duī't	yān	uwaha'	ts!u
like it	he did.	Then	again	very much	to him	hunger	was	again

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[a] This has been expurgated by the story-teller. For the proper wording, see last story.

ate it. Just as he had been told, he put his leavings into the water. He washed off his roasting stick. That evening, however, the eye of the salmon people's chief was sore. He cried with it, and did not sleep. Then the woman said to him, "Do you know where you cooked? Perhaps you left the eye there." He found it, and when he had obeyed her directions the eye was cured.

After this the woman said to him, "They are going to start home with you." Then all of the salmon people started home with him. Afterward, while the salmon people were swimming along, they spoke of the sīt, of which they were frightened. By and by they came in sight of the sīt. It opened and shut. When the salmon went through it, some of them would be cut in two. Now they passed through. They saw canoes [of the herring people] coming to meet them. "We have done all of our work before you" [said they. They answered] "When will your cheek-flesh save the person that eats it?" "Our eggs are our cheek-flesh."

wugū't	agᴀ'tagêt.	Ādᴀ'x	awaxa'	duq!waī'tê.	Āde'	cukdu'	djēsîyê'
he went	to get another salmon.	Then	he ate	what he got for his mouth.	There	all	as he was told

tc!ᴀ	ayê'x	duq!aī'tê	hī'ndê	ye	aosī'nê	dutsī'gî	ts!u	ᴀda'	wuū's!.
right	like it	his leavings	into the water	thus	he put	his roasting stick	also	from it	washed.

Adᴀ'x	x̣ā'na	xāt	qoa'nî	anqā'wo	dū'waq	yanī'k^u.	ᴀdjiyī't
Then	in the evening	salmon	people's	chief	his eye was	were sore.	On account of it

cda'yᴀduqᴀ.	ʟēł	wutē'x.	Adᴀ'xayu	cā'wᴀt	ye	ᴀca'osîqa,	"Isîkū'
he cried.	Not	he slept.	Then	woman	so	said to him,	"Do you know

gî	yū'a	ᴀt	gayîsī'yiyê?	Gwᴀł	a	kao-ux̣ī'x̣	yuqā'wagê."
?	where	things	you cooked?	Perhaps	there	you left	the eye."

Adᴀ'x	qo'a	ye	awū'sniyî	ît	yū'anqawo	tc!uʟe'	wunē'x	duwā'q.
Then,	however,	so	having done	to	the chief	then	was cured	his eye.

Adᴀ'x	yū'cāwᴀt	ye	ᴀcia'osîqa,	"De	îānê'de	īī'n	ke	ᴀt	gᴀx
Then	the woman	thus	said to him,	"Away	to your home	with you	up	they	are

dux̣ū'n."	Adᴀ'x	djîłdakᴀ't	yū'xāt	qoa'nî	duī'n	ᴀt wux̣ū'n	duānî'de.
going to start."	Then	all	the salmon	people	with him	started	to his home.

He-adᴀ'x	ye	yânakwᴀ'n	yū'xāt	qoa'nî	kᴀdunī'k	sîī't	hᴀs
While from this	thus	were swimming along	the salmon	people	mentioned	sīīt	they

ᴀk^{u}ʟ̣îxē'ʟ	yū'xāt	qoa'nî.	Wananī'sayu	wududzîtī'n	yusîī't.	Wu'ctê
were frightened	the salmon	people.	At last	they came to see	the sīīt.	Together

yukudînū'k^u.	Anᴀ'xayu	yê'naā	yū'xāt.	Adᴀ'xayu	ᴀ'xoa	yū'xāt
it would close.	Through it	would go [to their creeks]	the salmon.	Then	among them	the salmon

kāxdū'tc.	Adᴀ'xayu	anᴀ'q	hᴀs	wū'ha.	Hᴀs	a'osîtēn	hᴀsdugē'dî
would be cut in two.	Then	through it	they	came.	They	saw	to meet them

yânagu'	wē'yāk^u.	"Yī'cukᴀt	qō'ya kᴀntu'łî ʟēł yidᴀ'dî gwedjî'tc."
were coming	the canoes.	"All before you	we have all done our work."

"Yī'wᴀctu	q!o'xōtc	qogā'xsînēx	dē'djᴀᴀxa'."	"Awᴀctu'	q!o'xo	ayu'
"Your cheek	flesh	[when] will save	whoever eats it."	"Cheek	flesh	are

hagā'q!u."
our eggs."

Then the salmon gathered together. They said to one another, "Where are you going?" and some said, "We to the Stikine," others, "To Chilkat," others, "To Taku," others, "To Nass," others, "To Alsek." They mentioned all of these rivers. After that the canoe came to the mouth of the river. They said, "Stand up in the canoe and see where we are." Then one stood up in the canoe to look around. The salmon would say, "Is the fort ready?" and one would go up to look. What they called a fort was a salmon trap. Every time he came back he said, "It will soon be ready." By and by he said it was ready. Then the salmon people went thither. The salmon people entered the creek. They were very happy. The evening after they went to surround the fort. All the salmon went up in the creek in two schools. Then his mother, who was cutting down on the beach, saw Lively-frog-in-pond. He thought he was going to his mother. Then his mother called to his father to come and spear him. He

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AdA'xayu wucXA'nt hAs ya'odîgu yū'xāt. Ye hAs q!ā'yaqa,
Then together they got the salmon. Thus they said to each other,

"Gudē'sa yī'yAk^{u}gwaha." AXō'a ye yawaqa', "Ohā'n qō'a
"Which way are you going?" Among them thus some said, "We now

Stîq!hī'ndê," AXō'a, "Qō'a Djîłqā'tdê," AXō'a, "T!aqo'dê," AXō'a,
to the Stikine," others, "Now to Chilkat," others, "To Taku," others,

"Nā'sdê," AXō'a, "Ałsē'xdê." DjîłdakA't yahī'n hAs awasā'k^u.
"To Nass," others, "To Alsek." All these rivers they mentioned.

AdA'xawe hīn wAtt wus!îx̣ī'x̣ wē'xāt. Ye qoyā'waqa, "Yāk^u nAX
Then river to the mouth of got the salmon. So they said, "Canoe from

ā'gūx dAhā'nî." AdA'xayu qAdu' ke wutā'nî Asgē'yu yāk^u nAX
where [we are] stand up and see." Then to see out was inside canoe from

wudîhā'n. AdA'xayu yū'xāt ye hAs yânaqē'tc, "Yū'nū Agî' Lēł
started to stand. Then the salmon thus they would say, "The fort ? not

yên unī'tc." Tc!uLe' Lē'nAX AkīkA'ndî akA'nduqē'tc. HAdju'
there is ready." Then one to go up to see they told. This

yucā'ł A'sgîyu yunū'wu ye hAs ayasā'k^u. Tc!uLe' qox wudaq!ā'ktc
a salmon trap was that a fort thus they called. Then back every time he came

ye yânaqē'tc "Deyê'ndê yanAnī'n." Wananī'sayu yên uwanī' ye
thus he was always saying "Soon it will be ready." At last there was ready so

yawaqa'. Xāt qoa'nî de yên uwanī'. Tc!uLe' hīn uwaq!A'q yū'xāt.
he said. Salmon people thither went. Then creek went in the salmon.

LAX hAsdutuwu' yuk!e'. He adA'x yux̣ā'na Adade' ā'waāt yūnū'.
Very their minds the goodness. After this the evening to surround [they] went the fort.

AdA'x djîłdakA't yū'xāt dēxnayê'x hīnt yā'waa. AdA'x aî't aosîtī'n
Then all the salmon in two schools in the creek went. Then there saw

duLā' īgedAx̣A'c Ak!^{u}tatsī'n. AdA'x duLā' XA'ndî yānagu't
his mother cutting down on the beach Lively-frog. Then his mother to he was going

dutuwu'tc. Tc!uLe' duLā'tc t!a'yawaqā duī'ctc gAtagê't qA'dju AXA'nt
he thought. Then his mother called to his father to come and spear him to her

swam close to her. Then she called out to him again, “A fine salmon is swimming around here.” So his father speared him. He lost consciousness. Afterward the man said to his wife, “Cut it to use it fresh.” But when she was trying to cut off its head it seemed hard for her to use her knife, and she saw the copper that had been about her son's neck. Then she cried out, “This is my little son. He must have been captured by the salmon people. Here is the copper ring that was around his neck.” Now she took out a mat with feathers inside of it. She laid the mat down and put the feathers around the salmon. After that she put the mat on top of the house. In the house, however, they kept singing shamans' songs for him.

In the middle of the night something shook on top of the house. Looking at his son, the man saw that he had become a human being about his head. When he looked at him again, he saw that he had become a human being still farther down. Then he looked at him

ᴀ′skî	ūwaq!ᴀ′q.	Adᴀ′x	ts!u	aî′t	ts!u	ᴀt	ayawaqā′,	“Ak!ê′	xāt
[so] close	he swam.	Then	again	to him	again		she called out,	“A fine	salmon

hēx	uwaq!ᴀ′q.”	Adᴀ′x	qō′a	duī′ctc	uwatᴀ′q.	Tc!uʟe′	ʟēł	ctāx
around here	swims.”	Then,	however,	his father	speared him.	Then	not	of himself

aodanu′k^{u}	wudutā′gê.	Adᴀ′x	qō′a	ducᴀ′t	ye	aya′osîqa,	“Tūdj	sᴀk^{u}
he had consciousness	as soon as he was speared.	Then,	however,	his wife	thus	he said to,	“Fresh [to use]	for

nᴀx̣ᴀ′c.”	Adᴀ′x	qō′a	kāx	yᴀx	āsaya′ʟîq!,	yêtī′q!	dułî′tayî	ᴀt
cut it.”	Then,	however,	off	like	she was trying to cut its head	to cut off	her knife	something

yuyᴀcî′q!ēłk	dā′sayu.	Aosîtī′n	duyī′t	sî	ēq	kᴀtî′q!î.	Tc!uʟe′
the hard for her	how was it.	She looked	her son's	neck	copper	twist.	Then

ke	ct!aya′odîqa,	“ᴀxyī′tk!	ᴀsgē′ya	xāt	qoa′nitc	ᴀ′sk!î	wusnexê′n.
out	she cried,	“My little son	this is	salmon	people	by	he must have been captured.

Dusē′t	kᴀłī′nî	ēq	kᴀtî′q!	a′ya	yā′tî.”	Tc!uʟe′	gātc	ī′qge	awacᴀ′t
His neck	was around	copper	ring	this	is.”	Then	mat	down	she took

q!oaʟ!ᴀtū′.	Ye	ayaū′	yugātc.	Tc!uʟe′	yūxā′t	dayê′	awaū′
with feathers into it.	As follows	she put	the mat.	Then	the salmon	around	she put

yuq!oa′ʟ!.	Adᴀ′x	yuhî′t	ka	yên	aosîta′	yugā′tc.	Nēł	qo′a
the feathers.	Then	the house	on	there	she put	the mat.	In the house,	however

tcᴀʟᴀ′k^{u}	îxt!	cī′yê	ducî′	dudā′q!.
always	shaman	singing	his songs	for him.

Adᴀ′x	qo′a	ade′	kaodinê′t	yū′tāt	yīn	yuhî′t	kādê′.	Adᴀ′x	qo′a
Then,	however,	there	he was shaking	the night	middle of	the house	on top of.	Then,	however,

yuqā′	duyī′t	aoʟ̣îgê′n	aosîtē′n	ducā′nᴀx	qo′a	tc!uʟe′	łīngî′tx	sîti′.
the man	his son	looked at	[and] saw	from his head,	however,	then	become a human being	he was.

Adᴀ′x	ts!u	a-î′t	ᴀt	aoʟ̣îgê′n	dāsayu′	dukᴀtū′t	dᴀx	dukî′ndî
Then	again	at him	here	he looked	how	into his	from	farther down

again. He was become entirely human. After that they heard a spirit talking to him. The spirit inside of him said, "I am Moldy-end-of-salmon. It is I." "It is I," said another spirit inside of him, "It is I, Sand-hill-crane-at-the-mouth-of-Amusement-creek." Another spirit in him said, "It is I, Sīt spirit." And the woman that had helped him also became his spirit, saying, "It is I, Woman spirit." Another one said inside of him, "It is I, Herring spirit." Then another one spoke inside of him, saying, "It is I, Salmon-people's-canoe spirit, I."

After that his father came to him, and the shaman said, "Clean everything in the house thoroughly." Again he said, "The young women must never live in this house but in another." He also said, "Put clean sand around the fireplace inside. Never let a woman look at me." The spirit was singing in him. Then he went into a trance,

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łîngî'tx sîti'. Adᴀ'x a-î't ts!u ᴀt aoʟîgê'n. Djîłdakᴀ't łîngî'tx
become a human being was. Then at him again there he looked. The whole thing become a human being

sîti'. Adᴀ'x a-î't ade' yēk dutu' yuq!ayatᴀ'nk. Adᴀ'x qo'a yē
was. Then at it there spirits in him they heard talking. Then, however, thus

q!ayaqᴀ', "Xᴀta'ya Cᴀnyak!ᵘʟā'x, ᴀxāt,'" yū'q!yaqᴀ yuyē'k dutū'q!.
it said, "I am Moldy-end, it is I." said the spirit inside of him,

"Xᴀta'ya," yuq!ayaqa' dutū'q! yuyē'k, "Qatukᴡᴀ'x-sᴀka-hī'nî-
It is I," said inside of him the spirit, "Sand-hill-crane-at-mouth-of-

ᴡᴀtkᴀ-dū'łî, a'ya xᴀt." Ts!u ye yawaqa' yuyē'k dutū'q!, "Xᴀ'taya
Amusement-creek, it is I." Again thus said the spirit inside of him, "It is I

Sîī't-koyē'ga xᴀt." Adᴀ'x yū'cāᴡᴀt ᴀcukawudjā'yî ts!u duyē'gîx
Sīt spirit I." Then the woman that had helped him also become his spirit

osîte', "Xᴀta'ya, Cāᴡᴀ't-qoyē'k ᴀ'xᴀt." Adᴀ'x ts!u dutū'q! ye
was, "It is I, Woman spirit, it is I." Then again inside of him thus

ayā'waqa, "Xᴀta'ya, yao-qoyē'k ᴀ'xᴀt." Adᴀ'x ts!u a-î't ts!u dutū'q!
said, "It is I, Herring spirit, I." Then another one inside of him

āq!aodîta', "Xᴀ'taye Kē'ʟadî-qoyē'k axᴀ't." Adᴀ'x ts!u a-î't ye
spoke, saying, "It is I, the Sea-gull spirit I." Then another thus

yawaqa' dutū'q!, "Xᴀta'ya, Xāt-qoa'nî-yā'gu-qoyē'k, ᴀxᴀ't."
spoke inside of him, "It is I, Salmon-people's canoe spirit, I."

Adᴀ'x duī'c duxᴀ'nt uwagu't. Yē q!ayaqa' yuî'xt!, "Wē'nēłyi
Then his father to him came. Thus said to him the shaman, "In inside of the house

łdakᴀ't tcēq! āxgᴀ'ndî naiū's!." Adᴀ'x ts!u ye q!ayaqᴀ', "Yīs
all things dirty outside put." Then again thus he said, "Young

aca' łîł wē'nełq! ye tcᴀgō't āhî't yīq! ye hᴀs nᴀɢᴀti'."
women never in the house thus another house down in so they will be."

Adᴀ'x ts!u ye yawaqa', "Wē'nēłye gᴀ'nda k!êdē'n naiʟ!ē'wu."
Then again so he said, "Inside the house around the fireplace it is well you put clean sand."

Adᴀ'x ts!u ye yawaqa', "Łîł cāᴡᴀ't xāx ułgenê'q." ᴀt cî yū'yēk
Then again thus he said, "Never woman at me allow to look." Was singing the spirit

wrapped in a mat. He was brought into the house. There they put eagle down upon his mouth. He sang in the house, walking around the fire. Then his spirit asked to have a rattle made for him. He also said an apron should be made for him. So his rattle was made like the s!ūs![a] but his apron was designed like the sīt. His drum was painted with the sand-hill crane. Afterward his bone necklace was made of pieces like salmon and herring. Then the spirit inside of him danced. He saw the salmon very plainly as if they were people about him. Then he would talk with the salmon people, and he became a very wonderful shaman. His friends learned to obey him absolutely. Whatever he foretold came to pass. He told them that there was going to be a death before it happened. If a person was going to be saved it happened according to his prediction. If he told them to go hunting in a canoe and informed them what they were going to get, they got it.

dutu′.	Adᴀ′x	yū′gāte	tūq!	kaolît!ī′k.	Adᴀ′x	nēł	wuduwacᴀ′t.
in him.	Then	a mat	inside of	he went into a trance.	Then	inside the house	he was brought.

Nēłq!	q!oaʟ!	duq!we′	ye	duwau′.	Adᴀ′x	ᴀt cî′	nēłq!.	Tc!uʟe′
At the house	eagle down	his mouth	thus	they put on.	Then	he sang	in the house.	Then

gᴀ′nda	yᴀgū′t.	Adᴀ′x	duyē′gî	q!a	yᴀx	cecu′x	wuduʟ̣îyᴀ′x
around the fire	he walked.	Then	his spirit	voice	like	rattle	to have made

dudjiyî′s.	Ts!u	duk!êdē′dî	sᴀkᵘ	ā′kadjî	kā′waqa.	Adᴀ′x	ducecū′xu
for him.	Also	his apron	for him	on him	he said should be made.	Then	his rattle

qo′a	s!ūs!	yêx	wuduʟ̣îyê′x	duk!îde′dî	qo′a	sîī′t	yêx
however	(a water bird)	like	was made	his apron	however	sīt	like

kᴀndū′djîxît.	Dugā′wu	dū′li	yêx	kᴀndudjîxî′t.	Adᴀ′x	dus!ᴀqse′dî
was designed.	His drum	sand-hill crane	like	they painted.	Then	his bone necklace

wuduʟ̣îyê′x	xāt	yêx	qa	yao	yêx	yên	duʟ̣îyê′x.	Adᴀ′x
was made	salmon	like	and	herring	like	there	they made.	Then

aʟ!ē′x	yēk	dutū′q!.	Adᴀ′x	yuxā′t	ʟᴀx	wā′sᴀ	ayatī′n	uwaya′
danced	spirit	inside of him.	Then	the salmon	very	who	he saw [plainly]	was

tcᴀ	duyê′x	łīngî′t	yêx.	Adᴀ′x	yuxā′t	qoa′nî	tîn	yuq!o′łaᴀtgînutc.
as if	around him	people	like.	Then	the salmon	people	with	he would talk.

ʟᴀx	wâ′sa	qaya′	qot wuneyî′	îxt!ī′x	sitî′.	Yudoxō′nq!î	ʟᴀx	wâ′sa
Very	how	person	wonderful	become a shaman	he was.	His friends	very	how

doq!wa′	yêx	qodziti′.	Tc!ᴀ dā′sa	ᴀkᴀnī′k	tc!uʟe′	ayê′x yuyatī′k.
his mouth	like	came to be (i. e., to obey him).	Whatever	he told	then	like it was.

Qokᵘgwanā′wu	tc!uʟe′	qōn	yuᴀkānî′k.	Qaye′	qō′kᵘgwanēxe
If there were going to be a death	then	before [it happened]	he told them.	If a person	was going to be saved

tc!uʟe′	yuᴀkanî′kk	ayê′x	yū′yᴀtīk.	Yên	cū′dê	naqo′x	yuyukoyasîqē′k
then	the way he told them	like it	it was.	When	to hunt	they went by canoe	the way he told them

dā′sᴀ	gᴀx dudjā′q	qōn	yuᴀkā′yanîkk.
what	they were going to kill	before	he had told them.

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[a] A water bird.

Then he said, "Do not take me to town right away, but in the middle of winter." They did so. They stayed there with him. They took him to the town in the very middle of winter. Then the town people were very anxious to go out to see him. He said that a fine man would be sick very soon, and they believed him. So a good man did fall sick, and they paid him to treat him. Then he became rich. The people of his town said, "Let whoever is going to look on, fast." All the town people fasted because they wanted to see what he would do. Then he would act like the salmon, the herring, the sand-hill crane, and the sīt. They were surprised to see all the things he did. The young women, however, did not look at him. When he was going to eat, he ate only those things which his spirit had purified for him, and, when he was going to drink water, the spirit also made that clean for him. He ate only after his spirit had said, "You will eat this, my master." He did all things as his spirit directed him.

Qa ye q!ayaqA', "Łîł tc!a yūk ānx AXĪ'n ỵīułgā's!î LAX
People thus he said, "Never right out to the town with me you go but right

tā'guỵīnq! tsa." Ayê'x wuti'. LĒł duī'n nahe'ułgAstc. LAX
in the middle of winter so." Like it they did. Not with him they stayed there. Very

tā'k^{u}ỵīn tsa duī'n ān aołîgā's!. AdA'x qo'a LAX yūk dū'wadjīk
middle of winter indeed with him town they took him to. Then, however, very out were anxious to go out to see him

yū'āntqenitc. AdA'x ye q!ayaqa' LĒ'nAX yAk!ē'yî qa kēk^{u}gwAnī'k^{u}.
the town people. Then so he said one was good man would be sick soon.

LAX dọk!ē' Aduwahī'n. AyA'x̣ wutī' LĒ'nAX yuk!ē'yî qa wunī'k!^{u}.
Very they believed him. Like it it was one was good man fell sick.

AkA'q! wuduwahi' āwasê'n. Tc!uLe' ānqā'wo wusîti'. Duāntqenî'
To him they paid to treat. Then rich man he became. His town people

ye aya'osîqa, "Q!Agaxeyî' adō'sA At gox łatī'n." TcAłdakA't
thus said, "Let fast whoever is going to look on." All

yuāntqenî' q!exē'tc wā'sa yūk dū'wadjīk. He-adA'x yū'xāt qa
the town people would fast how out they wanted to see what he would do. After this the salmon and

yū'yao qa yudū'ł qa yusîī't tcA wā'sa kunūgu'n djîłdakA't
the herring and the sand-hill crane and the sīt just how they would do all

wuti'. LAX qaya' qot wunê' djAtdakA't wuctī'n kAdunī'k. Yuyī's
he did. Very person were surprised at all with himself he did. The young

ca qo'a LĒł AC ūłtī'n. Kayū' At gugwaxā'yî LĒł tc!A
women, however not him saw. When things he was going to eat not he

kugē'yî ts!As duyē'gitc k!êdē'n wūsniyî' ts!a At uxwa'îtc. Qa
did so only (until) his spirit clean made for him only things he ate. And

hīn Agu'x dAnaî' ts!u yuyē'ktc k!êdē'n yusînī'k. Dā'sAY
water when he was going to drink also the spirit clean made it for him. When

duyē'gîtc ye yaosîqa', "Yūt!A't gAge'xa, AXs!ā'tî." Aga' tsA AXē'x.
his spirit like said to him, "This you will eat, my master." After that only he ate it.

DjAłdakA't-At ts!As duyē'gî q!Aqā'k ts!A'tsA Aq!ayê'x tsa ye yuAsînē'q.
All things only his spirit told him only that like it indeed so he did.

He did not eat anything fresh. He was not married. Whatever the spirit told him to, do he did. For that reason he lived a long time. And although he lived to be very old his head did not become white.

This is all.

Qa	ʟēł	ʟ̣îtū'djî	ᴀt	uxua'.	Qa	ʟēł	awucᴀ'.	Tcîłdakᴀ't	yēktc	ade'
And	not	fresh	thing	he ate.	And	not	he was married.	Whatever	the spirit	to him

dayaqaỵî'	aỵê'x	qodzîte'.	Ỵiwuyā't!	ag̣a'	kodzitiỵî'.	Qa	ducᴀxā'wu
told to	like it	he did.	A long time	on account of it	he lived.	And	his head hair

ʟēł	ʟ̣etî'x	wunî'	tca	āx	wudicî'n.
not	became white	did	although	after it	he became very old.

Hu'tc!aỵa.
This is all.

101. QĀQ!ATCGŪ'K[a]

At Sitka were several brothers, the eldest of whom was named Qāq!ᴀtcgū'k. They were fond of hunting. One morning they went out among the islands. [Qāq!ᴀtcgū'k] killed nothing. Again he went to the place where he had been in the habit of going. Then his name was mentioned among the fur seals. "It is he who is always hunting. Keep quiet, for he might hear you." Now when they were going shoreward the eldest brother said, "Pull ahead quickly, for the wind is beginning to blow." Then they became angry. The bow man laid his paddle down in the canoe. All did the same. Then they began to cover their heads. The canoe, however, drifted out. It drifted far out for six days and nights. On the twelfth he awoke to find the canoe drifting ashore. He saw an island on which were sea lions, seals, fur seals, sea otters, and sea-lion bristles. All had drifted on

Cīt!kā'q!ayu	ye	yatî'	wu'ckîk!îyên	ye	dowasā'k^u	hunxō'a
At Sitka		living	were brothers to each other	thus	named	was the elder

Qāq!ᴀtcgū'k.	Aʟ!ū'n	ayu'	hᴀs	ak^{u}cîtᴀ'n.	ʟēq!	ts!utā'tayu	q!ā't!q!î
Qāq!ᴀtcgū'k.	Hunting things	that	they	liked.	One	morning it was	islands

xodê'	dāk	hᴀs	ūwaqo'x.	ʟēł	ᴀt	utcᴀ'qx.	Ts!u	yên	uqo'xtc,	ts!u
among at	out	they	went.	Not	thing	he killed.	Again	there	he always came	again

dāk	ūwaqo'x.	Adᴀ'xayu	yuq!ū'n	xō'de	wudūwasa'.	"Hu	ᴀt
out	he went.	And then	the fur seal	among	he was named.	"He	things

naqo'xtcîya	aya'.	Cīłk!ᴀ'ʟ!	îsa'	gaā'x.	Dāq	hᴀs	naqo'x	a'ayu
always is traveling around after	is here.	Keep quiet	your voice	he might hear."	Ashore	they	were going	it was then

yuhunxō'a	ye	q!ayaqa',	"ʟāk^u	aixā'	yā'ndunuk^u."	ʟē	k!ānt	hᴀs
the elder brother	thus	said to [them],	"Pull	ahead quickly	the wind is beginning to blow."	Then	angry	they

ū'wanuk^u.	Caqahā'dî	yāk^{u}t	āwago'q	duaxā'yê.	Łdakᴀ't	ye	hᴀs
got.	The bow man	to the canoe	pushed	his paddle.	All	thus	they

wudzîgī't.	Adᴀ'xayu	cᴀna'	hᴀs	wu'dis!īt.	Yūyā'k^u	qo'a	ʟē	wu'łix̣āc.
came to do the thing.	And then	heads	they	started to cover.	The canoe,	however,	then	drifted.

Dekī'de	ʟeducu'	yᴀ'kaye	qa	tāt	hᴀs	wułīx̣ā'c.	Yadjî'nkāt	qa	dēx
Far outward	six	days	and	nights	they	drifted.	Ten (=the twelfth)	and	two

akᴀ'tayu	ke	a'odzīgit	yên	yu'łitîtk	yuyā'k^u.	Aosītē'n	q!āt!kᴀ'q!^{u}
on that	up	he came to wake	there	was drifting on the shore	the canoe.	He saw	on island

ᴀsiyu'	tān,	tsa,	q!ūn,	yᴀ'x̣utc!,	qa	tān	q!ᴀdadzā'yî.	Łdakᴀ't	ada'
it was	sea lions,	seals,	fur seals,	sea otters,	and	sea lions	their bristles.	All	around it

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[a] Story 37 is a Wrangell version of the same story.

to the island. Then they took their things up. They stayed there one year. When a year and a half was completed, the man slept, thinking about himself.

One morning he awoke with a dream. He dreamed that he had gotten home.[a] And one morning he said to his younger brothers, "Get up quickly. Let us head the canoe shoreward at random. The sun always rises from behind Mount Verstovaia." So they headed shoreward. When it became dark they lowered their anchor into the sea in the direction of the sunrise, and after they had been out for many nights they saw a sea gull swimming about. It was really Mount Edgecumbe that they saw. When they got near to it they saw plainly that it was Mount Edgecumbe. "Head straight for the mountain," said Qāq!ᴀtcgū'k, and toward evening they came near it. They named the place where they came in Canoe-resting-place. There

aolītᴀ'q!	yuq!ā't!	dāq!.	Hᴀs	ᴀt	qā'wadjêł.	ʟē'q!a	tāk^u	āyē'	hᴀs
drifted	the island	on to.	They	things	took all up.	One	year	on it	they

wute'.	Kᴀndᴀk!ē't!	yuʟē'q!	tāk^u	qa	acūwu'.	Wutē'x	yuqā'
stayed.	Was completed	the one	year	and	a half.	Slept	the man

tcuc-ctā't.
about himself [thinking].

ʟēq!	ts!utā't	ān	kē	udzîgî't	dutcū'nî.	Ye	atcū'n	qōxagā'qtc.
One	morning	with it	up	he came to awaken	his dream.	Thus	something he dreamed	he came home.

Adᴀ'xayu	ʟēq!	ts!utā't	dukī'k!	hᴀs	ye	aỵaosīqa',	"Cā'idaqê'dê.
And then	one	morning	his younger	brothers	thus	he said to,	"Get up [quickly].

Yā'k^{u}ỵî	ᴀt	kᴀîlaga'.	Tcākūge'ỵî	yê'nde	hayāk^{u}gwatā'n.	G̣ᴀgā'n
Canoe	things	load up.	Anywhere	to there	let us be heading.	Sun

Kanē'sdîca	cakī'nᴀx	kē	x̣îx̣te."	Adᴀ'xayu	yên	hᴀs	yā'waṭᴀn.	Qō'ka
Cross mountain (Mount Verstovaia)	on the mountain	up	always rises quickly."	And then	there	they	were heading.	Dark

wucg̣ē'dî	hᴀsducaỵī'nayî	hīnq!	hᴀs	anatī'tc	g̣ᴀgā'n	anᴀ'x	ke
[when] it got itself	their anchor	into the water	they	always lowered	sun	wherefrom it	up

x̣îx̣tcîya'.	ʟᴀx	q!ān	hᴀs	uxē'	sayu'	hᴀs	aosītē'n	kē'ʟ̣adî
always rises.	Very many	[nights]	they	stayed out	it was	they	saw	sea gull

ỵadjî'ndahēn.	Xāte	ʟ!ux	ᴀsiyu'	hᴀs	aosītē'n.	Axᴀ'nga	ya	hᴀs
was swimming.	It was	Mount Edgecumbe	that	they	saw.	Near to it		when

gaqō'xayu	hᴀs	aosītē'n	ʟ!ux	k!îdē'n.	"Yucā'	adatcū'n"	yuyawaqā'
they were coming	they	saw	Mount [Edgecumbe]	plainly (or well)	"The mountain	(head) straight at it,"	what said

Qāq!ᴀtcgū'k,	"adᴀtcū'n	ỵᴀna-i'saṭᴀn."	Adᴀ'xayu	x̣ā'nadê	ᴀnᴀ'x	yên
Qāq!ᴀtcgū'k,	"straight toward it	be heading."	And then	toward evening	near it	there

hᴀs	ūwaqo'x.	Ye	hᴀs	ā'wasa	Yāk^u-qᴀłᴀsegᴀ'k^u.	Tān	a	akawatī'
they	came in.	Thus	they	called	Canoe-resting-place.	Sea lion		he pounded out [a figure of]

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[a] For the song composed by him at this time, see song 5.

he pounded out the figure of a sea lion so that people might know he had come ashore at that place. Then they came to Sitka.

When they arrived in front of this town his old wife was weeping outside. While she was crying she saw the canoe come in front of the town. She saw the root hat she herself had woven. She started up, and went into the house. When they came in below the old woman felt happy. When her husband came up to her he gave away all sorts of things to the people—sea-lion whiskers, sea-otter skins, fur-seal skins. He shook hands[a] with his brothers-in-law. Then they said to him, "This long time the death feast has been held for you." The young woman, however, was already married. She mourned much [to think that she had left her first husband who was now so wealthy].

ānᴀ'x	g̣aduskū't	hu	anᴀ'x	yên	wuqoxō'n.	Adᴀ'xawe	yaCī't!ka	de
by it	that they might know	he	near it	there	had come (ashore).	And then	this Sitka	to

hᴀꜱ	wuqō'x.
they	got.

Yā'ane	egaỵā'qdê	ya	hᴀꜱ	gaq̣ō'xayu	tc!ā'guaỵî	ducᴀ't	g̣ānt	ag̣ā'x.
This town	below (houses)	when	they	were coming	the old [one]	his wife	outside	wept.

Tc!aye'	sug̣āxē'	ayu'	aosītē'n	yuyā'kᵘ	ān	ēg̣aya'dê	ỵānaqo'x.
Just while	she was crying	it was	she saw	the canoe	town	below	was coming.

Aosītē'n	āwu'āg̣ê'	xāt	s!āx̣ᵘ.	Wudihā'n	nēɬde'	wugu't.	Hāt	hᴀꜱ
She saw	[what] she had woven	[spruce] root	hat.	She started up	into the house	she got.	To it	they

ū'waqox.	Dutuwu'sigu	yucā'wᴀᴛ	cān.	Doxo'x	doxᴀ'nq!	dāq
came.	Felt happy	the woman	old.	Her husband	to her	up

gū'dayu	ɬdakᴀ't-ᴀᴛ	qadjīdē'	ye	aosī'ne	tān-q!ᴀdadzā'ỵî,	ya'x̣ᵘtc!
when he came	all things	to the people	thus	he gave away	sea-lion whiskers,	sea-otter

dūgu',	q!ūn	dugu'.	Ān	qādjî'n	aoɬīʟ̣ē'kᵘ	dokā'niỵên.	Yē	daya'doqᴀ
skins,	fur-seal	skins.	With them (things)	hands	he shook	his brothers-in-law.	Thus	said to him,

"Detc!ā'kᵘ	īitī'q!	yên	yuᴀtkā'watî."	Yuyī'sqa	qo'a	ayu'	de
"This long time	in your place	there	a feast has been given."	The young woman,	however,	that	already one

udū'wacā.	Aʟē'n	tuwunū'k	āwat!ē'.
was married."	Much at it	grief (or trouble)	she felt.

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[a] This form of greeting is, of course, modern.

102. THE SEA-LION HUNT

A canoe [load of people] came behind the sea lions at Cape Ommaney. And they camped behind them. In the morning they went out to the sea-lion island. They sharpened limbs on the ends to make the sea lions sneeze and pushed them into their noses. In that way they killed off all the sea lions.

Cī	łūtū′dê	yāk^{u}	wūgā′s!	tān	t!ā′dê.	AdA′xayū	At!ā′x	hAS
Baranoff island	to the end of (i.e., to Cape Ommaney)	canoe	got	sea lions	behind.	And then	behind it	they

ūwaxē′.	Ts!ūtā′t	ayu′	dāk	hAS	ūwaqo′x	tān	q!ā′t!ê	dādê′.	Cyī
camped.	In the morning	there	out	they	went	sea-lion	island	on.	Limbs

hAS	Ałū′	ka′osīxot!	tān	ts!î′xAyî	sAk^{u}.	Ayu′	tū′de	hAS	aka′osīgu.
they	on the ends of them	sharpened	sea lions	to make sneeze	for.	This	into	they	pushed them.

AdA′xayu	yAX	hAS	ayaolīdjA′q	yutā′n.
And then	like [it]	they	were killing off	the sea lions.

103. THE WAR IN THE SPRUCE CANOE[a]

People went to war from Chilkat in a spruce canoe. They drifted down on the people below, and they came to Dī'gātiyᴀ. Then they defeated the Stikine people completely, and afterward they made peace together.

Djîłqā't	dᴀx	sīt	yākᵘ	yîk	xā	djî'udigut.	Ix̣kī'	qā	k!ᴀt
Chilkat	from	spruce	canoe	down	to fight	started down fast.	Down below	people	on

wułix̣ā'c.	Dī'gātiyᴀ	anᴀ'x	yên	yawagu'.	Adᴀxayū'	hᴀs	Cq!ᴀt
it drifted.	Dī'gātiyᴀ	on it	there	they were coming.	And then (lit., from it this after)	they	Stikine

qoan	caoduwaxê'tc.	Adᴀxayū'	wuctî'n	ᴀt	wuduʟīk!ê'.
people	beat completely.	And then	together	something	was made good.

(i. e., peace was made.)

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[a] Probably refers to story 29.

104. STORY OF THE KĀ′GWANTĀN[a]

From X̣AkAnuwū′ went a man of the X̣AkAnū′kedî, who were named from their town. The people used to go out from there after seals, which, not having guns at that time, they hunted with long-shanked and short-shanked hunting spears always kept in the bow. The shank of the long-shanked spear, which is grasped in throwing, is called cūx. This man's name was Qakē′q!^{u}tê. On starting off, he went up toward the head of the bay.

This Qakē′q!^{u}tê was a great hunter and used to kill all kinds of things, but now he could get nothing. Then he stopped in a place named The Bay, and dropped his anchor into the water beside the canoe. Immediately his steersman went sound asleep, but he could not. By and by a small thing began flying around his face, and, taking up his paddle, he knocked it down into the canoe. It made a noise, "Ts, ts."

X̣AkAnuwū′txayu	wuqo′x	yū′qā	X̣AkAnū′kedî	yū′dowasāk^{u}
From X̣AkAnuwū′	went	a man	"X̣AkAnuwū′ people"	named

yū′āndjayū duḶisā′k^{u}.	Yū′antqēnî	Atxayu′	wuqo′x	tsa	ayu′	adā′yu
the town named from.	The people	from it	went	seal	it was	for

hAs	kū′waatk.	Lēł	ū′na	qōgastī′tc.	Ā′da	qa	wūsā′nî	cūqā′yênduetc.
they	worked.	Not	was	a gun.	Long-shanked hunting spear	and	short-shanked hunting spear	they always placed in the bow.

Yuā′da	A′ttcqēt	dusgo′qtc	ye	duwasā′k^{u}	cūx	tsa	an	dotA′kt.	Ye
The long hunting spear	what they	always throw with	thus	is named as follows	cūx (upper part of shaft)	seal	with it	they spear.	As follows

dowasā′k^{u}	yuqā′	Qakē′q!^{u}tê.	Qakē′q!^{u}tê	wuqō′x.	G̣eîtā′x	ke	ū′waqoẋ.
was named	the man	Qakē′q!^{u}tê.	Qakē′q!^{u}tê	started off.	to the head of the bay	up	he started.

At	s!ātē′x	sîtî′.	ŁdakA′t-At	ā′wadjAq.	Acdjī′t	qā′wacu	ade′
Things	become a great hunter for	he was.	All things	he killed.	To him	was in store	there

q^{u}gwA′niya.	ŁāA′t	udjā′gawe	yên	ca′oḶītsîs.	Ye dowasā′k^{u}	Yū′gei.
he could get nothing.	Nothing	when he could kill	there	he stopped [in one place].	Thus it was named	The Bay.

Na′goq-nAxq!	hī′nî	ā′wate	yuducayī′na.	Tāte	yAx	ya′olidjAq′
From the side of [his canoe]	water	was [dropped into]	his anchor.	Sleep	like	killed him

duat!ē′gî.	Ho	qo′a awe′	Lēł	utē′x.	DuyA′x	yādaqê′ntc	yēk^{u}sîga′ik!e-At.
his steersman.	He,	however,	not	slept.	His face	began flying around	a small thing.

Wānanī′sawe	axā′	Ax	ā′watān.	Ayî′s	yaduyA′x	yaodaqē′nî	awe
At once	paddle	from it	he took up.	For it	his face	it was flying around	when

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[a] Cf. story 32.

Daylight found Qakē'q!^{u}tê still awake. He took up the bird he had killed and saw that its eyes were swollen up and hung down over its face. Blood was on both sides of its mouth. What he had hit was his own sleep. Then he called to his steersman to awaken him. He did not hear him. Qakē'q!^{u}te took up his spear and pushed his steersman with the end of it. As he did not answer, he went over to him and found him dead. Like the sleep bird Qakē'q!^{u}tê had hit, blood was coming out of his mouth. Then Qakē'q!^{u}tê went along sadly toward the town with the body. [I am now telling you about the very ancient people.]

When Qakē'q!^{u}tê came in sight of X̣AkAnuwū' there was no smoke visible, and nobody walked outside or came down to meet him as he had expected. Then he jumped out into the water and went up to his house. The people of that town were numerous, and it was long.

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axā'	AX	ā'watān.	Acā'waxêtc	yāk^{u}	ỵī	wudzigī't.	Ye	dowaA'x,
paddle	from it	he took up.	He hit it	canoe	down into	it came to fall.	As follows	it sounded,

"Ts,	ts."	Yāk^{u}	ỵī	udzigī't.
"ts,	ts."	Canoe	into	it came to fall.

Tcūł	utexē'	awe'	qē'waa.	Qakē'q!^{u}tê	qē'na a'awe	āx	a'osîta.
Then never	he having slept	when	daylight came.	Qakē'q!^{u}tê	when it got daylight	from it	he took it up.

Yūacawaxê'tci-At	ỵutsî'tsk^{u}	dūwā'q	qā	yāx	dix̣wA's!	wudiq!î's	duwā'q
The thing he hit	the bird	his eyes	and	face	hung down (over)	swelled up	his eyes

kA.	Xadju'	duyataỵî'	Asiyu'	acā'waxêtc.	Yā'dōq!wa	tāq!	ye	ỵatî'
over (on).	It was	his own sleep	that	he hit.	His mouth	on both sides	thus	was

cî.	Tc!uLe'	acā'saqēx	doat!ē'gî.	Lēł	acq!ē'kuAx.	Wūsā'ne	AX
blood.	Then	he tried to awaken	his steersman.	Not	he heard him.	His spear	from it

ā'watān,	ak!ū'tctc	yūA'q^{u}lētsAkk	doAt!ē'igî.	Tcuł	acq!ē'kuāxawe'
he took up,	with the end	pushing	his steersman.	When not	he could hear him

ā'dāk	ū'wagut	kaolit!ê'k	gwâỵA'.	Tc!ayu'	duyataỵî'	acā'waxêtc
out to him	he went	finding him cold (i. e., dead).		Just like	his sleep	he hit

ade'	A'tiyīỵA'	yAX	ayū'yatî.	HAsduq!oatā'nAX	cî	udū'waỵage	yAX
to it	was	like	it was.	Out from their mouths	blood	came out	like

ỵatî'.	LAX	wâ'sa	tūwunū'k	AckA't	ūwagu't.	Ānde'	aỵā'waxa.
was.	Very	how	he was sad	on with him	he came.	To the town	he was taking him

LAX	tc!ā'guaỵî	Łīngî'tawe	yī'īn	kAxanī'k.
Very	old	people are	to you	I am telling.

Dāq	akaosiya'	duā'nî	X̣AkAnuwū'.	Lēł	s!īq	A	yuā'n	Lēł	ts!u.
Shoreward	he caught sight of	his town	X̣AkAnuwū'.	Not	smoke	was	the town	not	also.

Lē	Łīngî't	gānt	wugū't	tc!uyē'	qūdjî'	dut!ā'yAX	ūngagū't.	Lēł
Then	people	outside	would be walking	then	he thought	down to him	would come.	Not

wu'łna.	Tc!uLe'	yāk^{u}	ỵîdA'x	hī'nî	wugū't.	Tc!uLe'	doqouwu'dî
it was so.	Then	canoe	down from the water		he got into.	Then	to his dwelling

wugū't.	Caỵadihē'n	yū'āntqēnî,	leyā't!	yūā'n.	Agā'yu	hît
he went.	Were numerous	the people	long	the town.	At that time	house

In those days doors were made of skin hung on the outside, and the women wore labrets. All of the people there lay dead as they slept just like his steersman. He went through the houses among their bodies. Because he had knocked down Sleep not even one small boy was saved, and to this day people have the saying, "He knocked down the sleeper." They made a parable of it.

Fur blankets were not scarce in ancient times, so Qakē'q!^{u}tê took two marten blankets out of a box and put them around him. He was going to start away in desperation because he had killed his own sleep. He also put abalone shell in his ears and piled together the things they used for snowshoes. In a bag he carried along a bone knife and a bone trap, tied a weasel skin in his hair, and put a painted drum on his shoulder such as people used to beat when anybody was dead.

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aq!abā'dî	gā'nnaxᴀt	nᴀłgᴀ'qtc	tsāstc	ada'k	dusx̣ᴀ'ttc	āgᴀ'
to doors	outside	always swinging	skin	up	hung always,	and then

q!ēnt!ā'q!ᴀ	dū'waū'wiya	awe'	cātc.	Tc!ūwe'	doᴀt!ē'îgî	āde'	yatiyî'
labrets	were wearing	it was	the women.	Just like	his steersman	at it	was

yᴀxawe'	yᴀ'tî	yū'āntqēnî	axō'x	yā'nagut	yuhî'tq!.	Tc!u	adē'
like it	were	the people	among whom	he was going	through the houses.	Just	where (at it)

xaq!ū'ya	awe'	ayᴀ'x	qotx	cū'wax̣ix̣.	Tc!u	ʟē'ɴᴀx	ᴀtk!ᴀ'tsk!^{u}
they were sleeping	there	like it	destroyed	they had all been quickly.	Even	one	little boy

ʟēł	cwusnē'x	kāyatā'ayî	caodô'xeidjī	tcayu'.	Tc!ūyedᴀ't	ts!ū	ye
not	saved himself	the sleep	he knocked down	because.	Even now	also	as follows

ᴀtgâkū'	"Ciatā'yî	a	caodexî'tc."	ᴀt-kuqedī'x	duliyē'x	tc!uyedᴀ't.
people say	"Sleeper	it was	he knocked down."	A sign (or parable)	they take it for	even now.

Tc!āk^{u}	q!ū	ʟēł	ūdayᴀ'cqên.	Kōk^{u}	yîdᴀ'x	ke	ye	aosîne'	dēx
Anciently	blankets [of fur]	not	were scarce.	Box	from down in	out	as follows	he took out	two

k!ūx.	Aodiq!ū'	Gunxā'	ts!u	āx	kē	ye	aosîne'.	Dogu'kq!	ye
marten [skins].	He started to put on (or blanket himself).	Abalone	also	from it	out	as precedes	he took.	At his ear	as precedes

awa-ū',	hūtc!ayu'	de	wutā'ayî.	Awadjᴀ'q	duyatā'ayî.	Djā'djî
he put on,	when finished it was	then	he could sleep.	He killed	his own sleep.	Snowshoes

ao'xq!ūn	ᴀt	ts!ū	wudjkā'	kē	ye	aosîne'	ān	gugagu't	tc!ᴀ
they used to have for	things	also	on top of each other	up	as precedes	he put	with them	when he was going to go	where

ā'ūn gānā'wayē'dî.	Tsᴀsgwē'ł	s!āq	gāta'	ᴀt	ts!u	atū'	ye	yatî'
he could die with them.	(Name of a kind of bag)	bone	trap	some	also	inside of it	as precedes	was

s!āq	łî'ta	ts!u.	Gonayē'	qugwagutnū'gawe	dātc	ᴀt	wulitc!î'n.
bone	knife	also.	Starting	when he was going to go	weasel	thing tied on his head.	

Qonganā'n	dugwᴀ'łnutc	gao	ᴀt	x̣ᴀ'cteayu	yē'nduetc	kū'dūcx̣îttc.
When anyone is dead	they always beat	a drum	some	cut thing (skin)	used to	they always had a painting on it.

A'wayᴀ	yū'gao	tc!a	ān	naganā'dayu'.	Tsᴀłxā'n	yū'duwasāk^{u}
He carried up [on his shoulder]	the drum	even	with it	to die	(Cape Fairweather)	its name

He was going to die with these things. Then he started toward a mountain named TsAłxā'n.[a] He took no food with him but put some Indian red paint in a sack and, when he was ready to start, painted his face and hair. Then he started toward G̣onā'xo. For perhaps ten days he traveled without food, using instead leaf tobacco mixed with calcined shells. His snowshoes had claws, enabling him to climb cliffs and cross glaciers. The mountain over which he was passing is called TsAłxā'n.

By and by Qakē'q!^{u}tê came out upon a ground-hog place. There was then no rain, for he was traveling with reference to the clouds which rose in waves behind Mount TsAłxā'n. When these clouds come down to the very foot of the mountain there will be good weather, and people then paddle far out into the ocean. Seeing an animal go down into the ground-hog hole, he set up his trap there,

yucā'	g̣uya'	yên	ade'	ayu'	g̣one'	ūwagu't.	Tuwunū'gayu	Lēł
the mountain	where	there	to it	it was	started	he went.	Since he was sad	not

Atxā'	awucā't.	Łīngî'tayî	łēq!	ayu'	At	x̣A'ctî	tu	ye	yatî'.
food	he took.	Indians	red paint	that	some	sack	inside	as precedes	was.

G̣onayē'	q^{u}gwagagu't	nūk	duyA'q!	ye	aosî'nî	qa	ducā'k^{u}tūq!.
Starting	he was going to go	when	his face	thus	he put on it	and	into his hair.

Atxawe'	g̣one'	ūwagu't	G̣onā'xo	yî'nade.	Gu'łde	djî'nkāt	ayu
After that	starting	he went	(town at mouth of Alsek river)	toward.	Probably	ten [days]	it was

q!a'owuxê	Yūyānagu'tî	g̣A'ndjayu	yanayā'n.	Łīngî'tayî	kAts	ts!u
he went without food.	In traveling	leaf tobacco	he was carrying.	Indians'	mashed shell	also

nū'q!wayu	dułī'tc	ts!AS	aayu'	At-xāx	aoliyA'x.	Yūdudjā'djî	a'qoa
shell	cooked	only	it was this	for food	he used.	His snowshoes,	however,

axā'k^{u}	ā'ye yatî.	Tc!u	g̣ona'	CASATA'n	yē'nAX	ān	ke	g̣uttc	qā
claws	had.	Any	sort of	steep place	from below	with them	up	he always went	and

tc!u	g̣ona'	yateyî'	sît!	kanA'x	ts!u	ān	yAX	g̣ut	axā'gu	ayē'tîyītc
any	kind of	is	glacier	on	also	with them	across	went	claws	always had

ayu'.	Yū'ca	qo ye dowasā'k^{u}	axō'x	yanagu't	TsAłxā'n.
because.	The mountain	was named	through it	he was passing	[Cape Fairweather.]

S!āx	ā'ni	kā'dāk	g̣ū'dawe,	Lēł	sū	qōstî'.	Yū'cā	ts!u	A'tkanīk.
Ground hog	place [or town]	out on	coming,	not	rain	was any.	The mountain	also	tells [weather].

Yugū's!	at!ē'dî	angaxê'tcîn	tīt	yū'djîsîtAnk	akā'q!awe	yanagu't.
The clouds	behind it	always lie	in waves	rising up	according to it	he was going.

AgucqA'x	ag̣ā'	g̣atA'nîn	qok!ā'yîsayu	akā'q!	adoxā'	dekī'dî.
About the foot	to it	when it comes down	it means good weather.	According to it	they pulled	way out to sea.

Adjayu'	akā'yanagu't	akā'dāq	ū'wagut	yū's!āx	ā'ni.	Ade'	aya'osîta
Why	he was going on his way	out on it	he came	the ground hog	place.	There (to it)	he saw it

aqo'ūwudî.	Dudjī'q!	ye	yatī'yî	s!āq	g̣āta'	ākē'	asē'watî
go into the hole.	To him	thus	was	bone	trap	it up	he set.

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[a] At Cape Fairweather

and it is from him that people know how to fix it. He camped near it. When he went to look at it next day it could not be seen. He took away the thing used to cover the top of the trap. He had set this trap because he was hungry, and he was very glad to see that it was down. When he came to examine it, however, he found that a frog had gotten inside. "This frog pretended that it was a ground hog," said Qakē'q!ᵘtê, and, taking up all of his things, he went to a bay near by called Canoe bay, hoping to see some people. He thought that he saw some at Seaweed point, and, being very lonely, he started down toward them. Then he discovered that they were black stones that looked like people, and said, "These are small stones which appear like human beings."[a] Starting on again toward the head of Alsek, he traveled for some time and came to its upper course.

Dudjī'îtxawe wᴀ'dutsiku gāta' adē'yîdadunaya. Kē ᴀsaṭī'awe
From him came to be known trap the way to fix it. Up when it was set

tcaadē'nq! uaxe'. Qē'naā'awe aqakᴀ'nt ūwagu't. Dugātā'yî
close by it he camped. When it became daylight to see it he went. His trap

ʟēłgâ'we saqō'stî. Ayanā'ye ᴀt nādusē'tc gāta' ayanā'tx hē'de
nowhere was. To cover thing was used trap from the top this

yū aosî'ne. Dutuwū'djawe ᴀt gax̣ā't tū'watî. ᴀdjawe' yū'gāta
away he took. His mind thing when he would eat he thought. Why the trap

yū's!āx yayî'q! ye aosî'ne. ʟāx dūtūwu' āwe' yak!ē' ł saqō'stîyî
the ground hog for something fixed. Very he felt when was good when [it] was gone

dugātā'yî. X̣îx̣tc! gwâ'ya ayē't ū'wagut. ᴀc ū'wayêł. S!āx
his trap. It was a frog down into it went. Him it deceived. Ground hog

cwuʟiyê'x yux̣î'x̣tc!. Ye yawaqa' Qakē'q!ᵘtê, "S!āx gâ
it pretended itself the frog. As follows said Qakē'q!ᵘtê, "Ground hog as

cʟiyē'x yax̣î'x̣tc!." Łdakᴀ't wuctye ayaosîne'. Yugē'yᴀq! yên
pretended itself this frog." All his own he took up. At the bay there

nᴀx yēq ū'wagut Yākᵘ-dē'yîta nᴀx. Łīngî't aogaxsîtē'nîdawe ye
to down he went Canoe bay to. People to see was thus

yuku'wagutk. Aosîtē'n yułīngî't Łaq!ᴀ'skî-q!a yū'dowasākᵘ. ʟaxde'
why he traveled. He saw people [at] Seaweed point named. Very

acī'sᴀłīt!ā'ne Łīngî't awistene'. Tc!uʟe' ayî'nade gone' ūwagu't.
he was lonesome people to see. Then down toward them starting he went.

Yū'aositēne tēq! sā'nî łīngî't yᴀx. ᴀdā'x wogada' tēq! satīyî'
What he saw stones little people like. After it he had sighted that stones they were

cʟūʟk!î'tîn ye q!ayaqa', "Xᴀtc tēq! sā'nî łīngî't yᴀx ositē'n."
to himself thus he said, "It is stones small people like seem."

Ts!ū' yā'nᴀx dāq ū'wagut Ałsē'x cā'kdê. Wā'yukugū'tsawe
Again from there toward woods he went Alsek toward the head of. For traveling quite a way

nā'łayî ye dā'qgut.
far up so, after he went.

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[a] For songs composed regarding these experiences of Qakē'q!ᵘtê, see songs 2 and 3

People did not know then that Athapascans lived up there. Although eulachon ran up this river the people there were starving, as they had no other way of catching eulachon than by means of hooks. At first Qakē′q!ᵘtê remained in the woods, not letting himself be seen by them. By and by, however, he tied together two eulachon traps (or nets) used by the Tlingit and called "seal's-head." Toward evening he went down to the place where those Athapascans came up to fish and set the two traps near by at the edge of the water. Both of them were filled that same night, and he emptied them where the Athapascans were in the habit of fishing. There was a large pile.

When the Athapascans came up next morning they exclaimed in astonishment, "What has done this?" Qakē′q!ᵘtê did not know that they were Athapascans, and they did not know him. After that an Athapascan shaman began performing to discover what was working

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ʟēł	wudusko′	gonanā′	qostîyî′.	Łīngî′ttc	ʟēł	unałᴀ′	Ālsē′x	cāq
Not	was known	Athapascan Indians (Strange people)	there were.	People	not	far	Alsek	[from] head of

akᴀ′x	wugu′t	G̣onana′.	Sāk	ā′kē	q!ᴀqtc.	Yū′gonᴀna	xō	ỵaē′n.
upon them	he came	Athapascans.	Eulachon	up to it	always swam.	The Athapascans	among	was starvation.

Yū′gonᴀna	ʟēł	tc!uʟe′	āwᴀqcīyī′q!	gᴀ′gî	wugū′t.	Dosk!ê′q!t	ỵusā′k.
The Athapascans	not	then	into his own eyes (=he saw them)	at all	he got.	They hooked	the eulachon.

ʟēłᴀ′tc	gaduʟ̣îdjā′ge	ᴀt	qostê′.	ʟēł	gᴀ′gî	ūqu′tx.	Tc!a	ᴀtgutū′wu
Not any	to kill it with	thing	was.	Not	at all	he showed himself.	Still	was in the woods

hu.	Wānanī′sawe	aołīs!î′t	goqtc	sāk	yayī′	yîs.	Qakē′q!ᵘtê	ayu′
he.	At once	he tied together	a net	eulachon	catching	for.	Qakē′q!ᵘtê	he was

yēq	ū′wanūk.	Tsā	cayî′	yū′dowaṣākᵘ.	Łīngî′ttc	aosîku′.	Yugonana′
the	one doing it.	Seal's	head	it is called.	Indians	know it.	The Athapascans

a′ke	ᴀt	djîya′	yê′nde	yāx̣îgaā′tawe	ā′yēq	uwagu′t.	Dēx	aołîs!î′t
up to it	things	they come for	there	when it was getting dark	down to it (creek)	he went.	Two [traps]	he fixed

yū′hīn	wᴀnq!	nᴀx	aq!a′ołîᴀt.	Tc!u	āgatā′dawe	ax	ke	ᴀq!a′ołiᴀt.
the water	on the edge of	near	he set it.	That	very night	from it	up	he took them.

Tc!u	dē′xa	yᴀx	caya′ołihîk.	Yū′gonana	ade′	hᴀs	îsk!ᴀq!adi′nudjya′,
Even	both	like	were filled up.	The Athapascans	where	they	hooked the fish always

ade′	akaołix̣ē′s!.	Ye	udzîgā′t	yū′sāk.
there (at it)	he put them down.	Thus	there came to be a heap of	the eulachon.

Ts!ūtā′t	ā′nᴀx	ke	ū′waat	yū′gonana.	K!ū′ʟiyᴀx	yate′	yuq!o′łaᴀtk,
In the morning	to it	up	came	the Athapascans.	Astonished	were	in their manner of talking

Yū′gonana,	"Dā′saya	ye	djiwane′."	Ts!u	hūtc	ʟēł	awusku′	gonanā′x
the Athapascans,	"What this	thus	has done."	Both	he	not	knew	become Athapascans

satīye′,	qa	hū	ts!u	ʟēł	wudusku′	dātx	sᴀ	satī′ye.	Î′xt!awe	ᴀ′xo
they were	and	he	also	not	they knew	what	?	he was.	A shaman it was	among them

wu	yū′gonana	ka′odudzîᴀt	ᴀdā′x	yagā′gadāt	dā′sayu	qā′q!ᴀxᴀndî
lived (?)	the Athapascans	came to go around him	from it	they might find	what it was	to men

for them. When he discovered it he said, "Something has come to help you. Hang all kinds of food around there." As he did not eat any of the food they hung about, they hung there a copper spear. Then they found him. They also placed the daughter of a chief there so that they could get him by having him marry her. So he at last went out among them. Now, the Athapascans took him with them, and he explained the fish trap to them. This is the way in which they were preserved from starvation, and the way in which they found out about the trap. When he married the woman they had given him they put many things upon him—moose skins, marten skins, beaver skins, and two copper spears valued at two slaves. The Athapascans paid him for that trap.

Qakē'q!^{u}tê spent two years among these people, and afterward they began to pack up his property in order to accompany him back to his friends, the Tlingit. All the Athapascans packed up his things for

yē'djîna. Ye q!ayaqa' yuî'xt! ỵên ᴀqłatī'nayu ye ỵawaqa' "Yē
was working [to bring food] thus said the shaman there sighting it was so said "Thus

ỵīgā' ᴀt wūsu'. Djᴀłdakᴀ'tᴀt āyē'nᴀx duu'," Yū'q!ayaqa. Ade'
for you something got to help. Everything down there put," what he said. There

kᴀx dułx̣wᴀ's!î yu-ᴀt-xā' qo'a, ʟēł ᴀt ỵawu'sa. A'qoa łᴀtwūsā'awe
on being hung up the food, however, not thing he ate. On account of that when he did not eat it

ēq ʟāq adê' kaodu'ʟ̣îx̣wᴀs!. Tcᴀ'tc!a-agā'awe a'oduʟ̣îha. Cāwᴀ't
copper spear there they hung up. At that time they found him. Woman

ts!u a'odutsînuq ānqā'wu-si ayu' agacā'dayu anᴀ'x ỵenᴀ'x duʟ̣ā'qdayu.
too they came to place there a chief's daughter it was to marry her on account of it they could get him.

Tca'tc!a akᴀ'q!āwē tsa qāxō' duwagu't. Tc!uʟe' dê duī'n tūt
Just on account of that indeed among the men he went. Then now with them into

ā'waāt go'nanātc. Tc!uʟe' gᴀ'gî ye aosîne' ỵugo'qtc qāwᴀqcī'yîq!.
took him the Athapascans. Then indeed thus he explained the fish trap before their eyes.

ʟe yᴀx aỵa'osîadᴀn yū'gonana yᴀx yāsỵê'nałᴀ'x̣^{u}yē dᴀx. ʟē
Then so he got alive the Athapascans like starvation from. Then

wudū'wagūk ỵugo'qtc. ʟē awacā'dê yu'gonana ānyê'dî, q!ūn ᴀt
they found out [about] the trap. Then on marrying the Athapascan of high caste, many things

sayu' dūnā'ye wududzî'nî tsîsk!, k!ūx, s!ᴀgē'dî, dēx ēq ʟāq dēx
they were on him came to be put moose(?) [skins] marten, beaver, two copper spears, two

gūx yᴀx q!ᴀduʟ̣îtsī'n. Yū'goqtcayu ye acī'djuduwaqē' yū'gonanatc.
slaves like were valued. That trap thus they paid him those Athapascans.

Adᴀ'xawe dēx tāk dōkā'ỵan wułᴀ't yū'gonana xōq!. Yadē'x
And then two years over him passed the Athapascans among. These two

tāk^{u} cūnax̣ī'x̣awe duī'n dā wududziᴀ'x doxō'nq!î xōde' łîngî't xōde'.
years were completed with him things they came to pack up his friends to among Tlingit to among.

Łdakᴀ't yū'gonana ayu' doᴀ'tê kē k^{u}gwaya' dutcīyî's. Duī'n
All those Athapascans it was his things up packed for him. With him

him. Just as the warm weather was beginning these People-of-the-last-stomach, as they were called, started with him for his town.

There was a stream called Brush creek owned by the Brush-creek people, who were his friends, so, feeling high, Qakē'q!^{u}tê led these men thither. At first the Tlingit did not know who they were walking along with him, for they had never seen such people, and a great number of men came along bearing load after load by means of forehead bands. When he and his companions, carrying packs of moose, beaver, and squirrel skins, came out on the side of the stream opposite the town, Qakē'q!^{u}tê said, "Come over to me in a canoe." The people had heard about these Athapascans, although they had not seen them. But after Qakē'q!^{u}tê had said, "Come over to me" twice, one ran out toward him from among the Brush people and said, "Are we splitting land-otter tongues on account of you? Go on below. Go to the people who are splitting tongues for you." The Athapascans asked Qakē'q!^{u}tê, "What is it that they are saying to us?" and he answered, "They are sending us away from here." That

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gonaye'	ā'waāt	doā'nî.	Kaodīt!ᴀ'q!	ā'xo	gūdiya',	Tutxanᴀ'dî	ayu'
starting	went	[to] his town.	It began to be hot weather	among them	starting	People-of-the-last-stomach	it was

Qakē'q!^{u}tê.
Qakē'q!^{u}tê.

Hīn	ye	duwasā'k^{u}	Tcūkᴀn-hī'nî,	Tcukᴀnedî'	hīnî'x	setî'
Stream	thus	named	Brush creek,	the Brush-creek people	the stream became	was

dōxōnq!ē'x	sêtî'.	Adjawe'	cia'qot	wudî'nî,	axodê'	yaqā'	cunagu't.
his friends came [to own]	was.	Why	feeling	high	among [them]	these men	was leading all.

ʟēł	łīngî'ttc	wusku'	yū-ᴀcīn-yā'naāt-ᴀt.	ʟēł	łīngî'ttc	ye	ustî'ndjîn.
Not	Tlingit	knew	what was walking with him.	Not	Tlingit	thus	ever saw.

Yān	dayā'n	yū'naādî	ʟēn	yā'na	yā'ndᴀx	duyā'n.	Qā'q!ᴀnᴀx	ā'ats!u
Carrying	packs	those going	big number	load	after load	carried.	Forehead bands	also

ye	duwa-u'.	Qakē'q!^{u}tê	tîn	naā'de	tsîsk!	yān	duyā'n	s!ᴀgedî'
thus	they used.	Qakē'q!^{u}tê	with	those were going	moose	were	carrying packs of	beaver,

tsᴀłk!.	Yū'ān	kika'	hīn	kā'daq	uwaāt.	ᴀx	duī'n	axcū'di	yaqo'x
ground squirrel.	The town	opposite	water	on opposite side of	they came.	For him		"To me	come over [in canoe]"

yū'yāwaqa	Qakē'q!^{u}tê.	Hā'tc!a	akayē'k	duᴀ'xdjīn	yū'gonana.
said	Qakē'q!^{u}tê.	Now	they had	heard about	those Athapascans.

Dᴀxdahī'n	ye	yᴀnᴀqa'	"ᴀxcū'di	yaqo'x."	Tc!uʟe'	ā'yux	wududjīx̣ī'x̣
Twice	thus	he said	"To me	come over."	Then	out to him	one ran

Tcukᴀnedî'	xōnᴀ'x.	ʟe ye ya'odudziqa,	"Ōhā'n	age'	yē'kā	ᴀt tūx̣ᴀ'ck,
Grass people	from among.	Then thus they came to say,	"We	?	on account of you	the ones are splitting tongues

tca	kū'cta	qoan	q!ecā'nî.	Îx̣î'nadê	naiya'.	Yika'	ᴀt	x̣ᴀck^{o}
these	land-otter	people	many.	Below here	go.	For you		splitting tongues

qoūq!x̣ᴀ'nde	naya'."	Yū'gonanatc	q!awū's!	Qakē'q!^{u}tê	"Wasē'yu	hadā'
to the people	go."	Those Athapascans	asked	Qakē'q!^{u}tê	"What is it	to us

ye	doqa'."	"Yā'txayu	de	hāk^{u}dona'"	yū'ayaosîqa	yū'gonana.	Atcawe'
thus	they say."	"From here	away	they are sending us,"	what he said to	those Athapascans.	Why

is why people now say, "The Brush people sent the Athapascans away from the other side."[a]

At once the Athapascans put their packs over their shoulders. It was as quickly done as if hot water had been thrown among them. The Brush people sent them away because they were afraid. As they set out they began making a noise, "Hē'yē." They went directly to the place whither they had been sent, and, crossing a glacier, came to Sand-hill-town. When the Kā'gwAntān learned that Qakē'q!^{u}tê had left X̣AkAnuwū', they caught those Athapascans and obtained all of their things. The G̣ānAxte'dî also came to have dealings with them. Even now these people stop among them. They never became Tlingit, but they became people with whom one may trade. Whatever things they had, such as abalones, the Athapascans gave to them. That is how the Tlingit used to do in olden times. In exchange the Tlingit gave them every sort of thing to eat and especially an edible seaweed; but they did not know what to make of this last. The Athapascans

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yīdA't ye Atgâkū', "Tcūckī'kAdA'x gonana' aka'odîna TcukAnedî'tc."
now thus they say, "From the other side Athapascans sent away Brush people."

Atxawe' tc!uLe' āwā'xde ā'waqe yū'gonana hAsduyā'nayî. Axō't
After that then into (over shoulders) got the Athapascans their packs. Among them

yat!ā'yî hīn ka'oduwaxêtcî yê'xawe wū'nī. TcukAnedī'tc qo'a a
hot water was thrown like that it resembled. Brush people, however,

Aka'oLexēL!. Atcawe' ax hAs akāwAna'. G̣onaye' hAs g^{o}gwaa'de,
were afraid. Why from they sent them away. Starting they were going to go,

"Hē'ye," ye dowaA'xte Lāk^u gonayē' k^{u}gwaA't gānugu'n. Ade'
"Hē'ye," thus it sounded fast starting they were going to go when they let them go. Where

hAs kaoduwana'yīya āwe' Le āde' gone' hAs uwaā't. Sît!kanA'x
they sent them there right to it started they went. Across a glacier

tc!uLe' At hAs ū'waāt Laocā'caki-ān. Wududzikū' ax qot wugūde'
then there they got Town-on-the-sand-hill. Came to know from it he went away

X̣AkAnuwū' dAx Qakē'q!^{u}tê Kā'gwAntāntc. KāgwAntāndjawē' tsa
X̣AkAnuwū' from Qakē'q!^{u}tê Kā'gwAntān. Kā'gwAntān indeed

wūcā't yū'gonana. ŁdakA't-At hAsdoA'dî A'xo ā'waāt. G̣ānAxtedī'tc
caught those Athapascans. All the things their things among them went. The GānAxte'dî

ts!u tc!uLe' de hAs wududziku' qāxō'q! yā hAs unaxē'n tc!ūyedA't.
also then now they came to know them among men they are stopping even now.

Lē Łīngî't hAs wustē'x. Tc!aā'n qo'a qayaqā'q!uwAnx sîtî'.
Then Tlingit they never became. But yet, however, men such as can be traded with were.

Tc!A dā'sa qā'djî, gunxā', hAsdudjīde' daduna' go'nana. Tc!āk^u
Whatever they had abalones to them gave Athapascans. Anciently

qostīyea łīngî't ā'yu yēk^{u}dayē'n. ŁdakA't-At hAsduq!we'x dutī'x
were Tlingit that way were. Everything to their mouths they gave

łīngî't. Atxā'yî łāk!A'sk. Lēł hAs ā'wusko ade' yuyanē'giya
Tlingit. Food seaweed not they knew what to make of

yūłak!A'sk. QA'k^{u}takā'yîqAq! tA akadē' wudūwagê'tc yāwat!ā'yia.
this seaweed. Inside a half-basket pot stones into it they threw hot ones.

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[a] Said when one loses a good thing or refuses to take it.

did not know how it was cooked, and, when hot stones were thrown inside of a basket pot and the pot began shaking, they took up their bows and arrows to shoot at it. But the people said, "It is something to be eaten after it has cooled," and gave them horn spoons for it. "Where do people go to get this?" said they, for it suited their taste. "They get it from the very edge of the water at the lowest tide." When the Athapascans went back with Qakē'q!ᵘtê to their homes they told the Tlingit to bring seaweed up when they came, so the Tlingit began taking this up to them. A beaver skin could be bought with one bunch of seaweed. From them were learned of the flat nose ring and dancing.

After this the people were going to build a feast house out of the wealth the Athapascans had brought them. Every morning before they had eaten anything they went after large trees for house timbers. They had nothing with which to chop except stone axes. While it was being completed the drum was beaten continually. The owner

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ᴀt saē'x Ģonanā'tc qo'a ʟēł wusku' adē'kdusīya. Wudū'wakîge
What cooked it Athapascans, however, not knew how it was done. Shaking

yᴀx natī'tc yuqᴀ'kᵘtākāyî'. Yū'gonanatc tcūnē't ayî's hᴀs
like was [in cooking] the half basket. The Athapascans arrows for it they

aka'ołidjeł. Ye hᴀs ya'odudzîqa "Dū'xa-ᴀ'tawe yāgasā't!awe." Tsa cᴀł
took up. So they came to say to them "That is something eaten when it is cooled off." Now spoons

hᴀsdudjī't ye wudū'tsīne łīnē't cᴀł. Hᴀs ā'wawūs! "Gudᴀ'x sa
to them thus they gave dark brown spoons (i. e., horn) They asked "From where ?

ye dadunaᴀ'taya." Łᴀkāgā'saodînu'q. "Yên gałē'n yē'dadunaᴀ'tawe
thus do they go and get." It suited their taste. "At low tide something they go and get

cᴀ'nyādᴀx." Ts!u duī'nāwe qox wudū'waᴀt Qakē'q!ᵘtê yū'gonanatc
from the very edge of the tide." Again with him back they went Qakē'q!ᵘtê the Athapascans

hᴀ'sdu-ānī'-dê, akā'yan hᴀs qoya'osîqa yū'łᴀk!ᴀsk. Yē'nᴀx dusnī't
to their home to bring along they told them the seaweed. To get it

hᴀsduxᴀ'ndê aqᵘgwaᴀ't nu'kni yîs. Ye du-ū' ʟēq! s!ᴀgē'dî
to them they were going up to get for. Thus they bought one beaver [skin]

ʟēq! łᴀk!ᴀ'sk. Hᴀsdudjītxā'we wududzîku' łunᴀ'skudawōq! qa aʟ!ē'x
one [piece of] seaweed. From them they came to know the flat nose ring and to dance

ts!u hᴀ'sdudjītx wudu'dzîku.
also from them came to know.

ᴀtxawe' ā'gux dułiye'x yuhî't q!ᴀdᴀcî' dakayî's. Yū'gonana
After it they were going to build the house feasting for it. The Athapascans'

ᴀ'diyī tîn ā'yu gux dusgī't. Tc!uł ᴀt doxā'îdjī awe' ᴀnaᴀ'ttc
things with it was they were going to do it. Every morning things always before eating it was they always went

yū'hît dā'îde-de ga ās aʟᴀ'nq!. ʟēł cînaxâ'yê ayu' ᴀtc ᴀt
the house timbers for trees big. Not to chop it was what they

dusxō'tanutc tā'yīsayu. Tc!uʟe' wuduʟī'q!êawe' yuga'o dutᴀ'ngînutc.
had for things at all a stone ax. Then when it was finished the drum was always beaten,

of this house was named Man-from-himself. Soon it was finished. There were eight main timbers, and it was completed in one year. After its long stringers had been put on they danced the house together. There are always eight songs for this. Then a stomach named x̣e'ca-hī'nî was soaked in water. The house was so big that a person who walked in front of it always appeared small, and, when he entered, one had to speak loudly to be heard across. This is why it was named Shadow-house.

Now all the women began to put fringed ornaments upon their ears in preparation for the feast. Anciently they wore these and had red paint upon their heads. After his guests were all seated, the chief put on the gonaqᴀdē't dance hat, and, just before the gifts were distributed, the x̣e'ca-hī'nî, which was close to the door, was thrown among them. Then they gave away to the opposite phratry the things

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ᴀs!ā'te	ye	dowasā'kᵘ	yuhî't	Stūwuqā'.	Wānanī'sawe	yê'nde
The owner of it	thus	was named	the house	Man-from-himself	At once	to there

yāndusnī'n	yūhî't.	Daedē'dî	nᴀs!gaducū'	yatî'.	ᴀgā's!î	tc!aʟē'q!
they began to finish	the house.	The main timbers	eight	were.	Posts to it	every one (all together)

āntqēnī'tcayu	ɬayē'x	yūhî't.	ʟēq!	tā'gwayu	duʟiyê'x.	Wānanī'sa
the people it was	built	the house.	One	year it was	it was built in.	At once

q!ē ke kawasūs	aqᴀ'xyīdî	agā'awe	tc!ᴀ	aodū'wakîtc.	Nᴀs!gaducu'
all went up	its long stringers	at that time		they danced the house together.	Eight

natī'tc	yūcî'.	Ỵᴀnī'awe	yuhî't	ʟēn	ka'oduʟikêɬ	yūᴀtyuwu'.	Ye
are always	the songs.	When it was finished	the house	big	was soaked [for building it]	the stomach.	Thus

duwasā'kᵘ	yuᴀtyuwu'	x̣e'ca-hī'nî.	Yūhī'ntcayu	duʟisā'kᵘ.	ᴀʟē'n
is named	the stomach water.		The water it is	it gets its name from.	A big

hî'tayu	yuhî't.	ᴀtcayu'	yū'dîyīt	nagu'ttcî	qa'	ye	gunaske'ik!îtc
house is	that house.	Why	below that	always walks	man	thus	is always small

yū'hît	ye	kᵘgeyī'tc.	Ayinē'ɬ-gagu'dînawe	ɬingî't	sᴀɬagā'onutc.
the house	thus	being large.	Inside the house when one comes	person's	voice is always loud [to reach across.]

ᴀtcawe'	ye	udūwasā'kᵘ	Q̣āyahā'yî-hît.
Why	thus	it is named	Shadow-house.

Wānanī'sawe	cā	ctātqo'daci	gokᵘʟ!ē'nx̣	qago'kq!ᵘ	wudînā'q.
At once	the women	began to put on themselves	fringed ornaments fastened	on their ears	started to prepare for the feast.

tc!ā'gụ	ɬīngî'tî	tc!āgo	ᴀt	qagu'k	qaca'	ɬēq!.	Q̣ā'yu	qoī'q!e	yên
Old time	Tlingit	old	things	on their ears	[or] their heads	red paint.	Those men	invited	there

qē'awe	cā'xo	dū'wate	yus!ā'x̣ᵘ	G̣onaqᴀdē't	s!āxᵘ	cᴀdakū'q!.
when seated	upon his head	he put	the hat	G̣onaqᴀdē't	hat	in sections.

Ātxawe'	q!ᴀt!ā'xt-dusî'n	hīn	ye	dowasā'kᵘ	X̣e'ca-hī'nî	qaxōdē't
Afterward	placed close to the door	water	thus	named	soaked with water	among the people

dułî'tnutc	dūwuwē't	yayī'q!	qā'dēt.	Ye	dusniayu'	yū'duwuwet
threw it	the gifts	just before they distributed.		Thus	when they gave away	the gifts

they had received from the Athapascans and their other property. These feasts were always called q!aoduwacī'. They also called out to whom the slaves should be given and gave out coppers, which were placed around inside of the house. After their guests had gone out they danced. The other side also danced, wearing raven hats, and the feast was over.

The Athapascans on their way down used to be seen when still far back from the coast. One time, as they were coming across the glacier, the chief's daughter, who was menstruant, said something to make the glacier angry. In those days a girl menstruant for the first time did not stay out of the house. They placed something heavy in front of her, and for five months she was not allowed to talk. This is the period during which a labret hole was made. It was always done when she was fasting. This girl said to the glacier, "Would that that glacier were

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G̣o'nana	A'tî	qa	qā'djīq!	yetī'īya.	Q!aoduwacī'	yū'dusaîtc.
Athapascans'	things	and	[what] to the men	was [in possession].	Feasts	they were always named.

G̣onētkAnaỵî'djīt	yē'dusnītc.	Gux	qo'a	ayu'	dułē'q!.	Tînnā'	ts!u
To the opposite phratry	gave them.	Slaves	however	those	they called out [whom they should be given to].	coppers	also

qā'djî	nēḷyī'	caỵaka'oduwadjAł	a'awe	qā'djīt	ye	udu'dzîne	yuhî't
had	around in the house	they set them	when	to the people	thus	they gave away	the house

Lēn	dātx.	Yuqoī'q!î	yux	naā'dawe	aodū'waL!ēx.	Hē'nAX	a'a
big	around.	The guests	out	when they went	they danced.	The other party	it was

ca'owu	ts!u	yēł	s!āx^{u}	yên	aduL!ē'xawe	hē'nAX	a'a	ts!u	Le
had on heads	also	raven	hats	there	when they were through dancing	the other side	it was	also	then

yeyē' wuti.
stopped.

Dusī'	wuwē't	yuānqā'wu	sī.	Tc!unakī'dêawe'	dutī'nutc
His daughter	was menstruant	the rich man's	daughter.	Way back in the woods	they always saw

yū'g̣onana.	AkA'x	yên	wuA'dī	sît!	AX	k!A'na ka'oLigAt	yuwē'tAdītc.
those Athapascans.	Across it	there	coming	glacier	after it	said something to make it angry	the menstruant one.

Lēł	X̣Akā'ỵî	utē'xq!^{u}	yuwuwe'dî	cā'wAt.	Āga'	dut!ekā'ỵî	At
Not	outside	stays	the menstruant	woman.	At that time	in front of her	something

duoxq!o'nutc.	AX	At	yêx	doxî'ttc.	Kīdjî'n	dî'sayu	āga'
they always put.	From it	something	like it	they always put [something heavy].	Five	months it was	during

łuq!ē'datAngînutcya.	Yū'cāwat	g̣agāwē'dîn	yā'doq!oa	gAX dutā'gê.
she was not allowed to talk.	The woman	when she is menstruant habitually	this is the one's mouth	they are going to to make a hole in.

CawA't	qo'a	ỵā'q!agaxētc	q!edutā'qtc.	Gā'nê	duī'n	yūx
Woman,	however,	when she fasts	they always make a hole [in her lip].	Outside	with her	out

anaā'dawe	ye	ỵawaqa',	"ỴîdA't	AXī'c	sît!ī'x̣	sîtî'."	Tc!uLe'	tāt
when she was going	thus	she said,	"Would that	my father	become his glacier	it would."	And then	one night

my father's," and during that night it began to grow out over their new house. It extended itself far out over the town, and the people fled from it to KAq!Anuwū', where they built a new one. The T!A'q!dentān fled to and established themselves at a place just opposite.

By and by the people of KAq!Anuwū' started to G̣onā'xo to make war on the Łuqa'xAdî, because of a Kā'gwAntān woman who had been killed. They were armed with native picks, war spears, and bows and arrows. After they had killed their enemies they discovered a woman left alone in that place, whom they caught for a slave. She was mother of Chief Q!ayega'tqēn. Then she said to them, "For what could you use me? Up here is the wolf post belonging to my son." The wolf post had been hidden when the people fled. Letting the woman go, therefore, the Kā'gwAntān warriors rushed greedily for the post, and brought it down. A man whose face had been scratched up by the

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g̣âwe'	g̣onaye'	kā'waa.	Tc!uLe'	duhē'xwa	tc!aā'nawe	Lāg^{u}
during	started	it grew out.	Then	in spite of them	still	long house

ye kAnaē'n.	Tc!uLe'	yū'dAłiyexe	hît	kA'xawe	yekAnaē'n.	Tc!uLe'
it kept growing down.	Then	the building	house	over	it was growing down over.	Then

akA'x	ḳā'waa	yū'ān	Le	yux	kiq!	awe'	yaḳā'waa	yūsî't!.
over it	it grew	that town	then	out	far	it was	was growing	the glacier.

KAq!Anuwū'dawe	wudikê'L!	yułîngî't	Lē	wuduḶiyA'x	ān	sAk^{u}.
to KAq!Anuwū'	fled	those Tlingit	then	they built	a town	for.

AkekA't	ts!ū	aodîkê'L!	T!A'q!dentān	sAk^{u}.
Opposite it	also	started to flee	the T!A'q!dentān	for.

AdA'xawe	xā'djiudîguṭ	KAq!Anuwū'	dAx	G̣onā'xo	dê	awe'
And then	[they] started to war	KAq!Anuwū'	from	G̣onā'xo	to	it was

djī'udigut	Łuqā'xAdî	xō'dê.	Kā'gwAntān	cā'wAt	wudū'wadjAq
started	Łuqā'xAdî	to among.	Kā'gwAntān	woman	was killed

ạyā'q!ayu	aka'oduwanāq.	Yū'Łuqā'xAdi	ānî'	Kā'gwAntān	kē't!u
for that	they went forth.	The Łuqā'xAdi	town	Kā'gwAntān	native pick,

ayu'	ān	xā'djiududzigut	tsāgA'L!	tcūnē't.	HAs	Atsū's	duī'n
it was	with them	came to go to war	[and] war spears	bows and arrows.	They	killed	them

yuKā'gwAntān.	Tc!ā'ya	ā'nî	tīq!	awe'	wudu'dzîtīn	yucā'wAt.	Gūx
the Kā'gwAntān.	Then alone	town (or camp)	in	it was	they came to see	the woman.	A slave

sAk^{u}awe'	wudū'wacāt	yū'cāwAt.	XAtc	yūānqā'wo	duLā'	Asiwe'
for	was caught	the woman.	It was	the chief	his mother	was

Q!ayegā'tqēn-Lā.	Le	ye	aya'osîqa,	"Dātx sa	xAt	gux yî'łayēx"
Q!ayegā'tqēn's-mother.	Then	thus	she said to them,	"For what ?	me	you could use,"

ye yawaqa'.	"G̣êgê'naho	Axyī't	g̣ā's!î,	g̣ōtc	g̣ās!."	Tc!āk^{u}	xaiakūdjtA'nîn
she said.	"Up here is	my son's	post,	wolf	post."	Anciently	liked to go to war

Łīngî't.	A'dawe	dutA'n	yū'gotc	g̣ās!.	Wu'duḶisî'n.	Tc!uLe'	At
Tlingit.	At it	[they] had	the wolf	post.	It was hidden.	Then	there

cuka'oduwagîq!	yū'cāwAt	yuxā'ttc.	Wucdjîsū'xawe	ka'odudzîAt
let go entirely	the woman	those warriors.	Rushing for it greedily	came to go

Kā'gwAntāntc	yug̣ā's!.	Tc!uLe'	āx	yeq	wuduwatA'n.	Tc!āk^{u}	ān
the Kā'gwAntān	the post.	Then	from it	down	it was brought.	Anciently	with it

ducudjī'n	x̣A'cq!o.	Qā'xetkAt	yū'dutAtgî'nudjīn.	Yā'duya	yū'aosînê
[they] used to bathe	scratching sponge.	On the breast	rubbing it up and down.	His face	the one rubbing on

scratching-sponge that people used in ancient times before starting to war reached the post first. His name was Top-spirit, and the name of the next Fish-that-comes-up-in-front-of-one's-face-and-shakes. Then they started back with it but quarreled so much over it that they began to talk of not allowing anybody to have it. When they were out from shore, however, the war-leader, whose name was Dancer, stood up wearing objects representing ears over his face and said, "Who sent out these warriors? I, a high-caste Kā'gwAntān, am also a brave man." Then they started off.

At that time there were two canoe loads of Island people going along, and there was a shaman among them named Wolf-weasel, who had eight tongues. The Kā'gwAntān shaman tore his canoe apart by pretending to split the water of its wake. Before they got far out it began to split. The Kā'gwAntān warriors had already landed at X̣uq! creek where this shaman also went ashore, and they came out behind him. His spirits' apparel was in a box in the bow.

yuẋA'cq!utc	a	īlî' ka'olîs!AL!	duya'	qācu'kAt	adā't	wudjîẋī'ẋ.	QācukA't
the sponge	it was	scratched up	his face	first	to it	ran.	The first

qā	ye	dowasā'k^u	Qā'ka-yēk	Qayā'kaoduxāt	ts!u.	Tc!uLe'	ā'nawe	At
man	thus	was named	Top-spirit	Fish-that-comes-up-in-front-of-one's-face-and-shakes	also.	Then	with it	(thing)

wuẋū'n	wexā'	qo'xdê.	Tc!usū'goa awe'	wūcdjide'	yaodudjigē'ye yA
started	the warriors	to go back.	Then	to each other	that no one would have it

a'da	q!aoduḶiā't.	Dekîna'	dāq	sAẋī'ẋawe	gē'nAx	a'odihān	At	gū'gu
about it	they were beginning to talk,	from the shore	out	when they got quickly	from inside it	one started to stand up	things	like ears [with]

duỵa'.	Ye	q!ayaqa'	yuxā'-s!Atî,	"Adū'tsA	kāwanā'ỵî	xA'aỵā?"	Łē'ni
[or] his face.	Thus	said to [them]	the war chief,	"Who	sent out	these warriors?"	Dancer

yū'dowasāk^u	yuxā'-s!Atî.	"Kā'gwAntān	ayu'	ānyê'dî	xAt	satiỵî'	tūq!,
was the name of	the war chief.	"Kā'gwAntān	that	high caste	me	being	into

Q!ē'ga	qā	xAt	sîtî'."	Tc!uLe'	ayā'xt	awe'	At wuẋū'n.
real (i. e., brave)	man	I	am."	Then	away	it was	they started off,

Q!Atqaā'ỵî	dēx	yāk^u	ỵîkt.	Îxt!	ts!ū	hAs	duxo'	tc!A'tuỵAx	î'xt!awe.
Island people	two	canoes	in.	Shaman	too	them	among	just as [the others]	had a shaman.

Hē'nAx	A'a	xowu'	G̣otcda'	yū'dowasāk^u.	NAs!gAducū'	ỵAtê'
The others	it was	among	Wolf-weasel	was named.	Eight	were

duA't	L!ū't!ê.	Wū'cdAx	āwas!ē'L!	duyā'k^u	īte'	hī'nî.	Tcul
to him (or his things tongues).	tongues.	Apart	he tore	his canoe	by splitting	the water.	Just before

wuhā'djîawe	wū'cdax	wudîg̣ā't.	HA'xcte	ỵā'naA'dawe	yuxā'	X̣uq!-hīn
they got far out	apart	it started to split.	Ashore	having already gone	warriors	X̣uq! creek

yū'dowasāk^u	yē'nAxawe	yên	uwaqo'x	ỵuî'xt!	dūwa-u'.	Tc!uLe'
named	ashore	there	came	the shamans	[warriors] were there.	Then

yê'ndî	ỵānaqo'xoawe	dut!ā't	awaā't	yuxā'.	Duyē'k	daîdē'dî
to it	while he was coming	back of him	come	the warriors.	His spirits'	apparel

cAkA'tsa-în.
was in a box in the bow.

When the warriors rushed down upon them they soon destroyed his canoe men, but the shaman himself flew away by means of his spirits. Even now people say that a shaman can fly about. After he had flown about a certain town for some time the people told a menstruant woman to look at him. She did so, and he fell into a small lake. Then he swam under a rock, sticking up in it, leaving his buttocks protruding. To the present time this lake is red. It is his blood.

The sister and aunt of this shaman were enslaved, and the warriors also carried away his spirit box. Before they had gotten very far off, however, they stopped, untied the box, and began to handle the things in it. They took out all of the spirits (i.e., masks, whistles, etc.), and asked his sister [regarding one of them], “What is its name?” This was the chief spirit, and had a long switch of hair. “The spirit is named Hanging-down spirit,” said she. Then the warrior in the bow put it on saying, “Let me be named Hanging-down spirit.”

ʟe dukā'nᴀx caodīte' yuî'xt!. Qotx cūduʟ̣îx̣ī'x̣ duyî'k qā'wu.

Then upon him [they] rushed the shaman. Destroyed were all [his men] quickly inside of [the canoe] his men.

Hu qoa'awe tc!uʟe' wudeqē'n duyē'kq!î tūwā'dᴀx. Tc!ū yîdᴀ't ye

He, however, then flew away his spirits on account of. Even now thus

ᴀtgwâ'ak^{u} wūckᴀ't wudîqê'n yuî'xt!. Tc!aā'ye yᴀ'tiyi qo'o xᴀ'nq!awe

people say as follows around flies the shaman. Like this were people in it (town)

ye yᴀtî' wē'tᴀtî. Duī'wᴀq q!aodū'waqa. ʟēł uga' yua' akᴀ'q!awe

thus was a menstruant woman. Her eyes they told her to put on him. Not for it [was big] the lake there

wudzigī't akᴀ'nᴀx. Nacū'ta atā'ye dᴀ wuq!ā'k tca tā'ye nᴀ'xawe

he came to fall into it. Rock sticking up under it he swam right from under

dōq!ai' wacu' yuwē'tatetc duī't awułqenī'tcayu. Tc!u yīdᴀ't łēq!

his buttocks stuck out the menstruant woman at him looked it was. Even now red

uyᴀ'x yᴀtê' yū'a. Ducīyī'tc yē'sête.

like it is the lake. His blood it is.

Yuî'xt! duʟ̣ā'k! wuduʟ̣īcā't. Duʟā'k! ts!u ān uduʟ̣īcā't. Duī'k!

The shaman his sister was enslaved. His aunt also with her they took captive. Her brother's

yēk dā'ka-qō'ku wududzîya' yuxā'tc. Yên nᴀx łnᴀłiyē'q! ūn

spirit cover of box came to carry away the warriors. There from not far [going by land] with it

awuᴀ'tdjî awe' yên odudziya', qᴀ ka'oduwakeʟ!ayī' ᴀt kaoduwak!ᴀ't

they got when there they came to rest, and untying it things they meddled with

yuqō'k^{u}. Yuxā'tc ke kᴀ'ndudjîł yuyē'k. Akᴀ'q! aduwū's! duʟ̣ā'k!

[in] the box. The warriors out took all the spirits. For it they asked his sister

“Wasᴀ' duwasā'k^{u}” ʟax yēk kînā'q!awe ye yatî'. Ak!ᴀt!ū'dêsᴀtī'n

“What is the name?” Very spirit head of it was. Was half added on

yutc!ī'n. “Wā'sᴀ duwasā'k^{u} yayē'k,” yū'yaodudzîqa yucā'wᴀt.

the hair switch. “What is the name of this spirit,” was what they said to this woman.

“Kī'dᴀxgᴀłcū' awe' yū'awasa yuyē'k.” Xā cᴀkahā'didjawe cāx oʟ̣icā't.

“Hanging-down [spirit] it is named the spirit.” The warrior in the bow put it on.

“Xᴀt yēx ᴀt nᴀxdusā'k^{u} Kîdᴀ'xgᴀłcu.” Yūt wudu'wagoge yᴀxawe'

“Me like it something let me be called Hanging-down Spirit.” Out (or down) he had been pushed like it

Immediately he fell down as if he had been knocked over. He ceased to breathe. Another put it on. "Let me be named Hanging-down spirit," he said. All of those who put this on were destroyed. One, however, stood up, made a noise, and ran off. To this day his (the shaman's) spirit has not ceased killing.

After the other warriors had returned to Kᴀq!ᴀnuwū', they determined to erect a house. They were the old Kā'gwᴀntān who were going to put it up. So they sharpened the jadite which they used in chopping and went out. On account of the house timbers the owner of that house fasted for four days. After they had chopped for one month it was finished, and the chief went outside and spoke to all the people. In the morning those of the opposite phratry went out in ten canoes to push the timbers down. They paddled across singing, and brought all of them in, and they left them on the beach overnight.

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wū'nî yuqā'. Tc!uʟe' hūtc! dudāsē'gᵘ. Ts!u go'naatc cāx wuʟ̣îcā't.

was that man. Then ended he breathed (or had sense). Also another one on his head put it.

"Xāt Kî'dᴀxgᴀłcu yū'-xāt-ɴᴀx-dusākᵘ." Adᴀ'xayu qot cū'wax̣īx̣

"Me Hanging-down spirit let me be named." And then destroyed were all quickly

yu'ᴀt-cāx-ye'iʟcᴀ'tdjî yēk tc!ī'ne. ʟē'ɴᴀx ā'ỵîna uwahā'n ᴀ'łāx tîn

those putting on his spirit's switch. One of them up stood making with a noise

yut wudjix̣ī'x̣. Tc!ū ỵīdᴀ't ʟēł qot kē ux̣î'x̣tc duyē'gītc duyᴀ'x

away ran. Even now not ever gets lost his spirit for him

qoyawadjā'gê.

killing off.

Yuxā' qo'a de'a anî'de yā'wagu, Kᴀq!ᴀnuwū'dî. De gux

The warriors, however, now home went, to Kᴀq!ᴀnuwū'. Now they

dułiyē'x yuhî't. Tc!ākᵘ a'ye Kā'gwᴀntāntcayu gux łayē'x yuhî't.

were going to build the house. The old [phratry] of Kā'gwᴀntān it was were going to build the house.

Dogē'ʟ! yū'cᴀnaxaye sᴀkᵘ yū's!ū qᴀ tā'yes sᴀkᵘ. Yênī'awe

They sharpened what they used to chop with for the green stone and axes for. When they were ready

ka'oduwagās!. Yākᵘ hît daedē'dī sᴀ'kᵘgwa ās s!ā'te sᴀkᵘ qo'a awe'

they went out. Canoe house timbers for tree owner of for, however,

daq!ū'n q!ē'waxe. ʟēq! dî'sawe ayā'ɴᴀx wudū'waxot! yênī'awe yux

four days fasted. One month it was during it was chopped and when it was outside ready

q!ē'watān. Yuhî't s!ā'ti sᴀkᵘ łdakᴀ't yū'āntqenīt q!ē'watᴀn.

he [went and] spoke. The house owner for (of) all to the people spoke.

Ts!utā'dawe ᴀt wux̣ū'n djᴀłdakᴀ't yū'āntqenî. Djînkā't yākᵘ ᴀt

In the morning started off all the people. Ten canoes

yā'wagᵘ yū'āntqenî yū'ās anî' āx î'qdî gux dutsuya'. Ỵēq

went the people the tree place from it down they were going to push them. Down

ka'oduwadjêł yuhî't ʟēn dāîdī' sᴀkᵘ. Yākᵘ kācī'yi kᴀt doxā'

they brought them the house big timbers for. Canoes singing on across paddled

yū'gonetkᴀnayī'tc. Ān egayā't doxā'tcawe ēqq! uwaxe'. Łdakᴀ't

the opposite phratry. The town down to when they brought on the beach they stayed one night. All

In the morning they were invited for tobacco. There was no white leaf tobacco in those days. Then mortars were brought out so that the part of the house near the door was covered with them. The tobacco was chewed, a liquid was poured over it, and it was mixed with powdered shells. After that the names of those of the opposite phratry to whom balls of tobacco were to be given, were called out, for they did not have any pipes at that time. Those who had received the tobacco prepared to dance, and those who owned emblem hats, as the raven or the whale, wore them. Now they started to carry up the house timbers for the first of the houses of the Kā'gwᴀntān chiefs. They carved the wolf posts and finished the entire house in one year. It was named Wolf house from its posts.

When the house was completed a man went to Chilkat to invite the G̣ānᴀxte'dî, to Sitka for the Kîksᴀ'dî, and to Killisnoo for the Dē'citān.

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yū'āntqenî awa' wuduwaī'q! yū'ās axā'djî. ʟēł ʟ̣ēt qagᴀ'ndjî qōstî'.
the people it was were invited the tree those towing. Not white leaf tobacco was.

Dāq ka'oduwadjêł yū'tᴀq!āyēt. Yu'q!ot!āq! nᴀx yên wudîgᴀ't.
Out they brought the mortars. The door close to there it started to be covered.

Yên dutā'q! wuduʟ̣elu'q!. Kᴀts! atū'de nᴀx dutī'n. Kᴀdōna'
There it was chewed a liquid was poured over it. Powdered shell into it was put. They called out names

yū'wᴀc-ᴀt Łīngî't ʟᴀ'nq!îtdjīdî'. ʟēł wudusku' s!ᴀqdakī't. Qo'a
the round balls of tobacco Tlingit giving them. Not was known about the tobacco pipe. But

yux ᴀnaā'dawe ʟ!ēx ka'odūwanᴀ yū'gonētqᴀna'ete. Yū'gᴀnte
out when they were going they called out the names and gave balls away to the opposite people (i. e., Eagles). The leaf tobacco

awatᴀ'q!e aawe' a ᴀ'qgwaʟ!ē'x. Āʟē'n cā'wahîk yūhî't. ᴀ'xo-a ᴀtū'
those chewed those were the ones who were going to dance. Entirely was filled the house. Some among them emblems

ducᴀ' yēł s!āx̣^{u} yā'î s!āx̣^{u}. ᴀt s!ātq!yê'n qodzîte' yū'ᴀtū. De
wore raven hats, whale hats. Things owners of used those emblems. Now

dᴀ'qde ye gᴀx dusni' yūhî't daîdedī'. Kā'gwᴀntān cagū'nayu
up thus they were going to take the house timbers. Kā'gwᴀntān head of (in remembrance of what they had done)

tc!āk^{u}ā'yî ānqā'q!uayu hît a gux łayē'x gonētqᴀnā'yî. Ā'dji
the oldest chiefs it was house it was were going to build the opposite tribe. Those (Eagles)

kaodu'waqā. Yugā's! kᴀxdutī't. Yū'gōtc gā's!ayu kᴀxdutī' qaᴀ'dī
told them to do it. The posts they carved. The wolf post it was they carved their own [possession]

sᴀk^{u}. Tc!uʟe' wuduʟ̣iyᴀ'x yuhî't. ʟēq! tāk yᴀnū'wanî. ʟe ᴀsāyî'x
for. Then was made the house. One year it was finished in. Then name was

wusite' G̣ōtc-hît. G̣ās! yayē' wuti'.
given to it Wolf house. Posts they were on.

Yenī'awe Djîlqā't dê kōga'nagudî wugū't. Tc!utc!ā'k^{u} yūG̣ānᴀxte'dî
When it was finished Chilkat to going after the guests [a man] went. A long time the G̣ānᴀxte'dî

yū'dowasāk^{u} na aga' wugu't. Cī't!ka qoan ts!u agā' awagu't
named tribe for it he went. Sitka people also for it he went

They were going to invite all of them besides the T!ᴀ′q!dentān into this house. Since then inviting back and forth has been going on. The guests kept coming out from the nearest point to the town site to look at the new house. The drums made a great noise there continually. After they had spent one night close to the town they came in quickly, dancing and singing. Inside, the town people began to dress themselves to dance before their guests. They went into the water, wearing Chilkat and marten-skin blankets. After that the owner of Wolf house went out and made a speech.

On the point at Kᴀq!ᴀnuwū′ is a place named Slaves'-valley. Their slaves always[a] came from far to the south. Then the owner of this house killed four slaves for his guests, while the next in rank killed two slaves, and the whole number killed at that time was ten. After they had killed them they threw their bodies down into this valley. There two of them came to life, and one, getting up, opened and

Kîksᴀ′dî, X̣utsnū′wᴀda qoan ts!u, Dē′citān. ʟēq! hī′tayu a′yîde ye
Kîksᴀ′dî, Killisnoo people also, Dē′citān. One house was into it they

qogᴀ′xduīq! T!ᴀ′q!dentān. Tc!uʟe′ atxā′ya ye yanagu′t ya łīngî′t-ā′nî
were going to invite all [including the] T!ᴀ′q!dentān. Then since then thus it has been going on in this world

to qoa′nî wuctaī′q!. ʟe at!ā′k^{u}łtenî′ ān yaogā′s!tc yūhî′t gax dustī′n.
people invite each other. Then coming out from a point to town site the house that they may see.

Ī′dayu qā′yayîk duᴀ′xdjînutc yū′andê ʟ!uwū′gaoq!. T!ā wuduwaxa′
Around you always make a big noise in the town the drums. After them they went out

yuqoī′q!ê. Tc!u ʟēq! tāt kᴀ′dayu ān tuwᴀnyī′t yāwagū′. Ān
the guests. Just one night they stayed town right close to they came. Town

egayā′dî yā′nᴀsx̣ix̣. Cîkᴀ′t ᴀduʟ!ē′x. Ayî′q! ʟāk^{u} ān āyî′ qoī′q!î
below they came ashore, quickly. With songs they danced. Inside the town people guests

ctāt qodici′ aʟ!ē′x yîs. Nāx̣ē′n ᴀnā′q qa k!ūx hīnx wu′ᴀt
commenced to dress themselves dancing before for. Chilkat blanket wearing and marten-skin blanket into the water went

yuaʟ!ē′xeyī′yî. Yᴀnī′yaniwe yū′gotc hît s!ātê′ yux q!ē′watān.
the dancers. When they were on the shore the wolf house owner of outside went and spoke.

Kᴀq!ᴀnuwū′ ᴀ′łukwa ye duwasā′k^{u} Gūx-q!agᴀ′k!a. Yūîx̣kī′dᴀx
Kᴀq!ᴀnuwū′ on the point of thus [is a place] named Slaves'-valley. From far down [south]

dus!nᴀ′xtīn Łīngî′t ā′awe qa′djî ya′natidjīn. Yū′hît s!ātī′djawe
went Tlingit those people they always were. The house owner of was

daq!ū′n uwadjᴀ′q yugū′x yuqoī′q!e dāq!. Yū′q!āk yî′kde tc!uʟe′
four killed the slaves the guests for. The small valley down in then

dāk cā′dutītc. Ts!u du′niya de′a dēx gūx ā′wadjᴀq. Djînkā′t
out they always threw them. Next [day] was ordered now two slaves killed. Ten

wudū′wadjᴀq yū′gūx. Dᴀ′xᴀnᴀx gū′xawe ᴀq! qox wudiᴀ′t
were killed slaves. Two slaves there to life started to come

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[a] "Usually" would be truer.

closed his fingers to the people sitting on the hill. From that time the place was named Slaves'-valley by the Kā'gwᴀntān.

By and by they began to feed their guests. The people of all this world were there. The one who had invited them began to dress himself. Even now this part of the feast is named All-arisen [to attend to the feast]. They put on their abalone shells, Indian paint, and eagle feathers on their heads, and the women ear pendants. By and by the headman was told to start his song. This man always said, "All right, you are ready, my outside shell." He wore a blanket which had been kept laid away in a box and all the other things that his dead predecessor had worn. His wife also had her blanket secured around her waist. He always handed out his moose skins to the people. The chief always distributed for the dead.

After all the blankets had been brought out, they were taken up one at a time, and the names of those who were to receive called out, beginning with the guest highest in rank. When one's name was

yū'q!āk	tāq!.	Tc!uʟe'	tcaodᴀnugū'awe	gē'gwaʟ!iawate	yu-dekī'tnᴀq.
the valley	in.	Then	when one of them got up	he opened and closed his fingers	to those standing on the hill.

Kā'gwᴀntānq!ē	xō'dê	tc!uā'txawe	ye	dowasā'kᵘ	yū'ʟ!ᴀtk
Kā'gwᴀntān	among	from that very time	thus	was named	the place

Gux-q!ā'gak!.
Slave-valley.

ʟēq!	ānî'	qoxe'	awe'	yaodu'dzîdᴀq	qoī'q!ê.	Łdakᴀ't	yalī'ngît-ā'nî
One [day]	town	they were in	when	they come to feed	the guests.	All	this world

ge	qoa'nî	ayu'	ᴀt ya'odîha.	Yūʟ!ᴀ'tk	adᴀ'xayu	ctāt ka'odicî
inside	people	it was	there were.	The town	from in	began to dress himself

yu'-tut-qowaī'q!īya.	"Wudū'wᴀnāq"	ye	dowasā'kᵘ	tc!ūyedᴀ't.
the one who invited the guests.	"All got up" [to attend to feast]	thus	is named	even now.

Dasᴀqā'da	gunxa'	cā	qo'a	gokuʟ!ē'nx̣ᵘ	qā	łē'q!aya	qa	q!oaʟ!
They put on their things,	abalone shells,	the women,	however,	ear pendants	and	Indian paint	and	eagle feathers

qā'ca.	Wanani'sayu'	acā'de-hā'nî	q!ē'cukᴀndoqetc.	"Gūc	waē'tc
on their heads.	All at once	the head man (at head standing)	was told to start his song.	"All right,	you

dā'nayiti"	yū'yᴀnaqetc,	"ᴀxdakᴀnū'q!uq!ayᴀ'xᴀ."	Yutc!ā'kᵘ
are ready,"	was what he always said	"my outside shell."	A long time

dunā'waq!ūu	ᴀt	yi'yᴀnuaxtc.	Ducᴀ't	qoūłsî'ktc.	Yū'ᴀs!ātê
he had on [a blanket]		always kept laid away in a box.	His wife	always tied up [her blanket round her waist].	The owner

wūnā'	wuq!ū'	qo'a	wudaq!ū'tc.	Qā'djīt	ᴀcu'āxtc	yutsî'sk!	wā'sa
was dead	wore,	however,	he always wore.	To people	he always handed out	the moose skins	what

ᴀsdjī'yakugue.	Ayᴀ'xawe	udjā'qtc.
he had.	For them (the dead)	he always killed (i. e., distributed).

Yuqoī'q!e	xōq!	dāk	qax	dudjî'łînawe	aqdoᴀ'xtc.	Yuqoī'q!e
The guests	among	out	after they had taken all		they always take up one at a time.	The guests

cā'de-hānî	duī't	dułū'tc.	"Hade'"	yū'yᴀnaqetc.	Djîłdakᴀ't	yuqoī'q!e
head man [among]	to him	always gave it.	"This way"	was what he always said.	All	the guests

called he rose and said, "Hade'" ("This way"). The chief's property was sufficient for all of his guests. Whoever had slaves gave them away as well. When they began to give his property away the giver stood near the door with a baton in his hand. At that time there were no white men's things, the guests being invited for Indian articles only. After all of his property had been distributed the chief made a speech, and the people took their things home. In the morning the guests received all of the dishes, spoons, baskets, etc., and they thanked their host by leaving a dance. Afterward all of the guests returned to their homes.

Now all the people lived inside of this big house, Wolf house. The young fellows were in the habit of racing one another when they went to cut firewood with their stone axes. They called it "Stone-ax-taken-in-canoe." The party that had been beaten became angry, and when they were eating grease together they pushed the fire over upon those who had left them behind. Their opponents did the same

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xogā'	ỵaqā'wagî	doᴀ'tî	adū'sᴀ	gūx	dutcīyē'ỵᴀtî	yū'duʟ̣iēk.	Tc!uʟe'
for among	was enough	his things	whoever	slaves	has	that is given away.	Then

yā'q!at!āq	nᴀx	awe'	yaᴀ'tgaīntc,	wutsā'ga	hᴀ'sdutcīyē'yᴀtî
the door	from near	it was	when they started giving his things away	a cane	had in his hand

yū-hᴀs-ᴀt-ī'nî.	ʟēł	ʟ̣ēt	qā	ᴀ'ti	qō'stî.	Ts!ᴀs	Łīngî't	ᴀ'dî	awe',
the one giving them things.	Not	white	men's	things	were any.	Only	Tlingit	things	there were

ỵayî's	wucduī'q!anutc.	Wānanī'sawe	q!a'oduwatān	yuqā'	ᴀ'dî
for it	guests always used to be invited.	At once	spoke	the man	his things

hūtc!gîxᴀłiyē'x.	Ān	yux	ā'waāt	yū'hᴀsdułaūq!u.	Ts!utā'tawe
when he was through with all.	With them	out	they went	their gifts.	In the morning

wuduʟ̣ikī'tc.	Łdakᴀ't-ᴀt	tîn	cᴀł	kᴀk^{u}	qᴀ	łdakᴀ't-ᴀt	qoī'q!edjīt
all [their dishes] were given away.	All things	with	spoons,	baskets,	and	everything	to the guests

ye	dusnītc.	Qadjī't	ᴀt	kadjī'ławe	ʟ!ēx	wudu'dzît!e	ctogā'datê.
thus	they gave away.	To the people	things	were given when away	dance	was left for him	by way of thanks.

Łdakᴀ't	qox	ya'odigu	yuqoīq!e	ānī'dê.
All	back	went	the guests	to their homes.

ᴀtxā'we	ayē'	wudū'wa-u	yuhî't	ʟēn	łdakᴀ't	qātc.	Gōtc-hît	yū'duwasa.
After that	inside of it	lived	the house	big	all	the people.	Wolf house	it was named.

Adᴀ'x	wūdj kīgî'	kᴀndugᴀ's!tc	ᴀt	sᴀnāyî'	tāyī's	tîn.	Tc!uʟe'	ye
After that	together	they always raced	things	going after	native axes	with.	Then	thus

dowasā'k^{u}	De'yax tāyī's-ā'watê.	Wānānī'sawe	qātū'n	wūtî'
it was called	"Stone-ax-taken-in-canoe."	At once	angry	got

yū'yuduʟ̣îʟ!î'tkîatc.	Wū'djkīq!awe	doxā'nᴀtc	yū'ēx	k!îsā'nîtc.
the canoe left behind.	Together	always ate	the grease	the young boys.

Wānānī'sawe	yūyuqo'lî-ʟ!î'tkia	xōde'awe	ke	yaka'oduʟ̣îtᴀq	yūq!ā'n.
At once	the side that left them behind	among it was	over	was pushed	the fire.

Tc!uʟe'	ayā'q!	ᴀt	wū'nî.	ᴀxodê'	ke	ayaka'oduʟ̣îtᴀq	yu-łîq!ā'ni-x̣ūtsī.
Then	in return	something	was done like it.	Among them	over	they pushed	the burning coals.

thing. They did not have any shirts on. The chiefs, however, were sitting on top of the retaining timbers and had nothing to do with this. It was all done by their nephews. This thing never was forgotten, although now people do not kill one another. They threw fire at one another. Finally, however, one of the cohoes people, whose house was behind this, ran down bearing the raven hat, and made a noise like the raven. "G̣ā," he said. Because they heard this raven they did not kill one another.

This is what caused all the trouble. We are called Burnt-house people, because the timbers of that house caught fire and were burned, and for this reason the people moved out of it and built other houses in the same place. Afterward some of the Burnt-house people moved to this place (Sitka). Because we are their descendants we are here also. They continue to be here because we occupy their places.

Łēɬ	k!ūdA's!	kākA'.	Łīngî't LAnq!	qo'a	tAq!	cakī'	ke	uwaqe'.	Lēɬ
Not	shirts	they had on.	Tlingit great ones (=chiefs),	however,	retaining planks	on top	up	sat.	Not

AX ū'cî	yuanqā'q!utc.	Qo'a	ts!AS	dux̣ā'q!uawe	ỵe	quwanu'q.	Lēɬ
touched (=had anything to do with)	the chiefs.	But	only	their nephews	thus	were doing it.	Not

qut	qē'ux̣īx̣tc	yūade' At	wūnī'yiỵA.	Tc!ūỵedA't	Lēɬ	qo'a	wudj
ever	it got lost	what happened	was like that.	Even now	not,	however,	they

wududjA'q.	Tc!aỵā' datcū'nawe	wūdj	xōdê'	ỵaoduḶîgê'tc	yuq!ā'n.
kill each other.	Like it, however,	one another	among	they threw	the fire.

Ḷ!uknaxā'dîdjīq!awe	ỵe	ỵatî'	ỵēɬ	s!āx̣^{u}.	At!ā't	ɬaā'	hAsduhî'tî.	An
Cohoes people		have	raven	hat.	Back of it	was	their house.	With it

ā'yeq	awagu't.	Aka'oduwaAX	ỵū'yēɬ.	"G̣ā,"	ỵū'yawaqa.	Atc	Lēɬ
down	one went.	He made noise of	the raven.	"G̣ā"	he said.	That is why	not

wūdj	wududjā'q	ỵēɬ	aka'	wudū'axētc.	Atcawe'	ayī'tx	ỵux	wu'ɬigās!.
each other	(because) they killed	raven	on it	always was heard.	That is why	from down in [the house]	out	they moved.

Tc!uLe'	hîtq!	wuduḶiyê'x	tc!ū	Aq!.
Then	houses	they built	right	there.

Ataỵa'	At cū'wAnî.	Yū'hît	aqA'xyedî	wuɬq!ā'netc.	A'tcaya
This is what	caused all the [trouble].	The house	main beams	got on fire.	This is why

Kā'gwAntān	yū'haduwasāk^{u}.	Yuhî't	qA'xyedî	kawugānē'tc.	Adjawe'
Burnt-house people	we are called.	The house	beams	were burned.	This is why

ỵūx	At	ka'oduwadjêɬ.	Hîtq!	ỵe	ỵaqā'wagê	KAq!Anuwū'q!.
out	things	they took.	Houses	(therefore)	there are many	at KAq!Anuwū'.

Atxawe'	ỵā'de	a'oɬigās!.	Kā'gwAntān	yāt	wudū'wau.	Aỵîde'
This is why	to this place (i.e., Sitka)	some moved.	Burnt-house people	here	lived.	Their children (or descendants)

qotu'stiỵī'djaỵa	yāq!	ỵe	hā'ỵatc	ōhā'n	ts!u.	Atcē'ỵa	ỵīdA't	tc!u
because we are	here	thus	we are	we	also.	This is why	now	still

ỵe	ỵānagu't	ỵā'ỵedAt	a-itē'	qotustēỵī'tc.
thus	it goes on	[because] now	in place of them	we live.

105. STORY OF THE KÂ′CK!E QOAN[a]

Łtᴀxdᴀ′x was dead. He had a valuable copper, and he also had a dish named Ts!ᴀnᴀt!ū′k!. When he was dead they took his property out. Those of the house in which these people lived who obtained the dish got into trouble over it. Whoever had a sister told her to go with him. "Let us go to some other place," he said. The people that went away were from that side of the house from which the dish was taken away. They were sad on that account. Probably they numbered about forty. They said, "Let us go straight for that mountain." Whoever had three brothers took them along to carry things for him. After that they came out under the brow of the big mountain. On the way they dressed themselves in their fine clothing, some in weasel-skin coats, some in marten-skin coats, and they wore hats also because

Łtᴀxdᴀ′x	wūna′.	Adu′dji	ye	ỵᴀtî′	yutînna′	q!ᴀłitsī′n,	qa	yus!î′q!
Łtᴀxdᴀ′x	was dead.	His		was	a copper	expensive,	and	the dish

ts!u	du′dji	ye	ỵᴀtî′	Ts!ᴀnᴀt!ū′k!.	Nᴀnā′awe	duᴀ′di	dāq	ye	udu′dzînî.
also	he		had	[named] Ts!ᴀnᴀt!ū′k!.	When he was dead	his things	out		they came to take.

Yuq!ᴀłîtsī′nîỵa	yus!î′q!	yu′ᴀ-adjide′	ᴀnudjîxê′n	ʟēq!	ᴀnē′ł	qoa′nî
Was expensive	the dish	the [side] that got it		one [house]	in	people

ayu′	aayu′	adā′x	wucka′oduwax̣îʟ!.	Ādū′sᴀ	duʟ̣ā′k!	qodzite′
were	those	from it	got into trouble.	Whoever	his sister	had

ᴀgātsā′îtc.	"Gude′	nᴀx	tuā′de	tcᴀgūde′sᴀ."	Yuʟē′q!	hît	ye	qo-u′
told her to go with him.	"To some place	away	let us go	thither."	The one	house		people

aya′	akē′kdᴀx	ayu′	ā′waāt	hē′nᴀx	āde′	yên	wucxenī′tc	yus!î′q!.
these	from one side of	that	went away	on the other side	then	there	was taken away	the dish.

Qā	tuwunū′g^{u}	tcayu′	ye	at	wunî′.	Guł	daq!ū′ndjînkadī′nᴀx	ayu′
And	they were sorry	because	so		they did.	Probably	about forty	those

qō′wate,	ye	q!aỵadoqa′,	"Tc!a	yū′ca	kā′ỵaᴀqgaā′dê."	Adū′sᴀ
were	thus	they said,	"Right	that mountain	let us go to."	Whoever

dukī′k-hᴀs	tc!u	nᴀ′s!genᴀx	tī′ỵî	ʟe	du′ndayayî	nᴀstī′tc.	ᴀtxawe′
his brothers	then	three	were	then	to carry for him	always took.	After that

dāq	nᴀx	ānᴀ′x	aq!eỵī′t	ā′waᴀt	yū′ca	ʟēn.	Qā	naᴀ′dî	k!îdē′n
out	from	from it	below it	they came to	the mountain	big.	And	going	well

yên	wudu′dzînî	axō′a	dā	k!udᴀ′s!	axō′a	k!ūx-k!udᴀ′s!.	ᴀtū′t
there	they prepared [their clothes]	among them	weasel	coats	among them	marten coats.	Wearing them

qongᴀ′nādayu	s!āx̣^{u}	ts!u.	Adᴀ′x	sîte′	weda′	ʟēł	caỵa′odaha	aỵe′
because they wanted to die,	hats	also.	From it	was	away	not	came away	were

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[a] This story was told by a man named Q!ā′dustin, who belongs to the same family, and therefore contains some of the peculiarities of Yakutat speech.

they wanted to die wearing them. Not very many came away. Many more stayed up there than came out. When they got up to the foot of the mountain they came together to talk over where they should pass through. They came to a place where there were many ground squirrels, which they clubbed. This is why it became foggy. They lost one another in it, and some of them disappeared. It was the fog that they got lost in. Then they let them (those who had disappeared) go. After that they made good headway toward the place whither they were bound. There appeared no place to get through. The mountain seemed to be very close to them.

By and by they came to the very foot of the mountain. There was no place where they could get through. But through the northern part of the mountain passed a glacier, and they went up that way toward the top. They thought that they were all going to die off when they reached the top. They did not come to the highest summit of the mountain, however. Then they put on all of their best clothing for good. They stayed there perhaps five days. They were

wutī'yia.	Yū'dᴀq	kᴀ cayadîhē'n	qo'a	āx dāq	ū'waᴀdîa.	Yucā'q!ayīt!
many.	Up there	were many more	than	from it out	they started to go.	It to the foot of the mountain

aā'dawe	wucdā't	dunᴀ'q	ᴀda'yūq!	ᴀduʟ̣îᴀ'tk	ᴀnᴀ'x	ayᴀ'kᵘgwaᴀt.
when they got	together	they came	about it	began to talk	through what [place]	they should go.

Aawe'	wududzîtī'n	ye	aokagaye	tsᴀłk	ʟe	aca'odowaxêet.	Aᴀ'sewe
In the place	they came to find	thus	were many	ground squirrels	some of which	they clubbed.	This is why

qakā'	kaołîgwᴀ's!.	ʟe	aq!ᴀwe'	tsa	wudjîtē'x	aya'oduʟ̣îgên.	ʟe
a fog	was made.	Then	there	right	each other	they missed.	Then

gwâyᴀ'ł aqō'stê.	Yū'qogās!	tū'q!wᴀsiyu	qot wū'āt.	ʟe	de	hᴀs
there was some gone.	The fog	in that it was	they got lost.	Then	now	they

wuduʟ̣îʟ!ī't	yuqogā's!	tūq!	qot	hᴀs	wuadī'djayu.	ʟe	ade'	de
let them go	the fog	into	lost	they	because got.	Then	where	to

wuduʟ̣îtsī'n	yā'nᴀᴀt.	ʟēł	ᴀnᴀ'x	awugā'adiyᴀ	qōstê'.	Tc!ayu'	ʟī'ya
they made strong headway	where they were going.	Not	through it	a place to go	there was.	Very	close to them

ᴀ'sîwe	ᴀtx dudjī'x.
it was	it appeared.

Wananī'sawe	q!ē'ga	yū'cā	k!ī'yīt	āwaᴀ't.	ʟēł	ᴀnᴀ'x	awugā'adiyᴀ
At once	truly	the mountain	to the foot of	they came.	Not	through it	where they could get

qō'stî.	ʟēk!-yᴀtī'yiyᴀ	ko'saat	inā'nᴀx a anᴀ'xawe	sît!	wūcu'.
was.	Where was no way	to go	through it	an ice ridge (glacier)	went over.

Anᴀ'xawe	ᴀcakī'	ke	āwaᴀ't.	ʟe	kᴀkᵘgwanā'ayu	yū'qāttu wuᴀ'tî
That way	toward top of it	up	they went.	Then	they were going to die off	they thought

ᴀcakī'	ke	ᴀā't.	ʟēł	ʟᴀx	ᴀcᴀkī'	ke	āwuā't	agā'awe.	ʟᴀx	q!ē'ga
toward top of the mountain	up	they went.	Not	very	on top of it	up	they got,	however.	Very	truly

qā'na-ᴀ'dî-nādeye'	wudu'dzînî.	Guł	kidjî'ngiyu	āqo'uxe.	Awe'
all their best things	they put on.	Probably	for five days	they stayed there.	Then

now going to start on singing the song that they had sung when they left home. The morning of the day after they started away. And they started the song they used to sing up on Copper river. At that time they wore nose pins. When they were about to start from that place they put on weasel hats and coats. All mourned together over the friends they had left behind and over those who had been lost in the fog. When they were through mourning they arose and started off.

The Athapascans did not know about the sea, and they called one another together. They said, "What is that so very blue?" They said, "Let us go down to it. We have saved ourselves," they said. Coming to the lower end of the glacier, they traveled very fast down to the sea. They crossed a river boiling out from under the mountain and almost as large as Copper river. They went down to the sea alongside of the big river. Afterward they stayed down there at the

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AkA't	kaosîdā'gea	cî	awe'	akA't	g̣onaye'	Aqgwaā't.	Atx	qē'naa
away from it (each other)	they started when they went	song	that	on it	to start away	they were going.	After that	day it was

ts!utā'dawe	āx	g̣onaye'	āwaA't.	Le	kē	kaodūwacî',	Yū'ēq-hē'nî
next morning	from it	started	they went.	Then	up	they started the song,	Copper river

cākq!	qāłu'q!	yetê'xq!un.	TA'q!xê	agaawe'tsa	łū'nAX	ke	yē
up in	they used to use.		Nose pins	at that time	in their noses	up	thus

ka'odudzînī.	Āx	g̣onaye'	Aq^{u}gwaA'di	yūdā'	s!āx̣^{u}	qa	yuk!udA's!.
they wore.	From it	starting	they were going	the weasel	hat	and	coat [they put on].

Ag̣āawe'tsa	qākA'q!	yAX	wudjîxê'n	tuwunū'k,	yunA'q	awaā'de	a
At that time	there	like	together	they all mourned,	behind	these they left	

qaxō'nq!î.	Dadê'	kaayu'	qog̣ā's!	tuq!	qot	wuade'	adadē'ayu.	Yên
friends.	And about those		fog	in	were lost		about them.	There

g̣āx	dustī'	awe'	tsa	āx	wudū'wanāq.	G̣onaye'	āwaA't.
mourning	was	then	indeed	from it	they got up.	Starting	they went.

Lēł	wudusku'	yuē'L!	qostiyiye'	yū'gonanatc.	Le	yAtī'yi	yēq!
Not	knew	the sea water	there was	the Athapascans.	Then	there being	there

wudjxA'ndî	wūcduxo'x.	Ye	wucdā'yAdoqa,	"Dāsayu'	LAX	ye	s!u
together	they called.	As follows	they said,	"What is it	very	so	blue

yAX	yatî'.	K!e	yên	kAX	dusnū'k^u,"	Le	yūqoyā'waqa.
like	is?	Well	there	out to	we go,"	then	they said.

"Dê cwutudzînē'x,"	ye	wucdā'yAdoqa.	Yusî't!qAnAX	ēq	nAX
"Now we have saved ourselves,"	so	they said to one another.	From the glacier	beach [at lower end]	on

aya'Ag̣aā't	ayA'xawe	Le	Lāk^u	awaā't	yuē'L!	yā'xdê.	Le	Akā'nAX
and below it	like it	very	fast	they went	the sea water	down to.	Then	across it

yā'waāt	yuhī'n	Lēn	yuca'	tayinA'x	wuduwaqo'q,	Lēł	unała'
they got	a river	large	a mountain	from underneath	was boiling,	not	(scarcely)

Ēq-hī'nî	yAX	qogē'yî.	Le	ēL!	yā'xe	yaā'waāt	wehī'n	Lēn	yā'xnAX.
Copper river	like	was larger.	Then	sea water	down to	they came	the river	big	alongside.

Atxawe'	Le	ā'yēq	uwate'	wehī'n	yāx.	Tc!uLe'	qaA'dîx	wusite'
After it	then	down there	they stayed	the river	at mouth of.	Then	the first thing	they did

mouth of that river. The first thing they did there was to claim the big mountain [as a crest], because they were the first to pass through it. When winter began to come on they built a house beside the river. They named it Mountain house because they had nearly lost their lives on that mountain. This is why they so named it. They stayed right there in that house, and the settlement grew into a town.

Then the Cā'dᴀdūx[a] grew strong. They were the ones who built Mountain house. After they had been there ten years one person began living away from town in order to make the frame of a skin boat.

A woman named K!wâdē'łtᴀ reared a young sea gull. The sea gull did not grow large. All at once she did something to it that made it grow as large as an eagle. It began to grow big. Now it was almost as large as a house. When it got large she wanted to take it among her playmates. Her brothers, however, wanted to kill it. When she was playing with it the sea gull swam out of the mouth of the river. She also disappeared. She started after it. They used the song that

yū'ca	ʟēn	cuq!ā'nᴀx	ᴀdā't	ā'wuᴀdī'djayu.	Tā'k^{u}dê	yakogwaha'awe
the mountain	big	(to claim)	on it	because they were the first who came.	Winter	when it began to be

hît	wuduʟ̣îyᴀ'x	yuhī'n	yāxq!we	wuduʟ̣iyᴀ'xe.	Hît	ya'oduwasa
house	they made	the river	alongside	they made.	House	they named

cā	hît	akāyî'x	qōnᴀ'x satīyī'n.	ᴀtcawe'	ye	wūdūwasa'.	ʟede'	tc!ᴀ
Mountain	house	about it	they nearly lost their lives.	This is why	so	they named it.	There	right

ayē'q	uwate'.	ʟe	ānx	wusîte'.
down in it	they stayed.	Then	town become	it was.

Cā'dᴀdūx-hᴀs	wułîtsī'n.	Hᴀsdjawē'	hᴀs	awu'łîyᴀx	weCahî't.
The Cā'dᴀdūx (pl.)	grew strong.	It was they	they	built	Mountain house.

Djî'nkāt	tāk	ayē'	hᴀs	nati'	awe'	ʟēq!	atī'yia	dāk	aya'odîhᴀn
Ten	years	in it	they	were	when	one	being (person)	out	started to live by himself

djᴀqo'x	ᴀtux̣ā'gî	ye	agoxsᴀnî'.
skin boat	frame of it	so	he was going to fix.

K!wâdē'łtᴀ	hutcawe'	aosiwᴀ't	yukē'ʟ̣adi	yᴀ'tî.	ʟēł	ułgē'x	kē'ʟ̣adî.
K!wâdē'łtᴀ	it was she who	reared	a sea gull	young.	Not	got big	sea gull.

Wā'sᴀqcū'yu	aosî'nî	desgwa'tc	tcāk!	ayᴀ'x	yakunᴀłgê'n.	Desgwᴀ'tc
What all at once	she did	already	eagle	like it	it began to be as big as.	Already

aʟē'nx sîtî'	guł yū'hît	yā'nᴀx	yakunᴀłgê'n.	Desgwᴀ'tc
it became large	almost a house	like	was as big as.	Already

ʟa łige'	yukē'ʟ̣adî	qosūk!xō'dê	ᴀqsᴀnu'ktc.	Duī'k!-hᴀstc	qo'a
then got large	the sea gull	among her playmates	she would always take it.	Her brothers,	how ever,

gᴀdjā'get	hᴀs	ayahe'.	Ān	wuade'ayu	kosîk!ō'dêtīt	ū'dākuwaho'
to kill it	they	wanted.	With it	when she was playing	out of the mouth of the river	swam

yukē'ʟ̣ᴀdî.	Hu	ts!u	ʟe	ayᴀ'x	wūna'	ᴀtxawe'	duīticîyī'	ka'odzîte.
the sea gull.	She	also	then	out	went	afterward	after it	started to go.

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[a] This seems to have been the ancient name of the family.

they came out with over her. The song is a hard one, having all kinds of notes.

Then the man sent off six of his nephews. He told them to go along shore in the canoe he had made, to search for people. When the weather was very good they started off. They came down this way to a place opposite Yakutat. There they discovered eulachon and a fish called k!ā'gAn. These were in a creek. They put a small net into it to catch the eulachon, and they put the k!ā'gAn into a small cooking basket while they were still alive. They offended them, however, by laughing at them. Just as day broke they started off. When they got out on the sea there came up a south wind, so that they could not go anywhere. They came right back to their starting point, and their skin canoe was broken. One of them went under it and was killed. They stayed there. Probably they were there for twenty-one days. Then the weather became fair. Meanwhile they

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Kîtcdā'cîyî'x sîtî' yū'akAt-dāk-ā'waAdî a. Yā'nAX łAtsī'nden yucu'k
Beginning song they did the one they came out with. The song is a hard one

dułxo'xgunutc.
having all kinds of notes.

LE dūcū'nAX duqē'łk!î-hAS akā'wAna. Qongacī't yudjaqo'x yît
Then six [of] his nephews he sent. He told them the canoe in

yu-yên-aołîyA'xê łîngî'tgaayu' hAS qoggwacî'. LAX wâ qoguk!ē'sawe
the [canoe] he had made for people they should hunt. Very when it got to be good weather

gonaye' hAS uwaqo'x. Hānā'yînadê' yat!ā'k ye dowasā'kᵘ Yā'kᵘdāt
started they went off. Coming down this way they came to a place thus called Yakutat

kikA'. AnA'xawe yên hAS uwaqo'x. Aq!awe' akA'x hAS qōwacî'
to. After that there they came. At it in it they discovered

wesā'k k!ā'gAn ts!u. Hīn yîkt ya'osîa. Kāt ye hAS aosî'nî yusā'k
eulachon (and a fish called k!ā'gAn) also. Creek down in there were. In it thus they put [a small net] eulachon

an hAS agustā'kt. Kakᵘ kA'q!awe yên hAS aołîx̣A'n tc!u
with it them to catch. Small cooking basket into there they put still

kā'wusxā'de yuk!ā'gAn. Aawe' AXgAna hAS kaoḶîgA't hAS A'cugōtc.
they were alive the k!ā'gAn. This was the thing they said something wrong to [because] they were laughing at it.

Tc!uye' kotiye'awe hAS At wux̣ū'n. LE dekī'dāk hAS nAqō'xo
Just as day was breaking they started off. Then out on the sea they got (when)

aya'odîti dA'qdî kAsā'nAX. Lēł gudē'sA hAS wuqo'x. Tc!A ā'nAX
there came up a wind from the south. Not anywhere they went. Right back to [their starting point]

yên hAS uwaqo'x. HAsdu-djaqo'x-yago kāwawA'L!. Lē'nAX
there they came. Their skin canoe was broken. One of them

yatī'yia djaqo'x tayē'x wudzîgī't. Wūna'. LE ā hAS yawasî'kde.
there was the skin canoe under went. He was dead. There they stayed.

Guł Leqā'yegeye qA Lēq! ayî's wute'. Yā'q!awe hAsdukā' awadā'q.
Probably twenty [days] and one for it they stayed. There on them it became good weather.

lived upon k!ā'gAn and eulachon. When it was good weather they again started off.

At that time the people got over to Yakutat. There were many people in the town, some called Kosk!ē'dî, some L!uq!oe'dî, who refused to let them remain, though they told them truly how they had come out from behind the mountain. They were there for some time. Then they started back to their own place. They came again to the place where their canoe had been broken and remained there for one night. Again they went out. They spent the night in their canoe. Then they came ashore. When they reached the foot of the big mountain they were told that a little girl had been given the name of the woman who followed the sea gull out.

This little girl went out to dig roots and dug up a red thing. The thing she dug up was quite long. So they made this into a dish like the one that had been taken away from them. After this dish had been finished they beat the drums for the girl who had followed out

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K!āgA'nawe AKā' hAs ka'odzîte qA sāk. HA'sdukā' AnadāʹqAwe
K!āgA'n it was on it they lived and eulachon. On them when it was good weather

ts!u go'na acā'ỵadax dāk hAs uwaqo'x.
again started from there out they went.

Tc!a' agā'awe ts!Aas aỵā'waLāk Yakudā't. ALē'n ānqē'nî gâ'ỵa
At that time only they got over to Yakutat. Many people in it

ayē' ỵatî' yū'ān, Kosk!ē'dî yū'adowasāk, L!ūq!oe'dî ỵū'adowasak.
were the town Kosk!ē'dî some were called, L!ūq!oe'dî some were called.

AX hAs ka'odudjîk!An djusū'g̣a. Tc!a ayê'x hAs AKAnī'k yucat!ē'nAX
From it they refused to let them stay there. Right like it they told from behind the mountain

dāk hAs wū'ade. Ā' hAsta ās tc!āku aye' hAs wutê'. Yā'q!awe
out they had come. Some time there they were. To their place

ts!u qo'xde hAs At wudix̣ū'n. Ts!u we'Aq! hAsduỵā'go kawuwâ'L!
again going they started. Again at it their canoe was broken

yē'nAXawe yên hAs uwaqo'x. Lēq! hAs uwaxe'. Atxawe' ts!u dāk
at it there they came. One [night] they stayed there. From it again out

hAs uwaqo'x. Yāku kā hAs uwaxe'. Atxawe' tsās A'nAX yên hAs
they went. Canoe on they stayed. After it (ashore at it) there they

uwaqo'x. At hAs qō'xawe yū'ca Lēn sēyî' ye hAs duī'n kAdunī'k
came. At it they came (when) the mountain big at the foot of so to them they told

yukē'Ḷadî dāk Acū'ỵawus hū'wua de kaya'oduwasa ca Atk!A'tsk!u.
the sea-gull out followed after her was named [another] woman small.

YAq! xāt lAs!ē'L! wugū'de yū'ca At-k!A'tsk!u q!ānA'x-yātī'yiAt ke
There roots of trees to scratch up went out the little girl red thing up

aka'osîha. Ye'awa kuwā't!A yū-ke-aka'osîha'ye-At. Layu' yu-qādjī'tx-
dug. It was quite long the thing she dug up. Then the thing that was

wudutā'nea Le ayA'xawe wuduḶiyA'x yus!î'q!. Atxawe' yên
taken away from them then like it was made the dish. After it there

the sea gull. At that time a song was composed in remembrance of her. The people remained there one year after the six men had gotten back. Then the ninth month was beginning to come on. At that time a skin canoe came in sight from the direction of Copper river. It was bound southward. The people were called in, and they came ashore there. These were Kā'gwᴀntān from the mouth of Copper river. They called them into the house and gave them food.

After they had fed them six brothers went hunting with dogs, and the youngest killed nothing. They always put up a great quantity of food, and carried it around with them. By and by all rushed after mountain sheep on top of the mountains. Their brother-in-law also went along with them. One of them (the youngest) in chasing the mountain sheep went astray in front of a cliff. It was toward evening. He was shaking all over. When it was almost evening the mountain sheep rushed toward him. Their leader went to him and

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wududzîni'	ỵus!î'q!	du-itī'q!awe	gā'wu	duwatā'n	wekē'ʟ̣ᴀdî	dāk
came to be finished	the dish	for her	drums	were beaten	the sea gull	out

ᴀcū'yawus	hū'wu a.	ᴀgā'awe	duī't	cîyî'	ka'odzîte.	ᴀq!	ts!u	tāk^u
followed	she did.	At that time	for her	a song	was given.	There	also	year

qakā'yᴀn	uwate'	ỵuā'qo	hᴀs	wudîqo'xaỵᴀ.	ᴀdᴀ'x	ỵᴀx	ỵā'qogwaha
there	they stayed	[after] to the place	they	got back.	After that	like	was beginning to come

gucu'k	aayu'	yudî's.	Yā'q!awe	wududzîtī'n	djaqo'x	yū'Ēq-hī'nî
ninth	it was	the month.	At that time	came to be seen	skin canoe	Copper river

ỵînanᴀ'x.	Hāt	uwaqo'x.	Ā'we	ʟeỵî'nde	wuduwaxō'x	ʟe	kāgayā'nᴀx
from the direction of.	This way	came.	Then	ashore	they were called	and	toward it

yên	uwaqo'x.	Xᴀtc	Kā'gwᴀntān	ᴀ'seyu	yuē'q-hī'nî	wᴀtdᴀ'x a.
there	they came.	These	Burnt-house people	were	Copper river	from the mouth of were.

Nēlde'	wuduwaxo'x.	Hᴀ'sduq!wēx	ᴀt	wudū'wate.
Into the house	they called them.	Their mouths	things	they put into.

Hᴀ'sduq!wēx	ᴀt	nᴀdutī'	weʟeducū'nᴀx	yᴀtīyî'	wudjkîk!îyê'n
Their mouths	things	they put into	six	were	the brothers

kēʟ	tîn	hᴀs	wuā't.	Kek!ea'awe	ʟēł	ᴀdudjᴀ'q.	Wū'yên	hᴀs
dogs	with	they	went.	The youngest	not	killed anything.	Lots of food	they

aolîdjᴀ'q.	Wuckē't	hᴀs	udayā'îtc.	Awe'	djê'nwu	hᴀs	a'olîq!êʟ!
killed [and prepared.]	With themselves	they	always carried it around.	And	mountain sheep	they	rushed

cāyᴀ'q!.	ʟe	nᴀx	yatī'ỵî	hᴀsdukā'nî	ts!u	hᴀsduī'n	wuā't.	Awe'
on top of the mountains.	And	from them	there was	their brother-in-law	also	with them	went.	And

qâq	duwagu't	gîʟ!	ỵîq!	djê'nwu	îtq!.	X̣ā'na	ayu'	ye	wū'nî.
astray	one went	cliff	in front of	mountain sheep	after.	Evening	that	so	it was toward.

Łdakᴀ't	ỵî ye'kudał kaodînᴀ't.	ʟᴀx	x̣ā'naawe	ᴀ'nᴀx	āt	łūwagu'q
All	he was shaking.	Very	near evening	to him	ran	toward

yudjê'nwu.	Yū'aîtq!	ye	wunīyî'	cu'q!waa-i'djawe	ᴀcī't	cāwax̣î'tʟ
the mountain sheep.	To those	so	it was like	the leader	to him	went

took him on its horns. It ran away with him and made him stand up on a place to one side. Then the people started down. They went down without hunting any more. When they got down on the beach they started home for Yakutat.

Now the six brothers started on a journey for the place whence they had all come out. Their uncle told them to go back for a copper plate which was in a valley called Łtaxē′n, leading down to Copper river. They did not want to leave it there because it was valuable. When the people first came out, it took them forty days and nights, but the young men took only twenty days and nights. They got back among their friends. When they came among their friends again these wept with them and did not want them to return. But after they had stayed there for some time they went to the valley where was the copper plate. Since they had left their friends no one had been to the valley. The real owner of it, too, was dead. They reached the opposite side of that valley. When they got there they saw the

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ducedînā′x wulîx̣ā′t!. Tc!uʟe′ awe′ ᴀcī′n wudjîx̣ī′x̣ ʟe
[and] on his horns took him. Then it was with him it ran and

ʟ!ā′denyakᴀ′q!awe ᴀ′cdjiwanᴀ′q. ᴀtxawe′ ʟe yî′nde hᴀs wuā′t.
at a side place let him stand up. After that then homeward they went.

ʟēł ᴀt ɴᴀti′ yᴀx hᴀs yaodahū′n. Yēk hᴀs ā′dawe hᴀs ᴀt kāwana′
Not things were like they hunted. Down they came [when] they to it started home

Yakᵘdā′tdê.
to Yakutat

ʟe ducū′ɴᴀx-hᴀs de yu-wudjkîk!îyê′n ko hᴀs wu′deᴀt yū′ax dāk
Then the six now the brothers they started [to the place] from it out

hᴀs wusdā′geyedî. Hᴀsdukā′ktcawe qox hᴀs kāwaqa′ Ēq-hī′nî
they had come out. Their uncle it was to go back them told Copper river

kᴀtq!atᴀ′n Łtaxē′n yū′ēq ayē′yatî. ᴀqᴀ′xayu q!ᴀłatsinī′tcayu ʟēł
leading into [a valley called Łtaxē′n] a copper was. Because it was expensive not

hᴀ′sdutu wā′uc gu hᴀs ᴀtcū′wunāge′. Daq!ū′n-djî′nkāt hᴀs uwaxe′
their minds wanted there they should leave it. Forty [days and nights] they camped

cū′q!wa dāk hᴀs gᴀsadā′q. Yūk!îsā′nî ʟēqa′ hᴀs uwaxe′. Hᴀs
when first out they came. The young men twenty they camped. They

qo′a ᴀt hᴀs uwaᴀ′t hᴀsduxō′nq!î xōt. Ya hᴀs wududjîgê′ ᴀt
however to it they came their friends among. They not wanting them to come away there

hᴀs āt hᴀsduxō′nq!î xō, hᴀsduī′n gᴀ′xduste. ʟēł qox dê ye hᴀs
they got their friends among, with them they wept. Not back to so they

ā′doha. Tc!ākᵘ ayē′snati awe′ tc!ākᵘ yū′ēq ayiye′yatiyî cānᴀ′xde
wanted. A long time they stayed when far the copper was to the valley

hᴀs wuā′t. Tc!ayu′ dᴀ′kdê wu′sîdagê′a hᴀsduxō′nq!î yᴀ′xawe ʟēł
they went. No one out went their friends from the time not

ᴀx yā′ugutte yū′cānᴀx. ᴀts!ā′tîyīyî ts!u wū′na. ᴀt hᴀs uwaᴀ′t
from had ever been [to] the valley. The real owner of it also was dead. To it they came

wecānᴀ′x kīkᴀ′. ᴀt hᴀs ā′dayu hᴀs a′osîtēn yū′ēq. Dayē′kuwāt.
the valley opposite side of, To it they got when they saw the copper. It was very long

copper, which was very long. It also had eyes and hands. The copper was pointing its hands in the direction whither its friends had gone. They cut it in two in the middle and took it apart. Then all six of them carried it. Their friends did not bother them about it at all. They started back. Again they traveled for twenty days, and came down to the ocean once more.

At that time all the people started for Yakutat. They started off with the copper that the six men had brought out. Again they came out to the place where their canoe had been broken up. They camped there one night. From there they started across to Yakutat. They came ashore there. Then the people did not want to have them there. The Kosk!ē'dî did not want to let them stay. They discovered Duqdanē'k^{u} (one of the new arrivals) coming from a small stream called Kâck! with some humpbacks he had speared. When the Kosk!ē'dî saw him coming with a string of humpbacks they cut the string on which they were hung. They also broke his spear. Then

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Ke kā'waa duwā'q ā'wu dudjī'n ts!u. Ā'wu a yūdōxō'nq!î ade
Up it grew (very long) its eyes it had its hands also. The place its friends to it

wuade'ya ỵînade'awe ke djiułîtsᴀ'q yū'ēq. Ayî'n kᴀt!ū'tq!awe āx
went down toward up pointed its hands the copper. Right down in the middle apart

hᴀs āwax̣ᴀ'c. ʟe hᴀs ᴀkā'watī wū'cdᴀx. Tc!uʟe' ducū'nᴀx-hᴀs
they cut it. Then they took it apart. Then all six of them

tīyī'awe hᴀs ā'waya. ʟēł hᴀsdudā't 'ᴀt qo'wustî hᴀ'sduxonq!etc
were they carried. Not to them anything did their friends

ts!u. ʟe qo'xde dē hᴀs ᴀt wudîx̣ū'n. ʟeqā' hᴀs ūwaxe' ts!u.
also. Then back now they started. Twenty [days] they were again

ᴀtxawe' weē'ʟ! kᴀq! yā hᴀs wuā't.
from it the sea to these they got.

Agā'awetsa nāq! ka'odowana Yāk^{u}dā't dê. ʟe ᴀt wudū'wax̣ūn.
At that time for they started Yakutat for. Then they started.

We'eq tî'nawe ᴀt wudū'wax̣ūn. Weʟē'ducunᴀx qāte dāk uwayā'ỵî
The copper with [they] started off. The six men out carried

ᴀt tî'nnawe, ʟe wē'ᴀq! hᴀ'sduỵi yāk^{u} kawuwā'ʟ!îya ānᴀ'xawe yên
thing with it was; then to where their canoe was broken up thither there

yᴀk uwaha' ts!u. ʟēq! aq! uwaxe'. Adᴀ'xawe ts!u dāt yawagu'
out they came also. One [night] at it they stayed. From it again across they started

Yāk^{u}dā'tdê. ᴀnᴀ'x yên yᴀk^{u} uwaha'. ʟēł kāt tuwâ' ucku' ayē'stiỵî.
to Yakutat. At it there ashore they came. Not there they would let them stay.

Kosk!edī'tc āx hᴀs ỵa'oduwatsᴀq. Hīn a'ho a ye dowasā'k
Kosk!ē'dî from it them wanted to drive. A creek it was thus named

Kâck!-hīn ᴀk!^{u}ᴀ'tsk!^{u} ayu' Duqdanē'k^{u} awe' wētcā's! atᴀ'kt awe'
Kâck! creek a small one there Duqdanē'k^{u} it was the humpbacks speared them those

wududzîtī'n. ᴀtx ān ye ỵānagu'tî wetcā's! q!ᴀkaī'c gᴀdustī'nawe
they came to see. From there with them thus he was coming humpbacks a string of when they saw

weKosk!edī'tc q!ᴀtū'da wuduwax̣ᴀ'c yudoxā'dî. Doā'daỵî ts!u
the Kosk!ē'dî the string of cut his salmon. His spear also

the people were grieved over what had been done to him. They called one another together about it and thought it best to buy the place and pay for it once for all. So they bought the place. The six brothers were the ones who got it. They bought it for the copper plate, which was worth ten slaves, and sent the Kosk!ē′dî away. Afterward things were compared to the six Athapascan brothers [because they were very fast runners]. They stayed here probably twenty years. Meanwhile the Kosk!ē′dî and L!uq!oe′dî left the place. They were the only ones there. There were no other Athapascans at that place.

One of these brothers slept too much and became lazy. In olden times people went hunting with dogs. The six went hunting and camped in a house near a mountain. Afterward they went away from the youngest. One night while he was sleeping they went away from him hunting, because he was lazy. They went away to find out what he could do. They camped away from him for two nights. Mean-

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kaoduwaL!ī′q!.	Awe′	qātuwe′	ỵanū′kᵘ	ỵuade′	wududzînī′yīete.
they broke.	Then	sorrow	they felt about	what	had been done to him.

A′awe	Le	Adā′t	wūdj	wudū′waxōx.	Ỵak!e′	wudu′wāu	dê	yāt
It was	then	about it	together	they called each other.	It was good	that they bought the place		

hAsduī′q!	yên	kA	tusagē′ỵî.	Wuduwa-u′	ỵuL!A′tk.	Leducū′nAx
for them	and paid for it altogether.			They bought	the place.	The six

yetī′ỵî	wuckîk!îỵê′n	hAstcayu′	hAs	aỵā′waLāq.	Yutînna′	djî′nkāt
were	brothers	those	they	got it.	The copper	ten

gux	ỵēq! Alîtsī′n	āga′.	HAs	ā′wa-u	ỵuL!A′tk.	YuKosk!ē′dî	Akā′x
slaves	was worth	for it.	They	bought	the place.	The Kosk!ē′d′î	from it

hAs	Akā′wana.	YAx	At	gwakū′nute	gâ	G̣onAna′	ayu′	Leducū′nAx
they	sent away.	From this	things	are always compared	to	Athapascans	those	six

ỵatiỵi′	wuckik!eyê′n.	Tc!ākᵘ	Akaỵē′	hAs	wute′	guł	Leqa′	tākᵘ.
were	brothers.	A long time	at it	they	stayed	probably	twenty	years.

Kōsk!ē′dî	qA	L!uq!oe′dî	āx	hAs	wuligā′s!	ỵuL!A′tk.	Ts!As	hAs
Kosk!ē′dî	and	L!uq!oe′dî	from it	they	left	the place.	Only	them

dê	Akaỵē′	wute′.	Lēł	ts!u	dā′kâ	G̣onanā′	sa	akaỵē′	wutê′.
to	on it	were.	Not	other	on it	Athapascans		on it	were.

YuLē′k!	ỵAtī′ỵîya	wuckik!îỵê′n	tā-Alîts!A′x	qa	udzîka′.	Tc!ākᵘ	ts!As
One	there was	[of the] brothers	slept too much	and	came to be lazy.	In olden times	only

kēL	tîn	At	ā′wuadēn.	AL!ū′n	Leducū′nAx-hAs	wuā′t.	aL!ū′n
dogs	with	things	they went after.	Hunting	six of them	went,	hunting

cācuhî′tî	ỵīde′.	Atxawe′	ỵū′kîk!îa	dogō′t	awaā′t.	AL!ū′n	tc!u	tā′ỵê,
a house by a mountain	to.	After it	the youngest	away from him	they went.	Hunting	right	while he was sleeping

Lēq!	dogō′t	qūwaxe′	ỵuuskaī′tcayu.	Ādê′n	goskē′t	ỵaỵî′s	Atcayu′
one [night]	away from him	they stayed	because he was lazy.	They wanted to find out what he could do			this is why

dugō′t	āwaā′t.	DA′xa	dunA′q	qoxē′.	Layigaye′detēx	tc!ayu′
away from him	they went.	Two [nights]	away from him	they camped.	Then he slept	very

while he slept very soundly. He dreamed that a man came to him and said, "I come to help you. Come down here by the salmon creek and vomit." Immediately he went down to the creek and vomited four times. While he was vomiting, he vomited up a salmon bone. "This is what makes you lazy," he said to him. "This is what you are eating all the time, the salmon people's toilet sticks. This is what makes you lazy." The one that helped him was the being of the mountain. The mountain being said, "Come with me this evening." Immediately he went with him. When they got far up, the doors into the mountain were all opened. Then he went down with him inside. There were rooms inside of the mountain for all things. In the first were grizzly bears, in the next black bears, in the next mountain sheep. All things were inside.

After they had stayed away two days his brothers came back for him. Their brother was not there, and they felt very sorry. They thought

sutā'yeayu.	Ye	adjū'n	qa	doxA'nt	uwagu't.	Le	ye	acia'osîqā,
soundly was.	Thus	he dreamed	a man	to him	came.	Then	thus	he said to him,

"Îīga'aya	xAt	wusu'."	Atxawe'	ye	Acia'osîqā,	"He	yêgê'na	xāt
"For you it is	I	come to help."	After that	thus	it said to him,	"Here	come down	salmon

hī'nî	yāxq!	xān	yēq	a	ā'ngēłqo."	Tc!A	Aq!	ayA'xawe	yuhī'n
creek	by	with me	down here	come	[and] vomit."	Right away	to it	like it	the creek

yāxq!	îłqo'	daq!ū'ndahēn.	WuḶîqō'	āgā'awetsa	ke	aoḶîqō'	yuxā't
by	vomited	four times.	He vomited	while	up	he vomited	a salmon

s!āge'.	"Aaya'	At	uwā'tx	īdjîkayî'	A'taya."	Ye	Acdā'yaqa,	"Tc!A
bone.	"This	thing	causing	you to be lazy	is the thing."	Thus	he said to him,	"This

LAk^{u}	ānAtixa',	xāt	qoa'nî	tc!î't!ayi.	Aya'	At-uwâ'txaya	idzîka'."
is what	you always eat,	the salmon	tribes'	toilet sticks.	This	thing causing	you to be lazy."

XAtc	cāt-wuqoa'nî	A'seyu	Acī'ga	wūsū'.	"Dex̣ā'naya	xān	gA'ge
This	mountain being	was	to him	helped.	"This evening	with me	accompanying

āt,"	yuaca'osîqa	yū'cāt-wuqoa'nî.	Tc!ayA'xawe	ān	wuā't.	Yudîkī'q!
come,"	said to him	the mountain being.	So right away	with it	he went.	Way up to that

ke	hAs	ā'dawe	yū'ca	tuhe'de	cułaA't	yuq!axā't.	Le	ayide'awe
up	they	got when	the mountain	into	were all open	the doors.	Then	down into it

Acī'n	nēł	ū'waAt.	Aitq!e'	aqodAxsîte'	yucātū'q!	cukA't a-ī't.	X̣ūts!
with him	inside	he went.	Rooms	there were	inside the mountain	for everything.	Grizzly bears

ayî'	hū'a	ayî'n	ade'	s!īk,	ayî'n	ade'	djê'nwu.	ŁdakA't-At	ayī'	hoa'.
inside it	one was for	the next	to it	black bear,	in the next	to it	mountain sheep.	All things	inside it	were.

Dēx	hAs	uxe'	ā'qo	hAs	wudiA't	duxō'nq!ê	xō	hAs.	Le
Two [days]	they	stayed	after which	they	came to him	his friends	among	them.	Then

gwâ'yAła	hAsdukī'k!.	ĀLē'n	tūwunū'g^{u}.	HAs	ā'wat!e	Le	wuna'
was not there	their brother.	Very for it	they felt sorry.	They	thought	then	dead

that he was dead. Then they floated down, laying the blame on one another. When they reached home there were other people in the town. These were the Te'qoedî who had come up from Prince of Wales island to the south.

The mountain being told the man he had taken how he could find the holes of grizzly bears in winter. Whatever he wished was killed for him inside of the mountain. While he was there winter began to come on. Then spring was coming. [The being] said to him, "Be careful not to use green fern roots for they are my things. If you are not careful about it you will kill nothing. Watch for the green fern roots. They grow wherever there are grizzly bears. The green fern roots will be found growing below. You will kill more things than your brothers. To-morrow you go away. I will give you my canoe which is here. In it you will float out among your friends." What he called one night was a whole month. Months kept on and on for him, however. His mind began to be troubled on account of it.

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yūs-ūwadjî'.	Le	dāk	hAs	wulîx̣ā'c.	Wudjka'	hAs	At	kAs-hē'x.
he was.	Then	down	they	started floating.	On one another	they	things	laid.

HAs	qōgā'qgūtx	qo-ū'saya	ayē'yati	yū'ān.	XAtc	Teqoe'dî	A'sîyu
They	got home	people being	were in	the town.	These	the Teqoe'dî	were

At	wusîdA'q	îx̣kī'dAx	Tān-yêt!A'q	dAx.
thither	came up	from below (=south)	Prince of Wales island	from.

A'Acukudjē's!	yugî'Ltu	A'dî	ye	Acdā'yaqa	x̣ūts!	Ata'yA	kēkgetī'n
This mountain being	into the cliff	there	thus	told him	grizzly bear	hole	how he could see

tākq!ᵘ.	Tc!A dā'sA	āx	q!a'odînuq	doq!ē's	dudjA'q	yū'gêL!	tūq!.
in winter.	Whatever	from it	he wished	for him	was killed	the mountain	inside of.

DēsgwA'tc	tākᵘ	yē	cunAcxê'n	aga'	ayē'yAtiyia.	DēsgwA'tc	qo'xde
Already	winter	so	it began to be	it is	while he was.	Already	back

ka'odîha.	"Yū't!At!	q!wAn	gAłagā's	k!wAłx	Ax-A'tî	awe',"	yūAcia'-
started to be spring.	"Be careful	now	not to use	green fern roots	my things	because they are,"	he said

osîqa.	"Akē'k	gêłagā's	ts!u	Lēł	yitī'ya	yAx	At	gagedjā'q	At	īcī'nî.
to him.	"About it	be careful not to use	also	not	you are	like	thing	you will kill	thing	if you touch.

Āga'	kêk	getī's!	wek!wA'łx.	Dewa'	x̣ūts!	kAtcus!ī'k	At	āyê'sawe
For it	for	look out	the green fern root.	Wherever	grizzly bear	is	there	for it

ā'yAx	gogwatī'.	Ā'ya	gayā'q!	yAx	gogwatī'	wek!wA'łx.
like it	will be.	This	below	like	will lie	the green fern root.

Yīhu'nxō-hAs	yā'nAx	At	gagedjā'q.	SegA'n	kAx	îā't.	Yū'du A
Your brothers	more than	things	you will kill.	To-morrow	away	you go.	In here

Axyā'gu	itkA'	idjī'dê	qᵘqwAtā'n.	Îxō'nq!î	xodê'	ān	dāk
my canoe	is	to you	I will give.	Your friends	among	with it	out

êgo'xłax̣āc."	Dîs	kawukī's!î	A'siyu	Lēq!	tāt	yū'awasa.	Hūtc	qo'a
you will float."	Month	was a whole one	there was	one	night	he called it.	[For] him	however

dê'sgiyā guwaxe'.	Dutūwu'	yakA'ndax̣îL!.
nights kept on and on.	His feelings	began to be troubled on account of this.

By and by they began to make things ready for him. They dried all kinds of things for him. Then he started away. [The being] said to him, "It is well that you come now and see my canoe which you are going to take among your friends." He took him thither. It looked like a grizzly bear. What was there about it like a canoe? "The things you see inside are this canoe's food. When it is hungry it will always look back. If you do not give it anything it will eat you. It gets hungry quickly," said the mountain being. "Go on now."

It went down the river. They had loaded the canoe with mountain-sheep's fat and all kinds of fat. There came a time when it acted as he had said. It started to turn back. When it began to swim around quickly he gave it one whole mountain sheep. Already he was close to his home. When it started ashore with him in front of the town he began to feed it so that it would not kill any person. His friends ran down opposite him. They saw their friend who had been long lost. It came ashore with him a short distance from the town. When

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Wānanī′sawe	duī′ga	ᴀt	gᴀxdułx̣ū′n.	Łdakᴀ′t-yē′de-ᴀ′dawe	duī′n
At once	for him	things	they started to make ready.	All kinds of things	with him

kᴀdułnē′s!	dudjīyî′s.	ʟe	ayᴀ′xawe	tc!uʟe′	ᴀt	wux̣ū′n.	"K!e
they dried to take	for him.	Then	from them	then		he started.	"Good

gᴀstī′n	yū′ᴀxyāgu′	yuxō′nq!î	xōdê′	ān	gᴀgeqo′x."	Ade′	ᴀcūwagu′t.
you see	my canoe	your friends	among	with you	you are going to take."	There	he took him.

X̣ū′ts!yᴀ	yᴀ′xayu	kayax̣ᴀ′t.	Gūsu′	yuyā′kx	ᴀxsᴀnē′gî.	"We-iyā′guwu
Grizzly bear	like was	it looked.	Where was it	a canoe	it looked like ?	"The canoe's

wusᴀ′gwaya	yū′nēł	ayu′	cā′wahîk.	Duī′t	yān	wuhayī′awe	qox
food is	inside of that	what	is full of.	To him	hunger	when there is	back

ᴀqgwᴀłgê′ntc.	Ł	doq!ē′x	ᴀt	ī′texe	qo′a	tcawaa′	igoxsaxā′.	Yān
he will always look.	Not	his mouth	thing	you give	however		he will eat you up.	Hungry

ᴀsînū′k	ʟawe′,"	cāt	wuqoa′nitcawe	ye	aosîqa′,	"Nᴀ′g^{u}	dê′."
he gets	quickly,"	the mountain	being	thus	said.	"Go on now."	

ʟe	hī′nîyîq	uwagu′t.	ʟe	ayī′yên	ᴀt	ka′oduʟîga	yū′yāk^{u}	djê′nwu
Then	down the river	it went.	So	inside of it	things	they loaded into	the canoe	mountain sheep's

kᴀgedî′	łdakᴀ′t	yē′dî.	Tā′i	tc!awe′	s!atī′tc	ade′	kᴀ′nîk-ya	yᴀxawe′
fat	all kinds of	fat.	There came a time			there	he said	like it

yatî′.	ᴀt	ya′odzia	hî′nxokᴀt	qox	yā′wusayē′awe	ʟe	ā′dak	wucī′x̣tc
it was.	Then	starting	in the water	back	when it started to swim	then	around	it turned quickly

ʟe	ʟēq!	djê′nwūksᴀdū′gawe	ᴀq!ē′x	ᴀnᴀtī′tc.	Dēsgwᴀ′tc	doānî′
then	one	whole mountain sheep	to it	he gave always.	Already	his home

yākunasē′n.	Ānegayā′nᴀxawe	x̣ᴀk^{u}kā′wuho	ᴀcī′n	x̣ᴀk^{u}kā′kên	nahē′nî
he was getting close to.	In front of the town	when it began to swim	with him	when it began to go	at the shore

awe′	ᴀq!ē′x	ᴀt	tīx	Łīngî′t	udjā′qga.	Dut!ā′dê	ᴀt	ka′odowaᴀt
it was	he began to feed it			person	lest it might kill.	Back of him	then	ran down

duxō′nq!î.	Tc!āk^{u}	qodudzîgī′dî	hᴀsduxō′nî	yêt	hᴀs	yā′wᴀdᴀ.	Ān
his friends.	Long time ago	came to be lost	their friend		they	saw.	Town

he got close to the shore he took his canoe up quickly, and it became a stone. Where it had turned around the river became crooked. They called it River-the-stone-canoe-came-down-through.

Then the man who used to sleep so much was ready to hunt. The man that had been lazy always went by himself. Just at the head of Kâck! is a glacier. There is a cottonwood tree standing there, rather old inside. When it is going to be stormy a noise is heard inside of this. Then people do not cross that glacier. When no noise can be heard inside then they go up across. The youngest killed more things than his brothers. He always took around bow and arrows with him. They are called dīna'. They all went in one canoe up to this glacier where was the seals' home. When they came up there, plenty of seals were around that place. There were plenty of grizzly bears and mountain sheep alongside of the glacier. The youngest would say to those with him, "There is a bear hole up there." Then they made a hunting house in one place. They took the canoe far up. After that

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cAkA'q!awe	ān	dāk	uwaA't.	Weduyā'gu	Le	ān	dāq	naA'tî	awe'tsa
a short distance from	with it	ashore	he came.	His canoe	then	town	ashore	he got close to	just as

ctātx	nAnaka'odzîx̣īx̣.	XAtc	te	Asiyu'.	Āde'	qox	ỵAse'tcỵA	ayA'xawe
up	he took it quickly.	This	stone	was.	Where	around	it turned	like it

kaodzîtA'q!	yuhī'n.	Ye	do-wasā'k^{u}	Tā'ỵāk^{u}tc-yîx-wugū'dî-hīn.
came to be crooked	the river.	Thus	they called it	Stone-canoe-down-came-[through]-river.

Yên	uwanī'	weqā'	gusū'wu	taAlts!A'xe.	Qa	uskā'yê	Lē'nAxdê
There	the man	was all ready	for hunting	who used to sleep so much.	Man	that was lazy	alone

wuckē't	wudagū'ttc.	Kâck!	cAkA'	āỵē'ỵAtî	sît!	AtuwA'nnAxnācu'
by himself	went always.	Kâck!	at the head of	is	a glacier	[stands] rather old inside of it

yudo'q	tūx	ayu'	sîte'.	Atu'	ye	ayago'xdatīyî	Atū'dî	duA'x.	Lēł
a cottonwood tree	inside	there	is.	Inside of it	thus	when it is going to be stormy	inside of it	[a noise] is heard.	Not

AkA'nAx	dāq	uA'ttc.	LAX	ła	tū'dê	qōłk!wA'ngî	awe'tsa	AkA'nAx
across it	up	they ever go.	Very	not	inside	can hear any noise	it is as if	across it

dāq	a A'ttc.	Dohu'nxō-hAs	yā'nAx	ayu'	At	uwadjA'q.	Tcū'net
up	they always go.	His brothers	more than	were	things	he killed.	Bow and arrows

At	ye	AnAsnī'tc.	Dīna'	yū'dowasak^{u}.	Tā'g̣awe	Atā'k	tsa	anî'	dê
he	always	took around with him.	Dīna'	[the bow and arrows] are called.	Up at the glacier		seal's	home	to

yā'k^{u}yī	hAs	wuā't.	Tc!uLe'	dūcū'nAx hAs	wē'tsa	a'yê	dāt
inside of one canoe	they	went.	Then	plenty of them	the seals	were	around to

unaỵē'q!awe	ke	hAs	uwaqo'x.	X̣ūts!	djê'nwu	acaỵAdîhē'n	wesî't!
that place	up	they	came.	Grizzly bear	[and] mountain sheep	were plenty of	the glacier

wAntu'.	Le	ye	ỵanAsqē'tc,	"Hîtîkinā'q!	qō'ta-s!īk	duī'n"	aye'
alongside of.	Then	thus	he said,	"A bear hole	is up there	with him"	so

ỵAnAsqē'tc.	Le	yatī'yîya	awe'	cācu'	hî'tî	hAs	aoliyA'x.	HAsduyā'gu
he said.	Then	in one place	it was	hunting	house	they	made.	Their canoe

dāqedā'q	hAs	ā'watAn.	Awē't	yux̣ā'L	yax	AcAg̣A'ti	ān	dāk
far up	they	took.	And when	a large piece of ice	from it	came down	with it	up

a large piece of ice fell and raised a swell that carried their canoe off. They were in want of provisions. Their food was quickly gone. This happened in the Snow-shoveling moon (November). It was always blowing so that they could not get home. There was a cliff at that place. Already two months had passed over them. They could not see a canoe coming from any place, and they were living by the skill of the man whom the mountain being had saved.

When they became discouraged they made steps across the glacier. In one place was a precipice, and they had a hard struggle. They left one of their brothers in front of the cliff. He had become dizzy. So they left him. They came among trees after they had left him. He suffered very much from the cold. They, however, came upon a red-cedar house. They used a fire drill. Already it smoked. Then the fire came quickly out of the red cedar, and they sat by the fire without food. Day came without their brother having died.

q!aodiyA′q.	Aq!^{u}łā′k^{u}den	hAs	wū′nî.	HAsduwū′wu	hAsduq!axA′nt
came and took canoe away.	In want of provisions	they	were.	Their food	belonging to them

cuwax̣ī′x̣.	Qoqahā′-dî′syadayu	ye	hAs	wūnî′.	LAk^{u}	wayaodîti′,
was quickly gone.	Snow-shoveling moon it was in	so	they	got.	Always	it was blowing

Lēł	ade′	hAsduā′nî	hAs	awungaḶā′gayA.	G̣êL!x	sîtî′	yuaye′	hAs
[so that] not	to it	their home	they	could get.	Cliff	there was	that	they

wunî′yiyA.	Dēsgwa′tc	dēx	dîs	hAsduī′k	kā′wakîs!.	Gūtx	yāk^{u}	hAs
got like.	Already	two months		on them	were finished.	From anywhere	canoe	they

Agâ′qsîtīn.	Tcawe′	qākā′q!awe	hAs	wutê′	wecā′t	wuqoa′nitc
could see.	It was	on the man	they	lived (were)	the mountain	being

wusnē′xê.
had saved.

Ciê′x	hAs	tāxt	dahā′	awe′	yū′sît!	yAx	hAs	qe′ya	kaodzît!A′q!.
About themselves	they	were discouraged		when	the glacier	across	they	made	steps.

Le	yatī′yiya	aawe′	hAs	doq!anawudā′q	Adawū′L	yes	aosî′nî.	Lēq!
	In one place		they	found a precipice	and they had a hard struggle.			One

Atī′yia	hAsduhu′nx	agō′t	hAs	wuā′t	yū′gîL	yAq!.	Ākāwalî′k.	Le
there was [of them]	their brother	away from him	they	went	the cliff	in front of.	He became dizzy.	Then

anA′q	hAs	wuā′t.	Āsq!	cū′yīt	hAs	ū′waAt	anA′q.	Aq!awe′	āt
from him	they	went.	The trees	among	they	came	from him.	There	he

tcianādjA′q.	HAs	qo′a	łax	hît	akA′x	hAs	wuāt.	HAs	ā′watuł.
suffered very much from cold.	They	however	red cedar	house	upon it	they	came.	They	used a fire-drill.

DesgwA′tc	yāndus!A′q.	Le	dā′k	yaosîx̣ī′x̣	yū′łax	tū′nAx	yū′q!ān.
Already	it smoked.	Then	out	came quickly	the red cedar	from into	the fire.

Hūtc!	yuwūwū′	ts!As	yuq!ā′nawe	Agū′kt	Aqē′n.	Lēł	āt	djudjā′q
Ended	the food	only	the fire ,	by it	sat.	Not	there	died

yuhAsduhu′nx	kAx	qe′waa.
their brother	but it got daylight.	

Now they made fun of their youngest brother. "Where is the being that helped you? Didn't you say that you could kill anything?" Then he became angry at the way they talked about him. He started off aimlessly. When he started he did just as the mountain being had directed him. Then he saw their white dog that used to go everywhere with them. He saw the little dog running up. He looked toward it. He saw that a mountain sheep was holed in there for the winter. Before he could believe it he heard the little dog bark. The mountain sheep had very large horns. He ran his spear into it just once and killed it. Not knowing what he should do, he squeezed himself in beside it. He cut open the animal, which was very large. This was the mother of the bears. He cut off only the fat from around its stomach. It was of the thickness of two fingers. Then he ran down to his brothers with it. That made them feel lively and drove away all their hunger. Then they brought down all of the parts. After they had brought everything down into the house they started back to hunt

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Hᴀs	ᴀkā'wacūq	yuhᴀsdukī'k!.	"Gusū'wu	yīgā't	wusū'wu	a.	ʟēł
They	made fun of	their younger brother.	"Where is	for you	helped	is.	Not

ỵîq!e' ulq!ē'ỵīn	ᴀt	wudjā'q."	Hᴀsduq!wai'yēt	k!ānt	uwanu'k.
did you say	any thing	you could kill."	The way they talked to him	angry	he got about it.

Tc!ᴀkuge'yî	yē'dî	ᴀt wux̣ū'n.	Ỵāgᴀgū't	qotī's!	tcayu'	catuqā'wutc
Aimlessly	off	he started.	When he started away	did	just as	the mountain being

adê'	dayaqāyîya'	yᴀ'xawe	qōwanū'kᵘ.	Āwe'	aosîtī'n	hᴀsdukē'ḷî
there	had told him	like it	he did.	And then	he saw	their dog

ḷēt	yᴀx	hᴀs	ite'	hᴀsduī'n	wuckē't	wudiᴀ't.	Yū'k!eʟk!	aosîtē'n
white	like	they	had	with them	around	used to go.	The little dog	he saw

kînda	ke	nacī'x̣î.	ᴀt	aoḷîgê'n.	Aosîtē'n	ᴀq!	qō'dᴀt	a djê'nwu	ᴀsiyu'
toward	up	running.	To it	he looked.	He saw	there	holed in	a mountain sheep	was.

Łᴀk!	wuhī'nî awe'	ts!ᴀs	adē'	sa'oduwaᴀx.	Ade'	ᴀca'	ye	kᵘdîʟa'
Before	he could believe it	only	there	he heard it bark.	There	on its head	thus	were very large

ᴀcedî'	yudjê'nwu.	ʟē'q!awe	ᴀtū'dî	aosîgū'	wetsagᴀ'ʟ!.	ʟe	ᴀc
its horns	the mountain sheep.	Just once	into it	he ran	the spear.	Then	it

ūwadjᴀ'q.	ʟēł	ade'	ū'nᴀx	sî'niiya,	at!ᴀ'xkᴀnᴀ'x	nēł	cka'oḷîq!îq!.
killed it.	Not	what	with it	he should do,	beside it	in	he squeezed himself.

ᴀt ʟēn	ayu'	ᴀx	ᴀkaołîx̣ᴀ'c.	Xᴀtc	yetsī'net-ʟa	ᴀsîyu'.	Ts!ᴀs
Thing large	was	open	he cut.	This	mother of the bears	it was.	Only

weayî'kîawe	ᴀcū'tx	awałîx̣ᴀ'c.	Dēx ʟeł	yᴀxyᴀ'x	kᴀsîkā'k.	Ān	dāk
the fat around the stomach	from around	he cut off.	Two fingers	like	it was thick as.	With it	out

wudjîx̣ī'x̣	dohō'nxō-hᴀs	xᴀ'ndî.	ᴀkā'txawe	qᴀge'watsīn.	ʟeckā'x
he ran	his brothers	to.	It was that	made them feel very lively.	Away

hᴀs	at wuḷikê'ʟ!.	Łdakᴀ'ta	ᴀt	hᴀs	ᴀkā'wadjêł.	Yuhî't	ỵīt
they	drove hunger.	All	things (=parts)	they	brought down.	The house	down into

yuḷī'īātxawe'	qox	hᴀs	qaodîci'	hᴀsduhu'nxō	ga.	Ġōte	qoa'nî	ᴀ'siyu
after they took everything	back	they	started to hunt	their brother	for.	Wolf	people	were

for their brother, but the wolf people had taken him. When the canoe that was hunting for them came outside they did not have much food left. They let their brother go, for they could not find him. They started to the town, and they got home. Then they stayed right where they were because something was always happening to them.

Afterward they started down in this direction with their brother-in-law, whose name was Heavy-wings. They started this way and came out here. He had a daughter. They came to KAstaxē'xda. Their daughter was grown up, but no man had ever seen her. Then they were going to Auk, but could not reach it on account of a storm. Heavy-wings had many nephews. They had some eulachon grease inside a sea-lion stomach, which they would throw on the fire whenever they made one. After that they said something to anger the north wind. On account of the north wind they had already been there for two months, and the food in the sea-lion's stomach that they thought would never be used up, was quickly consumed. Already only half of

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Ac	wusî'nēx.	De	Lēł	ugeyī'awe	hAsduwū'wu	hA'sdu	yā	uwaqo'x
him	saved.	Now	not	was very much	their food	them	for	came

hA'sduyîga'	qociyî'.	HAs	aolîLī't	hAsduhu'nx.	Ayete'x	hAs	qowucî'.
outside of them	came hunting.	They	let go	their brother.	They		could not find him.

Ānde'a	hAs	wuā't.	Le	ānt	hAs	uwaqo'x.	HAsduī'n	Leyē'q!de	yē	hAs
To the town	they	went.	Then	home	they	came.	With them	right there	thus	they

wuqī'tc	Lak^{u}	uxqē's-ninī'djayu.
stayed	always	because things were happening to them.

Atxawe'	yā'dê	hAs	tū'wate	hAsdukā'nî	tîn.	KîtcîłdA'łq!	yū'dowasak^{u}
After that	this way	some	started to come	their brother-in-law	with.	Heavy-wings	was named

hAsdukā'nî	Le	yā'dê	hAs	wuko'.	Leyā'q	dāk	hAs	uwaqo'x.	Cā'wAt
their brother-in-law	then	over this way	they	started.	There	out	they	came.	Female

yêt	ā'wa-u,	KAstaxē'xda-ānt	hAs	uwaqo'x.	HA'sduyê'tk!o
child	he had,	to KAstaxē'xda town	they	came.	Their daughter

koyē'kułîge.	Lēł	qā	ye	ustī'ntc.	Ā'k!^{u}de	ayu'	yāsnaqo'x	Ā
was large.	Not	a man	so	had seen her ever.	To Auk	it was	they were going.	There

hAs	yā'wasîk	ākê'nq!.	Doqē'łk!î -hAs	qodzîte'	KîtcîłdA'łq!.	Tān
they	could not get	on account of a storm.	His nephews	were many	Heavy-wings.	Sea lion

yuwuyî'q!	ye'yatî	sāk-exē'	Lacū't	hAs	awudaagê'	gAnAłka't	hAs	ax
in the stomach	was	eulachon grease	completed	they	made the fire,	on the fire	they	from

ōgē'qtc.	Ax	hAs	k!AnakōḶîgA't	yux̣ū'n.	DēsgwA'tc	dēx	dîs	āye's
always threw.	After it	they	said something to anger	the north wind.	Already	two	months	for it

yAti'	yux̣ū'n	t!ēq!.	A	hAs	tā'ła	x̣ā'djî	yū'tān	yuwu'	hAs
was	the north wind	on account of.	The thing	they	thought never would be all gone		the sea lion	stomach	they

aosîk!î't!.	DēsgwA'tc	Atq!ē'cî	kî'kî	At	tī'ndjA	Lak	aya'odite
consumed quickly.	Already	piece of dried fish	half	was left		was still blowing hard	

a piece of dried fish was left and the north wind was still blowing hard. They had already consumed everything. One night, when they went to bed, they could not sleep for thinking about their condition, but toward morning all except Heavy-wings fell asleep. When he at last fell asleep he dreamed a man came to him. It was a fine-looking man that came to him. It was North Wind that he dreamed of. [The man] said to him, "Give me your daughter. Then you will see the place you are bound for." But he did not believe his dream. In the morning he said, "One does not follow the directions of a dream." His wife, however, said, "It is not right to disbelieve what the dream says." His wife was angry with him. She said, "Why then did you tell your dream to me? This is why I am talking to you so." Next morning they went down to dig clams, but his nephews kept very silent as if they were thinking about themselves. When they were about to go to bed their fire was heard.[a] Four days later he dreamed North

yux̣ū'n.	Dēsgwᴀ'te	cgaxᴀ'nx	hᴀs	ᴀt	yaodzîxa'.	Ayu'	yū'tāt
the north wind.	Already	with themselves	they	things	came to consume.	That	night

hᴀs	xᴀq!^{u}	ʟēł	ci'ayide	hᴀs	wudaxē'q!^{u}.	Wānanī'sawe	qeakāde'awe
they	went to bed	not	for thinking about themselves	they	could sleep.	And then	toward morning

tādj	uwadjᴀ'q	Kîtcîłdᴀ'łq!	qo'a.	Tādj	wudjagē'awe	ye	awadjū'n
asleep	they fell	Heavy-wings,	however.	Asleep	when he fell	thus	he dreamed

ᴀcxᴀ'nt	uwagu't	yuqā'.	Agᴀqa'	ᴀcxᴀ'nt	uwagu't.	Yux̣ū'nt uwu' ᴀsiyu'
to him	came	a man.	A fine looking man	to him	came.	It was the north wind

ye	yawadjū'n.	"Îsī'	ᴀxdjī't	djîtᴀ'n,"	yuᴀcdā'yᴀqᴀ.	"Aga'	ade'
so	he dreamed of.	"Your daughter	to me	give,"	he said to him.	"If so	to it

ā'ni	qox	yayēkgêsatī'n."	ʟēł	ᴀqguhī'n	yu-ade'-ᴀdjū'n-ya.	Qenaa'
place	going to	you are going to see."	Not	he believed	what he dreamed.	In the morning

ye	q!ayaqa',	"ʟēł	ade'	djūn	q!a	yᴀ'x	yucku'-kᴀʟ̣înī'gîya."
thus	he said,	"Not	as	a dream	directs (lit. voice)	like	one goes."

Ducᴀ'ttc	ye	dā'yaqa,	"ʟēł	ayᴀ'xawe	q!ayiqa' ayᴀ'xsatî kᴀt djūn."
His wife	thus	said to him,	"Not	is right	to disbelieve what the dream says."

Ducᴀ't	aq!akaocîk!ᴀn	yuqā'tc.	"Hadā't	sᴀ'k^{u}sawes	xān	kīnī'k
His wife	was angry with	the man.	"What	for then	to me	you tell

idjū'nî?	ᴀ'tcawe	ʟᴀk^u	idā't	q!axâ'tᴀn."	Qē'naa	hᴀ'sdu	egaya'yîk
your dream?	This is why	like that	to you	I am talking."	Next morning	them	down below

hᴀs	qowacî'	gāʟ!	kā'ha.	Duqē'łk!-hᴀs	qo'a	uha'	kaodîgā'ʟ!.
they	went	clams	to dig.	His nephews	however	dug	just as if they were thinking about themselves.

Hᴀs	g^{u}gwaxē'q!uawe	hᴀsdugᴀ'nî	duā'x.	Daq!ū'n	uxī'awe	ts!u
[When] they	were about to go to bed	their fire	was heard.	Four [days]	after	again

ā'wadjūn	wex̣ū'n-qā'ayu	ᴀcxᴀ'nt	uwagu't.	"Îsī'	ᴀxdjī't	djîtᴀ'n	āga'
he dreamed	the North man it was	to him	came.	"Your daughter	to me	give quickly	if

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[a] The fire being a medium of communication between the two worlds.

Man came to him again. “Give me your daughter quickly if you want to see the place whither you are bound.” In the morning he said to his wife, “Had I not better obey my dream?” and he said to his nephew, “Go outside and shout, ‘I give my daughter to you.’”

Then the North Wind came to his daughter. “It is well that I marry you,” he said to her, and he slept with her. She was willing to cohabit with him. Then he did so, and it became calm. So they started off. Afterward the woman told her mother about it. “A fine man keeps coming to me.” They started to cross the bay. Then this fine man came to her again. Cruor eius defluebat e rostro in puppim, de qua depletus est. Undae, ubi effusus erat, semper clarae erant. Now they came ashore. This is why people keep saying to one another, “Did you give your daughter to North Wind that you are not afraid of all the weather in the world?” He came ashore and stayed among the people.

That winter the people going for firewood went away forever. When they were gone, Heavy-wing’s wife’s labret broke and he went

āde'	yānî'qoxyᴀ	yēqgêsatī'n.”	Ducᴀ't	ye	adā'yaqa	yuqē'naa.	“Ade'
where	you are going	you shall see.”	His wife	so	he told to	in the morning.	“What

axᴀdjū'nî	ᴀ'xdê	yên	ckᴀkᴀsyāyî'.”	Duqē'łk!	ye	aya'osîqa,
my dream	to me	then	had I not better obey?”	His nephew	thus	he said to,

“Yux t!ā'nīsīq!	îdjī't	qā'djî	wuxâ'tᴀn,”	yū'yênᴀqᴀ.
“Go outside and shout	to you	person	I give,”	he said to him.

Dusī'	xᴀnt	uwagu't,	“Yuk!e'	kᴀca',”	yū'ᴀciaosîqa.	ʟ	ᴀcī'n
His daughter	to	it came,	“It is well	I marry you,”	he said to her.	Then	with her

wuxē'q!.	Adjîgā'c kaodjînu'k.	ʟᴀ	ʟā'gᴀc	wusî'nî.	ʟe	ka'oduwayēʟ!.
he slept.	She was willing to cohabit.	Then	cohabited	he did.	Then	it became calm.

ʟē	hᴀs	ᴀt	wux̣ū'n.	ʟe	duʟa'	tîn	akā'wanîk	wecā'wᴀttc.	“Āga'
And	they	-	started off.	Then	her mother	to	told about it	the woman.	“Always

q!ā'q!ayu	axxᴀ'nx	gut.”	Ā'gude	dāk	ya'oʟ̣îᴀt.	Yᴀq!ā'q!awe	ts!u
a fine man	to me	comes.”	Across [the bay]	out	they started to go.	This fine man	again

ᴀcxᴀ'nt	uwagu't.	Cᴀkā'nᴀxawe	cî	hade'	kᴀnā'da	agī'knᴀx
to her	came.	From the bow	blood	into the stern	came	out of which

kᴀduskū'x.	Hī'ndê	ā'yᴀx	kᴀdusxē'xya	ʟe	ka'oduwayēʟ!.	ᴀ'nᴀx
it was bailed.	In the water	just where	they poured it in	then	it always got clear.	Ashore

yên	hᴀs	uwaqo'x.	ᴀtcawe'	ye	ᴀt gadułkū'wun	“Djī'dᴀgî
there	they	came.	This is why	thus	people always say to each other	“Did you give

kādjîyatᴀ'n	Łīngî't-ā'nî łᴀkīłx̣ē'ʟ!?”	ᴀt	uwaqo'x	aᴀ'q	qoa'nxō	ᴀq!
your daughter to the wind	that you are not afraid of all the weather in the world?”	To it	he came	there	among the people	at it

ye	wute'.
so	was.

Tākᵘ	tākᵘdjīyī'nawe	gᴀ'nga	naadî'	naᴀ'ttc.	A-ite'awe	ducᴀ'tdjîyîs
Winter	when it was toward	after firewood	going	always went.	At that time	for his wife

ducᴀ't	q!ēntā'q!ayî	kāwawᴀ'ʟ!	a-iteyî's	āx łaye'x	dawawugū't.
his wife’s	labret	broke	for	after one	he went.

after one. He went along the shore. He kept chopping into things to find the hard part of the tree. Then he saw a woman digging far down on the beach. She had a child on her back. He said, "Some one might think I was fooling with her." When he came up close to her, he saw that she was not a woman such as he had been in the habit of seeing. It was the ʟ!ê'nᴀxx̣ī'dᴀq that he saw. The mussel shells that she threw up always fitted together.

Then he went out after her to the place where she was digging. Without thinking of anything else he ran to her and caught her. His hands passed right through her body. He chased her and seized her again. Again his hands passed through her. When he got close up to the trees he remembered his earrings. He threw them away. Afterward he chased her once more. He seized the child on her back, and she immediately began to cry out. She scratched him in the face. She made great marks upon him. When he caught her he said within himself, "May I be a rich man. May all the children that come after

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A'awe	nīdjx	wugu't.	Łdakᴀ't-ᴀt	ke	ᴀłxu't!tc	gᴀq^{u}	sîtī'yi	ᴀt kᴀq!.
Then	along the shore	he went.	All things	up	he chopped always	the hard part of the tree	was	for it.

Akᴀgē't	aosîtī'n	yucā'wᴀt	yuē'q!	qokdaha'.	Ỵêtk!^{o}	dudᴀ'q!	kā
Way down on it	he saw	a woman	the beach	was digging on.	A child	on her back	on

wua'.	"Dukᴀgē' xᴀt nᴀxdudjî',"	yū'ỵāwaqa.	ᴀxᴀ'nde	ỵāgāgū'dawe
she had.	"Some one might think I was fooling with her."	he said.	To her	when he came up closer

ʟēł	cā'wᴀt	ū'watc!ayu	aỵᴀtī'nîa	gonᴀyā'daỵakā'x̣ᴀt.	Xᴀtc
not	woman	such as	he had been in habit of seeing	it was like.	This

ʟ!ê'nᴀxx̣ī'dᴀq	ᴀsiyu'	aosîtī'n.	Naq!a-ite' yadudᴀ'q!dê agē'tc	weyā'k
ʟ!ê'nᴀxx̣ī'dᴀq	was	he saw.	Always fitted together that she threw up	the mussel
nū'q!u.				
shells.				

ʟe	dāk	ᴀkā'waᴀt	yū'-ᴀt-kaodzîkī'tiỵē'dî.	ʟēł	ỵu-ᴀkā'wudjî	axᴀ'ndê
Then	out	he went [after her]	where she was digging things.	Not	thinking about anything else	to her

yagacī'xawe	ᴀkasᴀ'nq!	āwacā't.	Ts!ᴀs	atū'nᴀx	ỵā'wadjêł.	Yāayê'nᴀs
he ran	her	he caught.	Right	through her	[his hands] went.	He chased her again

nᴀq āwacā't.	Ts!u	ᴀtū'nᴀx	ỵāwadjê'ł.	De	āsdjîseỵī'de	ỵānacī'x̣îawe
[and] caught her.	Again	through her	[his hands] went.	Just	as close to the trees	he was running

ᴀkā'	dāk se'waha	dugu'k-kᴀdjā'cî.	Gu'kdᴀx	ỵū'de	aka'odîgêtc.
there	he remembered	his earrings.	From his ears	away	he threw them.

ᴀdᴀ'xawe	aỵa'osînāq.	Awacā't	akᴀ'q!	ỵūayê'dî	agawe'tsa	ka'odîgāx
After that	he chased her.	He caught	on her [back]	her child	as soon as	started to cry out

wē'cāwᴀt.	Gᴀ'x^{u}de	ᴀc	ỵawacā't.	A-ite'	kaołisî'ʟ!.	Cū'q!wa
the woman.	In the face	him	she scratched.	On him	she made great marks.	At that time

ᴀgacā't	ye	awuʟ̣îxē's!	"Anqā'wox	xᴀt	nᴀxsati'	q!wᴀn.	Łdakᴀ't
when he caught her	so	he said within himself	"A rich man	me	be	let.	All

me catch you." But he made a mistake in speaking, for he said, "Let me burst open with riches." After he had chased her a short distance up into the woods she sat down in front of him. There the woman defecated. When she got up there was only foam to be seen. Her excrement was very long and white. Then he took the foam and put it into a piece of paper. He made a box for the foam. The scabs from his face were called Medicine-to-rub-on-the-body (Dā-nāk^{u}), and he gave it to those of his brothers-in-law who loved him. Although anything he had was very little it grew to be much, and he became a rich man.

Toward the end of winter he started for Yakutat. Before he reached home they went ashore. The sun was shining. He had his things taken outside. Then he wanted to sleep, and he lay down beside them. By and by some children ran against them and the pile fell on top of him. A copper plate cut through his stomach, and it was all laid open. His sister's son, named Xᴀtgāwē't, was with him. Right there

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yē'dê"	ᴀłxē's!,	"tc!u	axite'	yᴀ'ditc	ts!u	igā'xłacāt"	awe'	qâq
children,"	he said,	"still	after me	come	also	will catch you"	but	wrong

dāq yā'waqa.	Ts!ᴀs	ye	aoduʟ̣ixē's!	qâq,	"Dāqx xᴀt	kᴀxłanā'łx
he said it.	Only	thus	he said	wrongly,	"Let me burst	open with riches"

q!wᴀn."	Yū'dage dāq ayaā't	ᴀ'cu ka'odjiqāk.	Xᴀtc	awaʟ!î'ʟ!
(imp.).	When he had chased her a little way up into the woods	in front of him she sat down.	There	defecated

ᴀsiyu'	yucā'wᴀt.	Ax	gᴀdagū't	xēł ᴀt satī'n.	Yîk^{u}łiyā't!	dohā'ʟ!î
did	the woman.	From it	when she got up	foam there was seen.	Was very long	her excrement

ᴀsiyu'	ʟ̣ēt	yᴀx	yatî'.	ʟe ᴀt	tū'dê	ye	aosînê'	yū'xēł	kuq!	tūq!
was	white	like	was.	Then something	into	thus	he took	the foam	paper	into

ayi'	ye	ā'wa-u.	Yū'xēł	ᴀdā'ka	qōk^{u}	ʟe	aołiyᴀ'x.	Dā-nāk^{u}
inside of it	thus	he put.	The foam	for it	box	then	he made.	Medicine to rub on his body

yū'duwasak^{u}	yūduyaq!ē'tcî.	ᴀc sîxᴀ'nea	dokā'nîdjī'dawe	ucā'ttc.
was called	the [scabs] from his face.	Who loved him	to his brothers-in-law	he gave it.

Tc!a ye gugaik!e'-ᴀ'tawe	ʟe	aʟē'nx wusîte'.	Āʟē'n	ānqā'wux
Though it was a little thing	then	it grew to be large.	Very	become rich man

wusîte'.
he did.

Tāk^{u} ite'	Yāk^{u}dā'tdê	ᴀt wux̣ū'n.	ʟēł	ayā wuʟ̣āq	doā'nî,	yᴀx
After winter [was beginning to go]	to Yakutat	he set out for.	Not	he got to	his home,	afterward

dāq	hᴀs	uwaqo'x.	Aodîgā'n.	Gā'niyux	ᴀkā'wadjēł	doᴀ'tî.	Duī't
ashore	they	came.	It was sunshiny.	Outside	he took	his things.	To him

yetā'waha.	ᴀtayī'q!	yên	cwudzîta'.	ᴀt	yᴀ'tq!î	ᴀt!ē'niq!	łuwagu'q.
was desire to sleep.	Under it	there	he laid himself.	Some	children	against it	ran.

Dukādê'	dāk	kaodzîko'q.	Doq!ō'ʟ!	tū'ɴᴀx	ayaodîgē'tc	yutî'nna.
On top of him	over	it fell.	His stomach	through	went	a copper.

Wuʟ̣îka'ʟ!e	yê'xayu	yᴀ'tî.	Duʟ̣ā'k!	yᴀ'tî	doxᴀ'nî	ye'yati.	Duqē'łk!
All opened	like it	it was.	His sister	her son	with him	was,	His nephew

he burned his uncle's body. He gathered together his bones and all of his uncle's property, and he took his uncle's bones to Yakutat. The same thing happened to his nephew. He also seized the L!ê'nAxx̣ī'dAq. He caught her when going for an ax handle. But he handled the L!ê'nAxx̣ī'dAq better than his uncle. He became richer than his uncle had been.[a]

XAtgāwē't yū'dowasākᵘ. Tc!a Aq! ke aosîgA'n dukā'k. As!āgê'
XAtgāwē't was named. Right there up he burned his uncle. His bones

ayā'waxa qA łdakA't dukā'k A'dî. Yākᵘdā't yā'waxa dukā'k s!ā'gê.
he took and all his uncle's property. Yakutat he took to his uncle's bones.

Lēł agowAnā'dî wuti' duqē'łk!. Hūtc ts!u aołîcā't yuL!ê'nAxx̣ī'dAq.
Not different from him was his nephew. He, too, seized the L!ê'nAxx̣ī'dAq.

CînAxâ'ye-sA'kᵘti gā wu'gudîayu' aołîcā't. Dukā'k cayadā'xayu
An ax handle for when he went he caught her. His uncle better than

Adā'q wugu't yuL!ê'nAxx̣ī'dAq. Dukā'k yā'nAx ānqā'wux wusîte'.
about he went the L!ê'nAxx̣ī'dAq. His uncle more than become rich he was.

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[a] Cf. stories 35 and 94.

106. ORIGIN OF A LOW-CASTE NAME[a]

There was a certain village in the north from which the people were fond of going hunting. By and by three men went out, and finally came to the rocks among which they always hunted. After they reached the rocks they saw a little boy. Then they took him aboard, thinking it was strange that he should be there. When they spoke to him he did not reply. After that they came home. They kept him as their friend. Whenever they gave him something to eat he ate nothing. Only after everyone had gone to bed did he eat. Whatever thing he touched would spill on him. He was whimsical and they could do nothing with him. He was also lazy. When he was asked to chop wood he broke all of their stone axes. The axes

ᴀ!ēq!	ān	ayu'	ᴀt	natī'.	Hᴀs	ᴀk^{u}cîtᴀ'n	yū'ān	qa-ū'wu.	Wananī'sayu
One	village	that	there (up north)	was.	They	were fond of hunting	the town	people.	One time

nᴀs!ginᴀ'x	qā	hᴀs	wuqo'x	ᴀt	nᴀtī'.	Wananī'sayu	ade'ya	hᴀs
three	men	they	went by canoe	things	after.	Finally	ahead of them	they

naqo'x	yū-hᴀs-aʟ!ū'nutc-ītcq!	xō.	Atxa'yu	āt	hᴀs	uwaqo'x	yuī'tcq!
came to	the they always hunted rocks	among.	After	to them	they	came by canoe	the rocks

xō	da'sayu	ᴀq!	hᴀs	aosîtī'n	ᴀtk!ᴀ'tsk!^{u}.	Adᴀ'x	yāx	hᴀs	aosîgū't
among	where	at it	they	saw	a little boy.	After that	abroad	they	went with him

tc!a	go'na-ᴀt	hᴀs	uwadjī'.	Adᴀ'xayu	djagê'ga	ᴀx	hᴀs	q!ᴀtā'n.
yet	something strange	they	thought.	After that	to him	after it	they	spoke to.

ʟēɬ	hᴀsduī'x	qē'cgu.	Adᴀ'x	nēɬ	hᴀs	uwaqo'x.	Hᴀsduxō'nî	sᴀk^{u}
Not	to them	he replied.	After that	home	they	came.	Their friend	for

hᴀs	aosînē'x.	Adᴀ'xayu	ᴀq!ē'x	hᴀs	ᴀt	tē'xnutc.	ʟēɬ	hᴀ'sdudjīq!
they	saved him.	After that	to him	they	something	always gave to eat.	Not	from them

ᴀt	kūctᴀ'n.	Adᴀ'x	tsa'ts!ᴀ	ᴀngaxē'q!un	tsa	hᴀ'sduyat!ē'q!	ᴀt
anything	he ate.	After it	everybody	when they went to bed	then	after them	things

xā'nutc.	Adᴀ'x	tc!a-dā'sᴀ	ᴀt	ūwacī'	tc!uʟe'	yᴀx kᴀcxê'nx.	Adᴀ'x
he would eat.	After that	whatever	thing	he would touch	then	would spill on himself.	After it

tuū's ᴀkucitᴀ'n	ʟᴀk^{u}	ʟēɬ	tūcqē'nutc.	ʟēɬ	yūkduᴀ'quk^{u}.	Udzikā'.
he would get cranky	when	not	was any reason.	Not	they could do anything with him.	He was lazy.

Adᴀ'x	gᴀn	axō't!	ganūgu'n,	tc!uʟe'	tayī's	yūayaʟ!ī'q!k.	Yū'tayīs
After that	wood	to chop	when he was asked,	then	stone axes	he broke all.	The stone axes

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[a] A Wrangell story.

were then valuable. Then the people who had kept him were very sorry. When he played with the children he hurt them badly. Afterward the people who kept him would have to pay for the injuries. If he made something with a knife he would break it. Right after a skin shirt had been put upon him it was in rags. If shoes were put on his feet they were soon in pieces. He drank a great deal of water. He was a great eater. He was a dirty little fellow. He was a crybaby. If they gave him anything to take to another place he lost it. So he made a great deal of trouble for the people.

Then they said of him, "He is really a man of the rocks." All the town people agreed to take him back to the place where he had been found. After he had been brought in it was very rainy. Then the people who had saved him got into their canoe and carried him back. They put him on the very same rock from which they had taken him. Then they went back. They reached home. The world was

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q!ᴀłitsī'n.	Adᴀ'x	yu-ᴀ'c-wusînē'xe-qoū'	wā'sᴀ	hᴀsdutū'wu	nī'knutc.
were valuble.	After that	those people who saved him	how	their minds	would be sorry.

Adᴀ'x	yu-ᴀt-yᴀ'tq!î	tîn	ᴀckułyᴀ'dî	tc!uʟe'	yuqoyᴀlis!ê'ʟ!k.	Adᴀ'x
After that	the children	with	he would be playing,	then	he would hurt them badly.	After it

yu-ᴀ'c-wusînē'xe-qoū'tc	tc!uʟe'	koyᴀsᴀgē'x.	Tc!ū	łîtā'	ān	ᴀt
the people that saved him	then	would have to pay for the cuts.	Then	knife	with it	something

łayē'xe	tc!uʟe'	yū'ayaʟīq!k.	Adᴀ'x	tc!aye'su	dunā'q!	yen	duē'tc	ᴀt
he made	then	he would break it.	After that	right	on him	these	they put	some

dūgu'	k!udᴀ's!	tc!uʟe'	ᴀ'qgas!ê'ʟ!tc.	Adᴀ'x	tīł	duq!ō'sî	yen	duē'tc
skin	shirt	then	always had in rags.	Then	shoes	his feet	these	they had on

tc!uʟe'	ᴀ'qgas!ê'ʟ!tc.	Hīn	ᴀ'łits!êx.	Qa	ʟᴀx	yaʟᴀ'q^{u}ku.	Dunā' ᴀt
then	he would always have them in pieces.	Water	he drank a lot of.	And	very	he was a great eater.	He was a dirty

łī'tc!êq^{u}k^u.	Kᴀdîgᴀ'xk^u.	Yaᴀ'nᴀtîn ᴀt	tc!uʟe'	qot ke ᴀgî'q!tc.	Adᴀ'x
little fellow.	He was a crybaby.	If they gave him anything to take to another place	then	he always lost it.	After it

kaxī'ʟ! qadji' ye ayaū'.
he made a lot of trouble for the people.

Adᴀ'x	ye	dū'wasa,	"Itckᴀqā'wo."	Adᴀ'x	djîłdakᴀ't	yū'āntqenî
After it	thus	they said of him,	"He is really a man of the rocks."	After that	all	the town people

yē	q!ayaqa'	ā'qox	yêx duxa'.	Tc!u	wudusnē'xe	dᴀx	tcaʟᴀ'k^u
thus	said	back	to take him.	When	they saved him	after	very

īłdja' qᴀsī'wu	yē'yati.	Adᴀ'x	yū'qoū	ᴀc	wusînē'xe	djîłdakᴀ't	hᴀs
rainy	it had been.	After it	the people	him	that saved	all	they

ts!u	yū'yak^{u}yîkx	hᴀs	wuā't	ā'qox	hᴀs	ayā'waxa.	Yūī'tc	ts!aqō'nᴀx
again	into the canoe	they	went	back with him	they	went.	The rock	on the very same

ᴀkā'x	hᴀs	ā'wusnuguītc	ts!u	ᴀka'	yên	hᴀs	aosinu'k.	Adᴀ'x	ᴀnᴀ'q
from on it	they	had taken him	again	on it	there	they	put him.	After it	from it

qox	hᴀs	wudiqo'x.	Adᴀ'x	nēł	hᴀs	uwaqo'x.	Yū'łîngîtanî
back	they	went,	After it	home	they	came.	The world

now calm. The rain also had ceased. Then the town people were all talking about it. They said to one another, "What could it have been?" and no one knew. Finally the town people said, "Don't you see it was a rock-man's son?"

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kᴀnduwayē′ʟ!.	Yū′siu	ts!u	kāwatā′n.	Adᴀ′x	ada′	yuq!ᴀ′duʟ̣iᴀtk
was now calm.	The rain	also	let up.	After it	about it	were all talking

yū′an	qoū′wutc.	Ye	qoq!ā′ỵaqa,	"Dasa′yu,"	ʟēł	wudusku′.
the town	people.	Thus	they were asking one another,	"What that?"	[and] not	any one knew.

Adᴀ′x	yuan-qoū′wu	ye	hᴀs	q!ā′ỵaqᴀ,	"ʟē′gîł	ỵī′-sᴀku	îtckᴀqā′wu
After it	the town people	thus	they	said,	"Don't	you see	a rock man's

ỵᴀ′dî	ayu′."
son	it is?"

THE TOBACCO FEAST[a]

If one of the family of the writer's informant, the Kasq!ague'dî, had married a Nanỵaā'yî woman and she died, the Nanỵaā'yî would invite his people for tobacco. They invited them there to mourn. This feast was different from the pleasure feasts, when dancing and such things took place. The people asked them while the dead body was still lying in the house. Then the other Kasq!ague'dî would ask the bereaved man to deliver a speech. The Nanỵaā'yî would be very quiet because they were mourning. Then he would rise and speak as follows:

"Yes, yes, my grandfathers, we remember you are mourning. We are not smoking this tobacco for which you have invited us. These long dead uncles of ours and our mothers are the ones who smoke it. Do not mourn, my grandfathers. She is not dead. Her aunts are holding her on their laps. All her father's brothers are shaking hands with her. Our [dead] chief has come back because he has seen you mourning. Now, however, he has wiped away your tears. That is all."[b]

("A'a	ᴀxłī'łk!-hᴀs	ᴀdā't	hatū'watī	ỵītū'ła ỵīcā'nî.	Yaayî's!
("Yes, yes,	my grandfathers,	about it	we remember	you are mourning.	This [tobacco]

hayīīq!îs!ēq	ʟēł	ohā'ntc	a'yatūs!ē'qs.	Ya-tc!āk!^{u}-wū'nāyî	hakā'k-hᴀs
you have invited us to smoke	not	we	we are smoking it.	These long dead	uncles of ours

qa	haʟa'-hᴀsdjaya	hᴀs	ᴀs!ē'qs!.	Łîł	ỵītūwu'	unī'guq	ᴀxłī'łk!-hᴀs.
and	our mothers are the ones	they	smoke it.	Never	your minds	let mourn	my grandfathers.

Łēł	wū'na.	Duā't-hᴀstc	gōc kᴀt î'sā.	He djᴀ'łdakᴀ't	dusᴀ'nî-hᴀstc
Not	she is dead.	Her aunts	have her on their laps.	All	her father's brothers

5 ᴀdjî'n	hᴀs	ᴀłʟē'k^{u}.	Haānqā'wo	ēq	uwagu't	ỵīkᴀ'x	ỵītūwunī'gu
hands with her	they	are shaking.	Our chief	back	has come	on you	you are mourning

aosîtī'n.	Hayīdᴀ't	qo'a	ỵī'wᴀq-hī'nî	aołîgō'.	Yūᴀ'.")
he has seen.	Now,	however,	your eye water	he has wiped away.	That is all.")

One of those giving the feast would now reply:

"I thank you deeply, deeply for the things you have done to these grandfathers of yours with your words. A person will always take his shell to a dry place.[c] So you have done to this dead of ours.

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[a] Obtained from Katishan at Wrangell.

[b] Immediately following the English translations of the several speeches on pp. 372-386 are given the corresponding Indian texts accompanied by interlinear translations.

[c] The opposite clan is spoken of as the "outside shell."

All these, your grandfathers, were as if sick. But now you are good medicine to us. These words of yours have cured us."

(“Ho'ho	gunᴀłtcī'cᴀ'skî.	Yā-îłī'łk!-hᴀs	ade'	ᴀtq!ēyatᴀniyê'.	Hededjᴀ'
(“I thank you deeply,	I thank you very much.	These your grandfathers	to	things you have done in speech.	It always

ye	yatī'	qā	dākᴀnū'q!u	uwax̣u'gu	yex	kᴀdūłx̣ī't.	Ayī'sînî	yā'yīdᴀt
so	is	a person	his outside shell	a dry place	like	will take to.	You have done	thus

wū'nawua'	ya-îła'āt.	He	tcᴀłdakᴀ't	ya-îłī'łk!-hᴀs	yanī'k^{u}	yêx	hᴀs
to this dead	of ours.		All these	these your grandfathers	sick	like it	they

tī'yīn.	Hayidᴀ't	qo'a	āk!e'	nāk^{u}	haq!ē'x	yītī'.	Ya-iyaqayî'
were.	But now		good	medicine	to us	you are.	These words of yours

haosînē'x.”)
have cured us.”)

Then they would say to the dead woman:

“Get up from your husbands' path [so that they may pass out].”

(“Hᴀsduq!ᴀnā't	kîdā'n	îxō'xq!^{u}yên.”)
(“From their way	get up	your husbands.”)

The spirits of the dead of both phratries are supposed to be smoking while their friends on earth smoke, and they also share the feast. People of the opposite phratry took care of the dead, because it was thought men would be wanting in respect to their opposites if members of their own phratry were invited to do it. For this service the opposites were well paid,

SPEECHES DELIVERED AT A FEAST WHEN A POLE WAS ERECTED FOR THE DEAD[a]

Some morning just at daylight the chief who is about to erect the pole and give the feast, no matter how great a chief he is, passes along in front of the houses of the town, singing mourning songs for the dead. Then the people know what is wrong and feel badly for him. The memorial pole seems to bring every recollection of the dead back to him. Now is the time when the story of Raven is used.

After that the chief stands in a place from which he can be heard all over the village and calls successively for the different families on the opposite side, which in this case we will suppose to be Raven. He mentions the names of the greatest men in the family, always with the family chief's name first.

Then he will perhaps speak as follows:

"My father's brothers, my grandfathers, people that I came from, my ancestors, my mother's grandfathers,[b] years ago they say that this world was without daylight. Then one person knew that there was daylight with Raven-at-head-of-Nass, and went quickly to his daughter. When he was born he cried for the daylight his grandfather had. Then his grandfather gave it to him. At that time his grandchild brought daylight out upon the poor people he had made in the world. He pitied them. This is the way with me. Darkness is upon me. My mind is sick. Therefore I am now begging daylight from you, my grandfathers, my father's brothers, people I came from, my ancestors, my mother's grandfathers. Can it be that you will give the daylight to me as Raven-at-head-of-Nass gave it to his grandchild, so that day will dawn upon me?"[c]

("Ᾱxsᴀ'nî-hᴀs,	ᴀxłī'łk!-hᴀs,	ᴀxdākē'q!î,	ᴀxdākᴀnū'q!u,
("My father's brothers,	my grandfathers,	my people I came from,	my ancestors,

ᴀxʟa'-łī'łk!^{u}-hᴀs,	he tc!ā'k^{u}	kᴀdunī'gîn	ya'łîngît-ā'nî	kawucgē'dîn.
my mother's grandfathers,	these years ago	they told us	this world	was without daylight.

Adᴀ'x	ʟē'nᴀx	qātc	wusɪkū'	Nās-cᴀki-yē'łtcīq!	ye	tīyīyê'	qe'a.
Then	one	man	knew	with Raven-at-head-of-Nass	so	was	daylight.

Adᴀ'xayu	ᴀsī't	edjiuʟ̣îhā'.	Adᴀ'x	qogāstī'	yuqē'ᴀ	dułī'łk!	ᴀ'dî
Then	to his daughter	he went quickly.	Then	when he was born	the daylight	his grandfather's	things

5 aodzîgā'x.	Adᴀ'x	ᴀcdjī't	wuduwᴀtī'	dułī'łk!^{u}tc.	He adᴀ'x
he cried for.	Then	to him	it was given	[by] his grandfather.	At this time

qᴀnᴀcgîdē'x	sîtī'yî	aolîyē'xê	łī'ngît-ā'nî	to	qoa'nî,	adᴀ'x	ᴀkā'
were poor	people	he had made	world	into	people,	then	on them

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[a] Obtained from Katishan at Wrangell.

[b] Addressing by these titles the five Raven clans at Wrangell.

[c] See story 32, pp. 82–83.

k!ēwusîā'dudᴀtcxᴀ'ntc.	Icᴀndē'n	ᴀdā'	tuwᴀtī'.	Hē	ye	xᴀt	yᴀtī'.
brought daylight his grandchild.	Pity	for them	felt.	This	like	I	am.

ᴀxkā'	qokaodjîgē't.	ᴀ'xtuwu	nīkᵘ.	He adᴀ'x yīdᴀ't	qo'a	de
On me	there is darkness.	My mind	is sick.	So this way	however	now

yiı'x	xoa'sgax	qēᴀ'	ᴀxłī'łk!-hᴀs,	ᴀxsᴀ'nî-hᴀs,	ᴀxdākē'q!î,
from you	I am begging	daylight	my grandfathers,	my father's brothers,	my people I came from,

ᴀxdākᴀnū'q!ᵘ,	ᴀxLa'-łī'łkᵘ-hᴀs.	Heyidᴀ't-ūc	ᴀxdjī't	yītī'	yū'qeᴀ,
my ancestors,	my mother's grandfathers.	Can it be	to me	you will give	the daylight,

Nās-cᴀkî-yē'ł	yᴀx	yīn gᴀtī'	adᴀ'x	ᴀxkā'	qêngᴀā'?") 5
Raven-at-head-of-Nass	as	he gave to [his grandchild]	so that	on me	will be daylight?")

Then the five opposite families will say, "Yē kᵘgwatī'" ("We will make it so").

This speech means that the chief wants the people of those five families—men, women, and children—to come and raise the pole. By "being in the dark" he means that the pole is not raised, and he tells them that they will give him daylight by raising it. After it is raised he says, "You have brought daylight on me" ("Hayedᴀ't ᴀxqā' qeyī'yî sī ā'"). After this speech all show the greatest respect to this chief and keep very quiet. They do not allow the children to say anything out of the way.

The evening of the day when the pole is erected they have a dance. At Wrangell the Kîksᴀ'dî, Qā'tcᴀdî, and Tī hît tān danced on one side and the Kasq!ague'dî and Tālqoe'dî on the other. The head men of both of these divisions say, "Now we must give a dance for him." While the dancers prepare themselves in another house, the outsiders assemble in the house to look on. The Raven division that is going to dance last comes in, dressed and painted, and sits down to wait for the others. The giver of the feast sits in the rear of the house with his friends about him. Then the ones that are to dance first come in dancing one by one, all dressed and painted. As soon as they are through, the others walk out, dress again, and enter dancing. Each side has two song leaders, a head song leader and a second song leader, who bear dancing batons.

All this is done only when a chief or one of his family has died, not for a common person, and the first side to dance is that to which the widower, or the widow of the deceased belongs. Sometimes the dance used to go on all winter. Ordinary living houses for the high-caste people were put up as monuments for the dead and were viewed as such. In that case no pole was erected to the man's memory, but his body was placed in the graveyard. This is why they never built a house in old times without feasting.

After this dance the widower, or one of the widow's family, might rise and speak as follows:

"In the first time took place the flood of Raven-at-head-of-Nass. What the people went through was pitiful. Their uncles' houses and their uncles' poles all drifted away. At that time, however, Old-woman-underneath took pity [and made the flood subside]. You were like this while you were mourning. Your uncles' houses and your uncles' memorial poles were flooded over. They drifted away from this world. But now your grandfathers make it go down like Old-woman-underneath. Now all of the dead of your grandfathers' people have gathered your uncles' houses and your uncles' memorial poles together. You were as if dying with cold from what had happened to you. Your floor planks, too, were all standing up [from the flood]. But now they have been put down. A fire has been made of the frog-hat, their great emblem, hoping that it will make you warm."[a]

("Tc!ū cū'gū Nās-cAkî-yē'ł qī'sî kAnada'. ĪcAndē'n yū'qō kāwacū'.
("At the first time Raven-at-head-of-Nass his flood took place. It was pitiful the people what they went through.

Qā kāk-hAs hî'tî łdakA't yē'de łîqō' qa kāk-hAs daqē'dî łdakA't
Both their uncles' houses all away drifted and their uncles poles put up for all

yē'dē łîqō'. He adA'x qoa' yuHayicā'nAk!^{u} īcAndē'n kadatū'wati.
away drifted. This time at it, however, Old-woman-underneath pity felt [and made the flood go down].

Heye' îtī'yīn î'tūwu nī'gutc. AkA'x ka wudā'yîn ikā'k-hAs hî'tî qa
Like this you were your minds were sick. Over were flooded your uncles' houses and

îkā'k-hAs dakē'dî. Yałîngî't-ā'nî kāde' awusku'gun. Heyīda'A't qo'a
your uncles' memorial poles. This world away from they drifted. So now, however,

Hayicā'nAk!^{u} yêx wutî' îłī'łk!^{u}-hAs ikā'yên aołilā'. HeyidA't qoa'
Old-woman-underneath like are your grandfathers make it go down. Now, however,

tc!āk^{u} qotx cūwax̣ī'x̣î îłī'łk!^{u}-hAs wūckā'nAx ye hAs aosîne' ikā'k-hAs
anciently those destroyed your grandfathers together so they gathered your uncles'

hî'tî qā îkā'k-hAs dakē'dî. Qa āttc ya-i'nadjAgê yê'x ts!u îtī'yîn
houses and your uncles' memorial poles. And you were dying with cold like also you were

înanī'yîtc. Qa yū'inēłyī t!ā'yî ānA'x AcawuA'yîn. HeyîdA't qo'a
from this that was done to you. And your house flooring from it was all standing (i. e. floated up). Now, however,

Ax hAs aya'ołiādAn. Q!anē' hAs aosî'nî x̣îx̣tc! s!āx̣^{u} îcū'q!u-gîn-łtā't
from it they have put them all down right. A fire they have made of frog hat from one great emblem

hAs awaA'k k!uā'kcîł iwułt!ā'q.")
they made hoping it would make you warm.")

After every sentence the chief to whom is given the speech says, "Ho'ho" ("I thank you from the bottom of my heart"). When they speak of the crest, he says, "Wē't!a qo'a" ("That's the one"), meaning that that was the crest he wanted to hear of.

The speaker continues:

"We hope that you will be well warmed, and that you will sleep well on account of what your grandfathers have done for you. This is all."

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[a] See story 32, pp. 120-121.

("Gu ākᵘcêdē'ł k!edē'n iwut!ā'q qā k!êdē'n nᴀgetā' îłī'łk!ᵘ-hᴀs āde'
("There we hope well you will be warmed and well you sleep, your grandfathers there
îdā'q! wuādiyē'tc. A'a yū'a.")
for you having done. This is all.")

Then the man who is putting up the pole rises and says:

"I thank you, my grandfathers, for your words. It is as if I had been in a great flood. My uncles' houses and my uncles' poles went drifting about the world with me. But now your words have made [the flood] go down from me. My uncles' houses have drifted ashore and have been left at a good place. Through your words my uncles' poles have drifted ashore at a good place. Your kind words have put down my floor planks. We have been as if we were cold. But now that you have made a fire for us with my grandfathers' emblem we shall be very warm. Thank you for what you have done. On account of your words we will not mourn any more. This is all."

("Gūnᴀłtcī'cᴀ, ᴀxłī'łk!ᵘ-hᴀs, īyaqayî' āde' wutī'yiyê. Tc!ayê'xawe
("We thank you, my grandfathers, your words please me. Just so
uwayā' xān wułqō'wu yêx tī'yîn yā ᴀxkā'k-hᴀs hî'tî, qa ᴀxkā'k-hᴀs
it was with me was flooded like was these my uncles' houses, and my uncles'
dākedî' xān łîngît-ā'nî tūt wułqō'wu. Yīdᴀ't qo'a iyᴀqāyî' ᴀxkᴀ'q!
poles with me world in were drifting around. But now your words for me
yên wułîłā'. Qā ᴀxkā'k-hᴀs hî'tî yᴀk!ē'yî yēnax yên wułixā'c
thus have made it go down. And my uncles' houses on a good place ashore there have drifted
ᴀq! k!êdē'n yīx wułā'. Qa ᴀxkā'k-hᴀs dakē'dî yᴀk!ē'yi yē'nᴀx yên
at it well down from it flood has gone. And my uncles' poles at a good place ashore there
wułixā'c iyaqā'yîtc. Qā ᴀxtoqyītā'yî yᴀqayê'tc k!edē'n ā'yî yīsî'nî
drifted your words. And my floor planks well down you put
yīyᴀqayî'tc. Hāsē'waᴀt!î yêx hātī'yīyîn, hānᴀnī'yîtc. Heyidᴀ't
your [kind] words. We were cold as if we were we have been. But
qo'a ᴀxłī'łk!ᵘ-hᴀs ᴀtū'wu hātcū'łyīāgî'tc tcᴀʟᴀ'k!ᵘ hā'kᵘgwat!ā.
now my grandfathers' crest you have made a fire for us of very we will be warm.
Gunᴀłtcī'c ādē'yīyî-dzîgī'dîyê. ʟēł tu'ła īcā'n hātū'yēqgwatī' āde'
Thank you for what you have done. Not any more we will mourn, because
yīyᴀqayî' wutī'yiyētc. A'a yū'a.")
your words have been [so kind]. This is all.")

Now the chief of the Kasq!ague'dî, of the opposite division, speaks, directing his remarks at first, not to the giver of the feast, but to the opposite Ravens:

"My ancestors, if the other side did not share in your enjoyment it would not be right. So, if we have said anything to displease you, please overlook it for the sake of the chief."

("ᴀxdākē'tq!î tc!aade' yēn goatī'yī sᴀgūwu' ʟēł gāgo'xcatī. Ła
("My ancestors, if the other side did not share in this not it would be right. So

yā'q!a qowustī'yiyê yēsᴀgū'wu he ᴀtc q!wᴀn tcᴀdā'qo yuq!atᴀ'nksa
if we have said anything to displease you this (imp.) please overlook
agē'dî wutī'yî tcᴀade' ỵî'ndî ye'na-îsᴀ'nî nī q!wᴀ'n.")
for the sake of the chief.") (imp.)

Then he says to the singers:

"Take up your poles. Start a song."

("Ỵīwuts!ā'gayî yīdjī'k ke ᴀt gᴀx yîcî'.")
("Your poles you take up thing will you sing.")

After this the second division of dancers goes out, dresses up, and enters dancing. When the dance is over, the first chief of that division—of which there are three chiefs, although it contains only two families—i. e., the chief of the Kasq!ague'dî, begins to talk to the chief of the feast. He says:

"Now wrap your father's brothers up in good words. Yes, yes, hear my words just as they come to you."

("Dudā't cᴀqayê'q q!wᴀn isᴀ'ni-hᴀs. Ā-a' hē'tcᴀ ctūx xᴀt
("About him wrap good words (imp.) your father's brothers. Yes, yes, now into them-selves to me
q!ᴀkîge'ʟ̣îguts q!wᴀ'n.")
words come let.")

Then he calls out the name of the chief giving the feast, that of the chief next under him, and the names of some high-caste women. As their names are called they answer, "Hē" ("Present"). Then he perhaps proceeds as follows:

"People killed one another at Gît!î'kc. And the people of Gît!î'kc were being destroyed. Then only one chief was saved along with his sister and niece. Now the chief began thinking, 'I wonder what chief would know certain things that he could tell me.' He asked one old man if he could tell him. Not being suited, he sent for several, who did not suit him either. By and by he thought of Old-man-who-knows-all-troubles. He sent for him to have him tell the thing, and he suited him completely. He stayed with him. At this time he (the old man) made him a helmet and an arrow, an arrow which could talk. Then the old man was going to show him what to do. He instructed him: 'My friends always lie way out there in their canoes. Never let it go at them.'

"Then he let the arrow go toward his enemies. It struck the chief's heart. It killed him. The people did not see where the arrow came from. Then Old-man-who-knows-all-troubles was sent for. He was examining it, and it flew out from him. As the arrow flew away it said, 'Nᴀx̣guyū'uū.' So they discovered the chief who owned this arrow. They set out to war against him. Then he put on his war hat, and his sister went before him. He went out of doors in a cloud of ashes. He killed all in four of the enemies' canoes. Then they went toward him to war again, but he forgot what the old man had told him. For this reason the old man killed the chief with his own arrow. At this time the woman went up to the woods with her daughter. And now the two alone saved themselves. Now something helped her. The sun's son married her daughter, and her daughter had children. There were eight, one of which was a girl. Then a house was made for them and food and provisions were put into it. They were let down on Gît!ī'kc, their grandfather's town.[a]

"That is the way your grandfathers have been. There were canoe loads of trouble around you. Now, however, these grandfathers of yours have been lowered down like the sun's children. Your food was burnt through the trouble you have had. The hard times they had at Gît!ī'kc are the hard times you have been having on account of your troubles. Now your grandfathers have made war clothes for you. They have done like Old-man-who-knows-all-troubles. Now your grandfathers have put their raven hat on your head. They have put all your grandfathers' emblems around you like a fort to save you. And your grandfathers who have gone will seat themselves around you. These, your grandfathers' people, will gather around, and they will raise up these emblems to console you. It has been raining upon you so that you could not find a dry place. Now, however, your grandfathers have put the raven boards over you. Finally you are in a dry place. You will sleep well under them, grandchild. This is all."

("HeGît!ī'kcîq!	awe'	wūc	wudū'wadjᴀq.	Adᴀ'xawe	qotx	ỵā	hᴀs
"At this Gît!ī'kc	it was	one another	they killed.	Then	they were getting		

cundułx̣ī'x̣	heGît!ī'kc	qoan.	Adᴀ'x	tc!u	ʟē'nᴀx	ā'wunēx
destroyed	these Gît!ī'kc	people.	Then	only	one	was saved

anqā'wo	qā	duʟ̣ā'k	qa	duqē'łk!.	Adᴀ'xawe	ctā'yu	tudîtᴀ'nk
a chief,	and	his sister	and	his niece.	Then	to himself	began thinking

yuanqā'wo	yetuwatī'	āsdō'sa	ckᴀ'łnîk	s!ā'tî	sᴀkᵘ	xān	ckᴀngałnī'k.
the chief	'I wonder	what	would know	chief	for	to me	he could tell.'

Adᴀ'xawe	ā'waxōx	ʟē'nᴀx	wudīcᴀnî'	qā	duī'n	ckᴀngałnī'k.	Adᴀ'x
Then	he asked	one	was an old	man	to him	he could tell.	Then

ʟēł	ᴀcwaga'gā	wucti',	adᴀ'x	ʟa	q!ūninᴀ'x	yên	wāt	sᴀ	ā'waxōx.
not	when he suited him,		then	then	for several	there	to that		he sent.

ʟēł	duwā'g̣e	k!ē	wuctī'.	Wananī'sayu	akᴀ'x	tuditā'n
Not	his eyes	good	were.	Finally	of him	he thought

ᴀdawu'ʟ!-cā'nak!u.	Adᴀ'x	āwaxo'x	ᴀcī'n	ckᴀngᴀłnī'gît.	Adᴀ'x	ʟᴀx
Old-man-who-knows-all-troubles.	Then	he sent for him,	to him	he could tell him some things he did not know.	Then	very

wā'sa	ctu'g̣a	q!aoditā'n.	Doxwᴀ'nî	uwaxe'.	Headᴀ'x	ʟ!aocadā'dji
much (lit. how)	he suited him.		With him	he stayed.	At this time	a helmet

ỵîs	aołiyê'x	qā	tcū'net,	yūtcū'net	yu-q!ayatᴀ'nk.	Adᴀ'x	yucanu'ktc
for	he made	and	an arrow,	an arrow	that could talk.	Then	the old man

du-ī'	kūłgu'ktc	āde'	qukᵘgᴀnū'kᵘỵê.	Adᴀ'x	acukā'wadja:	'Xᴀt
would show him		what	to do.	Then	he instructed him:	'To me

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[a] See story 32, pp. 122-126.

AXXō'nq!î awe' dA'kdê yên cAkūstī'q!tc. Łîł ayî'kde djinA'qxêq
my friends are out there lie. Never toward it let go

q!wAn wetcū'net.'
(imp.) the arrow.'

"AdA'x yūtcū'net ke aocîdu'k duyanā'yî anî' kāde'. Yuanqā'wo
"Then the arrow up he let go his enemies' town toward. The chief

dutē'q! wułīgA's!. Ac uwadjA'q. AdA'x Lēł yên dutī'n yūtcū'net.
his heart it struck. It killed him. Then not where they saw the arrow.

AdA'x wudū'waxōx A'dawuł-cā'nAk!ᵘ. AdA'x dudjī't dustā'n.
Then was sent for Old-man-who-knows-all-troubles. Then to him was examining.

DudjidA'x ganA'x ke udîqê'n. AdA'x yutcū'net yūq!wayatA'nk
From him outside through smoke hole out it flew. Then the arrow flying away

'NAx̣guyū'u-ū' yuq!ayaqa'. AdA'x a-ī't wudūdzîkū' yūanqā'wo
'NAx̣guyū'u-ū' said. Then it was he came to know that chief

tcunē'tîx sAtiyî'. Dudā't xā djîududzîgū'. AdA'x dułaocadā'yê
who had come to have the arrow. To him to war they went quickly. Then his war hat

tū'dê wugū't. AdA'x kAnduwahā'kᵘ duLā'ktc. AdA'x yux nagū't
into he got. Then went before him his sister. Then out went

gunī'te-dA'ndjayi tūt yêsē'n. AdA'xawe daq!ū'n xa'yī yā'gu yîkt
the dust of ashes in he was. Then four enemies' canoes in

kaculix̣ī'x̣. AdA'x ts!u a-ī't dudā't xā djiudigu't. AdA'x akA't
he killed all. Then again there to him to war they came. Then to him

sēwakA'kᵘ ade' yucanA'kᵘtc dāyaqā'yiyê. Atcayu' duwadjA'q
he forgot what the old man had told him. This is why killed

yuanqā'wo yucanA'kᵘtc tca dutcunē'dî tîn. HeadA'x yucawA't
the chief the old man indeed his own arrow with. At this time the woman

adA'qde wugū't dusī' tîn. He de'tca ye dAxnA'x hAs cudzînē'x.
up to the woods went her daughter with. And now thus just two they saved themselves.

HeadA'x qo'a du-ī'gā At wusū'. AdA'x yugAgā'n yītte uwaca'
Then, however, for her something was helped by. Then the sun's son married

dusī'. AdA'x duyA'tq!î qōdzîte'. NAs!gaducu'nAx wūtī'. Lē'nAx
her daughter. Then her children came to be. Eight were they. One

cāwA'tx aosite'. AdA'x hA'sdu hî'tî yên ū'wanī ayī' Atxayî' qa
a woman was. Then their house there was made into which their food and

yū'duwēt. AdA'x hAs kAnduLiya' Gît!î'kcîk hAsdulī'łk!-hAs ānî'q!,
provisions [went]. Then they were let down on Gît!i'kc at their grandfathers' town,

Ye āyatī'yîn natīyē't îkā'k-hAs. Qotx Ac u wułx̣ī'x̣în nātiyē't,
So it was have been your grandfathers. Canoe loads of trouble were around you,

AdA'xayu îkāk-hAs At-ū'wu idē'nx aya'osîgAn nātī'yēttc. He yīdA't
Then your uncles' crests from you burnt are. Now,

qoa' de gAgā'n yīt yêx hAs wudzigī't yā-îłī'łk!-hAs. Qa iAtxā'yî
however, indeed the sun's children lik they were lowered these your grandfathers. And your food

iq!axA'nxya wusgānî'n īnanī'yîtc. He yaGît!î'kcîq! yawusā'yi adawu'ł
belonging to you has been burnt through this trouble you have had. These at Gît!i'kc were hard times

a'ya īkA'q! yeyati' ya-înanī'yî ye'yati. AdA'x yīdA't îdjiyî's hAs
there to you were through your troubles are. Then now for you they

aoliyê'x ī'łaocadayî sᴀkᵘ îłī'łk!ᵘ-hᴀstc. He Adawu'ʟ!-cā'nak!ᵘ yêx
have made your war clothes for your grandfathers. This Old-man-who-knows-all-troubles like

hᴀs wudzîgī't. Heyidᴀ't de îcā'x hᴀs awatī' îłī'łk!-hᴀstc hᴀsduyē'ł
they have come to do. Now indeed on your head they have put your grandfathers' their raven

s!āx̣ᵘ. He tcᴀ gwaᴀtē' îga' gᴀnē'xît dᴀgê' nu yêx idā'q! hᴀs aosîni'
hat. Is it indeed for you to be saved that fort like around you they put

łdakᴀ't iłī'łk!-hᴀs ᴀtū'wu. Qa ya-dᴀ'qde-wuā'dê iłī'łk!-hᴀs idā'q!
all your grandfather's emblems. And they that have gone your grandfathers around you

wū'cte hᴀs gux daqē'. Qa ya-îłī'łk!-hᴀs ᴀdadê' gonaye' qwaā't ā
themselves they will seat. And these your grandfathers around will begin to gather and

hᴀs ᴀcagu'x saqe'. Qa inᴀnawu'tc ikade' kawu'ł q!ā'sîn. Heyidᴀ't
they will raise up these emblems [to console you]. And it has been raining on you so that you could not find a dry place. Now,

qoa' îłī'łk!-hᴀs q!ē'nî yēł q!ēn îkā' kē'nduwatᴀn. Hūtc! ikadê'
however, your grandfathers boards raven painted boards over you have put. Finally for you

kawułq!ā'sî. He k!êdē'n ᴀta-i'yīq! gᴀge'tā tcxᴀnk!. A'a.")
is a dry place. This well under them you will sleep grandchild. This is all.")

Then the chief giving the feast answers:

"I thank you very much that through these words of yours you have placed yourselves below me. And I feel that you are sitting very close to me. What you have said to me is true, my grandfathers. I have been as if enemies had surrounded me to fight in this place of my uncles. It is as if my uncles' town had been burned with me. Now, however, you have brought help to me like the children of the sun. It was just as if my uncles' crests had been burned. But now, since I have heard you speaking so well of them, it is as if my uncles had come back. My uncles' house is like that lowered down at Gît!î'kc. These words of yours have brought luck to me like the sun's children. I thank you very much. I feel that what you have said to me is true. You have put my grandfathers' hat, the raven-hat, upon my head, which will save me as if it were a war shirt. And your crests which you have put around me like a fort will also save me. It was as if I had been dying here with cold. But now that my father's brothers have seated themselves near me, I shall be warm. It is indeed as if it had been raining on me, but now that you have put my grandfathers' boards over me, I shall at last be dry. It is true that I have not slept. But now I shall soon sleep under my grandfathers' boards. This is all."

("Ho'ho gunᴀłtcī'c ałcqî'ntyu yā'-idᴀqayî' ᴀxtayī'q! ye ciyī'dzînī.
("I thank you very much that through these words of yours me below thus you put yourselves.

Qā tūxānū'kᵘ ᴀx dāk wuct yīdᴀqēye'. ʟa q!ē'ga awe' xᴀt da'ya-iqa
And I feel me very close to yourself you seat. Then true it is me what you said to

ᴀxłī'łk!ᵘ-hᴀs. He ūwaya' ᴀ'xdāt xā djiudî'gude yᴀx tī'yîn
my grandfathers. This I have been around me for war had come quickly like I have been

yāᴀxkā'k-hᴀs nᴀnī'yîtc. He'tc!a ayê'x xān kēndusgā'nîn ᴀxkā'k-hᴀs

these my uncles I have been living. It is indeed like it with me has burned my uncles'

ānî'. Heyidᴀ't qoa' uwayā' gᴀgā'n yᴀ'tq!î yêx xāga' yī'wusū.

town. Now, however, it is sun children like for me you have brought help.

He djᴀłdakᴀ't yᴀx ye wusganî' yêx tī'yîn ᴀxkā'k-hᴀs ᴀtū'wu.

All these things [are] just as if thus had been burned like it was my uncles' crest.

Heyidᴀ't qo'a uwayā' qox wudiā'di yêx yᴀti' ᴀxkā'k-hᴀs

Now, however, it is back had come like it is my uncles

yî-yu-q!atᴀ'ngîtc. He ūwaya' Gît!ī'kcîq! kᴀ'nduliayî hît yêx wutī'

you have spoken so well of them. This is as if at Gît!î'kc lowered down house like is

ᴀxkā'k-hᴀs hî'tî. He yī'yᴀqayî qo'a xāga' wūsu' uwayā' gᴀgā'n

my uncles' house. These words of yours, however, for me have brought luck it is the sun

yᴀ'tq!î yᴀx. Gunᴀłtcī'c. Tc!ᴀ ayê'xawe yu-q!wayī'yî-łiᴀ'tk tūxanū'k

children like. I thank you very much. Just like it what you have said to me I feel

yiyᴀqayî'. He yā'ᴀxcā'x yī'tī ᴀxłī'łk!ᵘ-hᴀs s!āx̣ᵘ yēł s!āx̣ᵘ ᴀt!ē'q!

your words. This on my head you have put my grandfathers' hat, raven hat behind it

ye xᴀt gogᴀnē'x uwayā' sᴀ'nkēt yêx gogwatī' ᴀxkᴀ'q!. Qa

thus me will save it is was shut like it will be to me. And

yā'yīᴀtū'wu ts!u ᴀxdā'q! nūx yīłīyᴀ'xe ᴀtē'q! ye xᴀt gagwanē'x.

these your emblems also around me as a fort you have put behind it thus me will save.

Uwayā' ā't!teya hᴀt yᴀdjᴀgeya' xᴀt tī'yîn. Heyidᴀ't qo'a ya

It was cold here were killing I was. Now, however, these

ᴀxsᴀ'nî-hᴀs qotx cūwax̣ī'x̣î ᴀ'xdāq! wūct hᴀs wudaqēyî' xᴀt gu'gat!ā.

my fathers' brothers were destroyed to me themselves they have seated I will be warm.

Hē'tc!a ayê'x ᴀt kadê' kawu'łq!ā'sîn. Heyīdᴀ't qo'a ᴀxłī'łk!ᵘ-hᴀs

It is indeed like it on me it has been raining. Now, however, my grandfathers'

q!ē'nî ᴀxkā' ke yī'tānî hūtc! ᴀxkade' kawu'łq!āsi. He q!ē'ga Lēł

boards on me up you have put finally over me it will be dry. This true not

xoatexê'n. Heyidᴀ't qo'a ᴀxłī'łk!ᵘ-hᴀs q!ē'nî tayī'q! ᴀxyade'

I have slept. Now, however, my grandfathers' boards under for me

tᴀkᵘgwax̣ī'x̣. A'a yū'a.")

will soon be sleep. This is all.")

After this speech the next family on the first side, which perhaps is the Qā'tcᴀdî, asks the second division to make another speech. They do this, because, having been the first to dance, they do not wish to be selfish. So the speaker of the Tāłqoe'dî begins, perhaps thus:

"On the Nass a grizzly bear captured a high-caste girl. She was among the grizzly-bear people. She could not get away. Then she married one of the grizzly-bear people. Then they went for salmon, but their wives went after firewood. This woman did not know how to get firewood like grizzly bears. Then an old woman among the grizzly-bear people called her aside, and said to her, 'Do you know that the grizzly-bear people have captured you? They captured you because you were angry with their tracks. The same thing happened to me. I am a human being who was captured.' The old woman said, 'Get wet wood for firewood.' After that she did as she was directed. Then her fire did not go out, and her husband was fond of her. Now the high-caste woman felt very brave.

"After some time had passed the high-caste girl felt sad. Then the old woman called her again. She said to her, 'Are you downhearted?' After that she gave her some things with which to save herself—a devil's-club comb, a wild rosebush comb, sand, mud, and a piece of rock. With these she ran off to some place where she could be saved. Then the grizzly-bear people ran after her. When they got near her the devil's-club comb became a hill of devil's club. When they again got close to her, she threw away the rosebush comb. When they got up to her again, she threw away the sand. This sand became a big sand hill. When she saw that they had come close to her again, she threw away the mud. The last thing was the stone. She threw it away. It became a big hill. She ran down to the beach. Then, however, the Ģonaqᴀdē′t's son came ashore there. He saved her from her pursuers. This man's name was Gīnᴀcᴀmgê′tk.[a]

"In just that way the trouble that you have had has captured you. These [grandfathers] are the old woman to you, informing you of all things. You are like the woman. They are like this to you, as if they had given you the raven hat as she gave her the devil's-club comb. This frog-cane they have given you is as if they had given the rosebush and the mud. Since you have this cane to throw you will be saved. The last one of all will be the frog-post. So your grandfathers' emblem will save you. My uncle that died long ago has come ashore to save you. I hope you will be saved at once in your grandfathers' canoe. But we who are dancing here for you are not really ourselves. It is our long dead uncles who are dancing here for you. This eagle down will descend among you from their heads and will save you like good medicine. I hope you will sleep well in all these feathers. This is all."

("Ā′a	he Nās	yî′q!awe	x̣ūts!tc	qōsînē′x	ʟē′nᴀx	anyê′dî.	Adᴀ′xawe
("Now	this Nass	down on	a grizzly bear	captured	one	high-caste girl.	Then

x̣ūts!	qoa′nî	xōq!^{u}	ye	wutī′.	ʟēł	ade′	qon ganū′guyî	qōst′î.
the grizzly bear	people	among	so	she was.	Not	there	a thing she could do	was.

Adᴀ′xawe	x̣uts!	qoa′nîtc	ūwaca′.	Adᴀ′xawe	xāt	ga	hᴀs	naᴀ′ttc
Then was	[one of] grizzly bear	people	she married.	Then	salmon	for	they	went

wex̣ū′ts!	qoa′nî	hᴀsducᴀ′tq!ayên	qo′a	gᴀn	ye	hᴀs	adanē′nutc.
the grizzly bear	people	their wives	however	firewood	so	they	used to go and get.

Adᴀ′x	yucā′wᴀt	ʟēł	ūcgū′k	yux̣ū′ts!	qoa′nîdji	yêx	gᴀn	ye′danî.
Then	the woman	not	knew	the grizzly bear	people	like	firewood	how to get.

Adᴀ′x	qo′a	yucānᴀ′k!^{u}	x̣ūts!	qoa′nî	xōq!	yēyatiyî	yucā′tk!^{u}	ā′waxōx.
Then,	however,	an old woman	grizzly bear	people	among	was	the little woman	called aside

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[a] See story 32, pp. 126–129.

AdA'x qo'a ye Ac a'osîqa, 'Yîsīkū'gî x̣ūts! qoa'nî ā'ya ī'usînēx?
Then, however, thus she said to her, 'Do you know grizzly bear people it was captured you?

HAsduī'q! īwunī'k!îtc ā'ya hAs īusînē'x. XAt-ts!u ye xAt wududzinī'.
Their tracks you were disgusted with was why they saved you. I too thus to me something happened.

Łîngî't yī'yî ā'ya xAt wududzînē'x.' YucānA'k!ᵘtc ye dayaqa',
A human being [I] was I came to be captured.' The old woman thus said,

'Hīn tAk cā'gî qo'a gAn sAkᵘ ye'dānane.' AdA'x Aq!ayê'x ye
'Wet wood, however, firewood for get.' Then as directed so

adē' wune'. AdA'x dugA'nî Lēł ka wułkī's. AdA'x duxo'x tūwu'
there she did. Then her fire not went out. Then her husband's feelings

wuk!ê' duī'dê. AdA'x yuanyê'dê LAx dutū'wu wułîtsī'n.
were good over it. Then the high-caste girl very her feelings were strong (i. e., she felt brave).

"AdA'x ts!u tc!ākᵘx ostīyî' LAx tūwu' yênī'kᵘ yuanyê'tqo. AdA'x
"Then again quite a while passed very her feelings were sick the high-caste girl. Then

yucā'n ts!u Ac wuxō'x. 'He wā'sa, îtū'watī,' yuAcia'osîqa.
the old woman also her called. 'This how, you are downhearted,' what said to her.

'Îtū'wu gî yanē'kᵘ' ayu' Acia'osîqa. He ādA'x Acdjī't At uwatī'
'Your feelings ? are sick' is what she said to her. After this to her something was

Ac gwax sînē'xe At s!Axt! xē'du, q!onyē'ł-wA's!î xē'du, qA
to save her some things devil's club comb, wild rosebush comb, and

L!ē'wu, qA k!oLk, qa yayē'na. AdA'xawe ke wudjîx̣ī'x̣
sand, and mud, and rock. Then away she ran

Ac gwāx dzînē'xe yē'dî. He adA'x ya Ac yanAsA'q yux̣ū'ts!
where she could save herself to a place. Then were running after her the grizzly bear

qoa'nî. AdA'x dukā'k ke łunagu'qo yux̣ū'ts! s!Axt! xē'du s!Axt!
people. Then near her were close to her the grizzly bears devil's club comb devil's club

qā'dî Lēnx ositi'. AdA'x ts!u dukā' ke łunagu'qo q!onyē'ł-wA's!î
hill become big was. Then again to her close they had got rosebush

xē'du ke aosîgî'q. AdA'x ts!u dukā' ke łunagu'qo yuL!ē'wu ke
comb away she threw. Then again to her up when they came the sand up

AkāwAgî'q!. A Lēn L!ē'wu L!aoca'x wusîte'. AdA'x ts!u aosîtē'n
she threw. This big sand become sandhill was. Then again she saw

dukā' ke łunagu'qo ts!u ke awagî'q! yuk!o'Lk. ĀdA'x wū'tc!î
to her close when they got again up she threw the mud. Then the last thing

ayê'x wusîtī' yuyayē'na. Tc!uLe' ke awagî'q!. A Lēn cāx wusitī'.
like it was the stone. Then up she threw. A big hill become was.

At!ē'nAx qo'a īq wudjîx̣ī'x̣. AdA'x qo'a yuG̣onaqAdē't yīt
From behind, however, beach she ran down to. Then, however, the G̣onaqAdē't's son

ducū'nAx yên ūwaqo'x. Aq! gugAnayē'dAx Ac wusînē'x. Yuqā'
at once there came ashore. There from her pursuers her he saved. The man

ye dowasā'kᵘ GînAcAmgê'tk.
thus was named GînAcAmgê'tk.

"Heyē' awe' îtī'yîn q!AnA A' qeyîłgā'dîn yucā'wAt yêx. Heye' ā'we
"Like this it was you have been the trouble that has been on you has captured you the woman like. These [grandfathers]

īwatī' yucānA'k!ute cukawadjā'yê. CāwA't yêx īwatī'. He'de de
are to you the old woman informing of all things. This woman like you are. Like this indeed

īdjī't hAS awatī'. Yayē'ł s!āxᵘ s!Axt! xē'du yêx hAS aosînī'. Āya'
to you they are. This raven hat devil's-club comb like they gave. This

xîxtc! wuts!ā'ga de īdjī't hAS awatA'n yuq!onyē'ł-wAs!î yAX qa
frog cane indeed to you they gave the rosebush like and

yu'koLkē' yêx hAS aosînī'. Heyū' ya ī'yanAsnAqnA'nî At!ē'q!
the mud like they gave. They will not catch you since you have this cane to throw behind it

qo'dê hAS gux dAā't. Hehū'tc!î ayê'x gox satī' yaîlī'łk!ᵘ-hAS gā's!î,
they will save you. This last like it will be these your grandfathers' post,

xîxtc! gās!. At!ē'q! îq!gwAnē'x îłī'łk!ᵘ-hAS Atū'wu. Hēde' îcū'nAX
frog post. Behind it will save you your grandfathers' emblem. This ashore for you

yên ū'waqox tc!ākᵘ unā'wu Axkā'k. HeyidA't qo'a dē'yāx
there came long ago died my uncle. Now, however, ashore

ī'usîgūt. He duākᵘcê'ł tc!ᵘLē'x nīyî's ayī' iunixî'q îłī'łk!ᵘ-hAS
he has come for you. I hope forever in it you will be saved your grandfathers'

yāgu'. Heyā' idA't qo'a AtūL!ē'xê Lēł uhā'n ā'ya AtuL!ē'x.
canoe. Here for you, however, we are dancing not we it is we are dancing.

Tc!ākᵘ wunā'wa akā'k-hAS ā'ya yaq!aL!ē'x. Heyā' hAsducā' q!oa'L!î
Long ago died our uncles it is who are dancing here. These their heads eagle down,

qo'a yīxō'q! yêndî q!oaL!sī's yē yigo'x sanē'x ā'k!ê nākᵘ yêx
however, among you thither eagle feathers will come down thus will save you good medicine like

gokatī'. HedjîłdakA't yaq!oa'L!tūq! gAgetā' gwakᵘcî'ł ye wutī'q.
will be. All in these feathers you will sleep I hope thus will be.

A'a yu'a.")
This is so.")

Then the host answers him, after first mentioning the names of all the Raven families that are dancing, speaking as follows:

"It is indeed true that here with my uncles I have been as if captured. It is true that I have seen my aunts, and that they have shown me the way down to the beach. It is true that they are like my grandfathers' hat. It is true that my aunts have given me the frog-cane as the devil's-club comb was given. Now I feel as though I had been saved. These two emblems of my grandfathers are like a cliff behind which I shall be saved. Now my long dead fathers have come ashore. I will go down to them. I will stay with them forever. This is all, my fathers."

("Tc!ayA'xawe yêxatī'yī tcA gonaA'ttc xAt wusnexê'n ya-Axkā'k-hAS
("Just like it I am some strange animals I was captured by these my uncles (i. e., trouble for them)

nanī'yîtc. Tc!ayA'xawe xosîtī'n yā dAgAnadê' wuā'dê Axā't-hAS ahAS
have done it. Just like it I have come to see coming down to (beach) my aunts they

xAt cūkawadja' yai'q. Hē'tca ayA'x Axdjī't hAS awatī' Axlī'łk!ᵘ-hAS
me have showed all this beach. It is true like it to me they are my grandfathers'

s!āx̣^{u}.	Hē'tca	ayᴀ'x	gunᴀłtcī'c	ᴀxā't-hᴀs	ᴀxdjī't	hᴀs	āwatᴀ'n
hat.	It is true	like it	I thank you	my aunts	to me	they	gave

yux̣î'x̣tc!	wuts!ā'ga	yus!ᴀ'xt!	xē'du	yᴀxt	hᴀs	aosī'nī.	Heyidᴀ't	qo'a
the frog	cane	the devil's club	comb	like to	they	gave.	But	now

uwayā'	xᴀt	wūnē'xe	yᴀxt	ᴀxtūwu'	yᴀtī'.	Yaᴀxłī'łk!^{u}-hᴀs	hᴀ'sduᴀtū'wu
it is	I	had been saved	like to	my mind	is.	These my grandfathers	their emblems

dēx	uwayā'	gāʟ!	yêx	ᴀt!ē'q!	iyē'	xᴀt	gogwᴀnē'x.	Heyidᴀ't	tc!āk^{u}
two	it is	cliff	like	behind it	so	I	will be saved.	But now	long time ago

wūnā'wu	ᴀxī'c-hᴀs	ᴀxcū'nᴀx	yên	hᴀs	uwaqo'x.	Ade'	hᴀ'sduyîx
died	my fathers	ashore	there	they	came.	There	down to them

qwagū't.	Hade'	tc!uʟē'x	hᴀ'sduyîkq!	xᴀt	wūnē'x.	A'a yu'a	ᴀxī'c-hᴀs.")
I will go.	Now	forever	down with them	I	am saved.	This is so,	my fathers.")

Next the chief of the Tī hît tān might speak as follows:

"Down in the Tsimshian country lived a young high-caste woman who was captured by a devilfish. The people discovered that she was lost, and finally they began hunting for her, but they could find her nowhere. After they had given up looking for her they saw some young devilfish coming up on the doorstep. They were thrown down from there upon the beach. Afterward they came back again. Then they left them alone, and they climbed up into the chief's lap. From this circumstance he found out what had happened. He said, 'My daughter must have been captured by the devilfish.' Then he gave food to the devilfishes. When they went away the food left over was carried down after them and the trays were set down by the devilfish rock. When he found out that his daughter was under that rock, he felt very happy.[a]

"So it was with you, my son. It was as if you had been captured by the devilfishes. Therefore, these your father's people have come down to ask you to partake of food with them from under that rock. That is how your father's people have gotten you now. Therefore they have taken the clothes off of you that have been wet by the sea water and which you can not yourself see. It was so with that woman. She could not see that her clothes were in that condition. Just so you are now going to be given clothing from these skins that belonged to your father's people. They will make a great fire to warm you out of everything your fathers' people have claimed.

"This is the way it has been with you. The way your uncles were taken away from you was just as though you had been captured by devilfishes. I hope you will be warm this evening and lie down and be comfortable. A'a yu'a (This is so)."

The chief would answer thus:

"Thank you, my father's people, for having talked so well of me, Kîksᴀ'dî, Kasq!ague'dî, Tāłqoe'dî, Tī hît tan, and Qā'tcᴀdî. It is so. I have been captured by the devilfishes. This trouble had captured me. I have been cold under that rock. It was my troubles that made me cold while there with the devilfishes. But now my father that had died has sent for me. It is right that he has sent for me, for the tide used to come over me. With the troubles I have been going through it looked as though the tide had come over me. Now I thank you that you have saved me from this place where the tide has been coming over me. It is right. I have been cold. But now, since you have made a fire with the things my father's people claim, I shall be warm. But the words that you have spoken for me are so warm they will keep me warm always. A'a yu'a."

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[a] See story 32, pp. 130-132,

Finally they say to the chief of the Qā'tcᴀdî, "Now you speak a few words to this descendant of yours." So the chief of the Qā'tcᴀdî rises and says:

"There was a high-caste person at Tᴀ'qdjîk-ān who bathed for strength every morning. His name was Gᴀłwē't!. It was then that he made what they call ānłuwu'. He had a nephew by the name of Duktū'ʟ!, and this nephew was bathing for strength in secret. Gᴀłwē't! was very proud because he was exercising thus, and the people of his village were very proud with him. They would make fun of the man who bathed in secret, but he did not say anything to them. Then he heard the voice of his Strength. While he was in bathing a voice called to him saying, 'Come here.' So he went thither. When he got there, the little man (Strength) and he wrestled, and Duktū'ʟ! was thrown down. After he had been thrown down, Strength said to him, 'Go again into the water and bathe. I will come to you once more.' He heard the voice a second time, and went ashore, and they again wrestled. Then Duktū'ʟ! almost threw Strength down. So Strength said, 'That is enough. You are already sufficiently strong.' Then he went up, pulled the limb out and twisted the tree to the roots. Afterward he put the limb back and untwisted the tree. Now he went away and made the people who had been so proud, ashamed of themselves. This poor man, Duktū'ʟ!, came to be above the proud people.

"After that they went to the sea-lion island. There he showed his strength. Then the proud people went away and left him on that island, but the sea-lion people helped him. They gave him a box with which to get ashore. With that he got ashore to his uncle's village. Then he took his uncle's place. He owned the whole village. So it was with this Duktū'ʟ!. [a]

"As he became very poor by his own will, so it was with you, my son. Your father's people that died years ago have come out from the woods and have given you strength. So it was with you. Your uncles and your people had left you on the sea-lion island. Now your father's people have felt for you and have given you Halibut house (Nālx hît). They have given it to you as the sea lions gave the box to the poor man. On account of this, my son, you will forget that you are mourning. A′a yu′a."

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[a] See story 32, pp. 145–150.

Then the host would reply:

"Ho ho, thank you very much, my father's people. How very good your words have been to me, KîksA′dî, Qā′tcAdî, Tī hît tān, Kasq!ague′dî, Tāłqoe′dî. It is true that I have become poor through mourning for my uncles. I have been teaching myself what would help me. And so my father's people have pitied me. They have brought clubs with which I can exercise. I have felt as though my uncles had left me in a desolate place, so much have I been grieving. Now these my father's people have acted like the sea-lion people. They have brought me luck. They have given me that house, Nālx hît, as the sea lions gave that poor fellow the box to bring him ashore. Therefore I thank them very much. Through them I have seen the mainland. In these words you have given me I will be clothed. Everyone will see your words on me as clothing. They will always be new. I shall never wear them out. A′a yu′a."

The dances are followed by the feast and last of all comes the distribution of property accompanied by more speeches similar to the above. Then the chief would say:

"Up above here among the upper villages (i. e., toward the north) there was a certain woman who said something about the brant that brought her bad luck. Her husband's name was DAmnā′djî. Then the brants flew away with her. After that she fell from the hands of the brants. From there she went among the foxes. Going along, she found a codfish head. She cooked it and gave it to the fox.[a] It is that that I have done to you. I have invited you for that codfish head. So have pity on me and eat what I give you, even if it is not good enough." [The codfish head is brought in because it was found by a very poor woman who was starving. The chief humbles himself by using these words.]

Then the people invited to the feast say, "Yes, it will be so. We will do as you have asked us."

After that he calls the name of the chief of each Raven clan, as follows: "Bring me ———'s dish." "Bring me ———'s dish." After the chiefs' dishes those of the poorer people are called for. These dishes have been brought over in advance from the houses of their owners.

The luqAna′, who is the chief's nephew, performs early at the time of this feast and is brought into the feast to eat afterward. Piercings for labrets were not made at the feast, but many blankets were given away by the girl's father when it did occur. The work was done by some one of the opposite phratry.

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[a] See story 32, pp. 109-114.

When the feast proper was over a kind of show was given, in fact three of them, one by the family of the giver of the feast and one each by the two divisions of Ravens. The chief gives his show first and then the Raven groups in the order in which they had spoken. In one of these shows a man wearing a mask would come in and some one would say, "My uncle (a dead relative) has come back to see you. He must have been captured by a gonaqAdē't, a grizzly bear, or a wolf." The persons with these masks on are all supposed to be yēks, (i. e. supernatural beings).

WORDS OF SONGS TAKEN IN CONNECTION WITH GRAPHOPHONE RECORDS

The language of these songs is so highly metaphorical that they are often difficult to understand even in the light of the native explanations, and in some cases the author's informants were themselves uncertain with regard to the meaning. Several songs refer to myths and are explained by them, and there are a few shamans' songs, but by far the larger number were composed for feasts or in song contests between men who were at enmity with each other.

(1) A song about Raven's travels through the world, used at all kinds of dances:

Dēł	yᴀx	wudᴀtsē'n	cēyē'ł.	Hayidē'	wugudī'n.	Agā'gucî	duluwu'
A big fellow	like	must have been that raven.		Down underneath	he went.	At that time	his nose

ke	wududzîyᴀ'q.	Aga'	āntū'x	yāwagu't	dulū'wuga.	ᴀcdjī't	dutī'
up	they came to pull.	At that time	through the town	he went	for his nose.	To him	it was [given]

ān	gānt	wudîqî'n.	Ayê'x	ᴀɴsînī'	dogodjiyᴀqayî'.	Ān	gānt
with it	out of doors	he started to fly.	Like it	he does now to	his (opposite) Wolf phratry.	With it	outside

wudîqî'n.	Wâ'sa	yūłcîtî'k^{u}daya	tc!ᴀ	nao	gadᴀɴᴀ'.	Atū'ɴᴀx
he flew.	Why	does he not look like himself	but	whisky	ought to drink.	After that

ni'tet	nᴀ'gegut.
about the whole beach	you can wander.

That Raven must have been a great fellow. He went down under the sea. Then they pulled up his nose. He went through the town for his nose. When it was given to him, he started to fly out of doors. He does so now to his Wolf phratry. He flew out with it. Why! instead of looking like himself, he looks as if he ought to have a drink of whisky. After you have done that you can wander about the entire beach.

(2) A song about Qakē'q!^{u}tê. (See story 104, p. 330.)

Ē'gê	yēq	gū'dayu	doxō'nq!î	qotx	cū'wax̣īx̣	ayu'	ʟᴇ	łīngî't	ye
The beach	down to	when he came	his friends	were all destroyed		so	then	[no] person	thus

ustī'ntc.	Łᴀq!ᴀ'sgî-q!a	tcîgede'ayu	aosîtī'n.	"Łił	îłatī'nq!ēq
he saw.	Łᴀq!ᴀ'sgî point	just inside of	he saw.	"Never	you let me watch

yutē'q!	sā'nî,	îî'x	unᴀ'x łîq!ā'ᴄᴀ."
the stones	little,	from me	lest it bewitch."

When he came down to the beach, his friends were all destroyed, so that he saw no one. He saw something just inside of ŁAq!A′sgî point. "Do not let me watch the little stones or I might get bewitched."

(3) A second song of Qakē′q!ᵘtê composed when he caught a frog instead of a ground hog. (See story 104, p. 330.)

S!āxê′x	gâ	tcucʟ̣îyē′x	hedix̣î′x̣tc!,	qā′djî kAñg̣ahē′n.
Becoming a ground hog	into	might have made itself	that frog,	or it might have dug a hole under my trap.

That frog might have turned itself into a ground hog, or it might have dug a hole under my trap.

(4) This was sung by KAka′ after he had been brought up from the south by the land otters (stories 5 and 31). The words below were at the end of the two parts, and when they were uttered he drifted out to sea or ashore, as the case might be.

DA′qdê	hā′de qāde′.
Seaward	let me drift.
Yê′nde	hā′de qāde′.
Shoreward	let me drift.

(5) Song composed by Qaq!Atcgū′k after his dream on the island. (Stories 67 and 101.)

Ā′ckAt	aolîx̣ā′djî	qa	ye	tcuc nAdatcu′ntc.	Axānī′q!	qoxoag̣age′
About himself	that thought he had perished	the man	thus	dreams.	To my home	I got

yu-Axtū′natītc.
is how I always feel.

The man, who thought he had perished, dreams thus about himself. I keep feeling as if I had gotten home.

(6) Composed about the G̣ānAxte′dî woman (G̣ānA′xta-ca) who reared the woodworm. (See pp. 151–152.)

DesgwA′tc gî	nAxāgū′t,	nAna′	ỵîs	nAxā′gut.	DesgwA′tc gî
Already	I am going,	die	to	I am going.	Already

nAxā′djūn	Axỵī′t.
I have dreamed of	my son.

Already I am going, I am going to die. I have dreamed of my son.

(7) A spirit song composed by a shaman called ʟūswA′t belonging to the Kā′gwAntān.

Ł	AnA′x	ke	qâgudîỵA′	Djîłqā′t	kînā′nAx	qo′a	ke	qâgudî′.
Not	through it	up	I come	Chilkat	through,	however,	up	I come.

Łxodē′t	kîna′nAx	ke	gagu′t	duỵahā′ỵî	āgā′x.
Łxodē′t	through	up	I will come	and	cry.

Not having any place to come up through (i. e., shaman to speak through), I think I will go to Chilkat and come up there.

I will come up through Łxodē′t and cry.

(8) Composed by a man of the T!ᴀ'q!dentān named One-whose-quill-is-disliked (T!āwu'kdūłnuk).

Nᴀxā'djūn ceî'xt!ᴀgî-yē'gî.
I was dreaming of my spirit under the fireplace.
Îxt!ā'gî-yē'gî.
Under-the-fireplace spirit.

I was dreaming of my spirit under the fireplace.
Under-the-fire-place spirit.

(9) Composed by one of the T!ᴀ'q!dentān named Kās!enduᴀ'xtc. These spirit songs were also used in dancing.

Hī'nde	naixē'tc	dê,	ī'x̣denᴀx	łax̣ā'cî.	Wats!ᴀ's	iyē'lî	îxînā'nᴀx
Into river	you throw him	(imp.)	down to the mouth	let him float.	Let	you raven	at the mouth of the river

x̣ᴀ'kut	ga	dusx̣ā't!.
to dry ground		drag him up.

Throw him into the river that he may float down. Let the Raven people at the mouth of the river drag him up.

(10) A song with Athapascan words which came to a shaman named Cūwusē'n from an Athapascan spirit—words unintelligible to my informants.

(11) This is a ground-hog song sung while the singer holds up its skin in front with both hands. Its cry when jumping into its hole is also imitated.

Cᴀna'	isᴀnu'	dix̣â'	gēʟ!	yît	kᴀ	tū'āt.	Īdjîgē't	cukᴀ't	yên
Wake up that young man			[and] cliff	up	on	let us go.	You get	anything	before

cīstā'itc.	Īdjîgē't	cukᴀ't	ᴀtcawe'	ʟēł	ᴀt	idjᴀ'qx.
you always sleep.	You get	anything	[before] therefore	not	thing	you ever kill.

Wake up that young man and let us go up on the cliff. You always sleep before you hunt. That is why you never kill anything.

(12) After a bear had been killed its head was set up by the fire and people dropped grease into the fire in front of it, at the same time saying "You have come out of the body among us, so you are we."

Yāx	agā'n	dix̣â'	yux̣ū'ts!	ade'	duᴀxdjînu'tcya,	"Whu,	whu,	whu,"
In front of him	is burning the fire	this young man	the grizzly bear	thus	is always heard to say,	"Whu,	whu,	whu,"

ayu'	ayᴀ'x	dayadoqā'nutc.
that	like	they always talk to it.

The fire is burning in front of this young man. This is what the grizzly bear is always heard to say: "Whu, whu, whu," so they always talk to it.

(13) A Kā'gwᴀntān cradle song, sung over the child and used also at feasts. The child itself is supposed to be speaking.

K!īyī't	łuxwacā'dīn	ᴀxho'nxo	cᴀt	kᴀx.	Kᴀ'cde gux degu't
Around the house	I always like to creep	my brother's	wife	for.	I thought he would jump up

hē'dudîkaxēc.	Ān	dāt	nᴀxᴀsgê'ttc.
and I should be very much ashamed.	Town	around	I always tramp.

I like to creep around the house all the time after my brother's wife.[a] I thought that he would jump up and I should be very much ashamed. I always tramp about the town [after my brother's wife].

(14) Cradle song for a girl.

Ła'oxᴀckōxo'	xᴀt	kᴀdē'xnutc,	xᴀt	kᴀdē'xnutc.	Cāk!u	sā'nî	he.
If I do not take anything	I	shall always be ashamed,	I	shall always be ashamed.	Girls	little,	listen.

Cāk!u	sā'nî	he.
Girls	little,	listen.

If I do not take anything [to the party], I shall be ashamed, I shall be ashamed. Little girls, listen. Little girls, listen.

(15) Cradle song for a boy.

Hagu'	qᴀdîcā'cgî	ᴀxhu'nx	ducᴀ't	nᴀq	nᴀnā'nî.
Now	I am certain to marry	my brother	his wife	after	he dies.

I am certain to marry my brother's wife after he dies.[a]

(16) A cradle song of unknown authorship. It might be used by anyone.

Ts!îtsk!	agat!ū'ku	kaiti-yᴀ'dî	q!ēs.	Q!ât	ᴀgᴀtage'	ᴀxʟ̣ā'k!	q!ēs.
Small bird	let me shoot	my younger brother	for.	A small trout	let me spear	my sister	for.

Let me shoot a small bird for my younger brother. Let me spear a small trout for my sister.

(17) The song with which Raven was nursed. Both phratries use it.

ᴀhā'	ᴀhā	q!āt!î-dayē'djîyî.	Yēł	q!osite'	ᴀxō'x	yaołîcu'.	Yēł
Aha	aha (i. e., here it is)	island snipes.	Raven	tracks	among	[I] see.	Raven's

qē'łk!ᵘ-hᴀs.	Dzᴀnᴀ',	dzᴀnᴀ',	dzᴀnᴀ'.
nephews.	Bad smelling fish,	bad smelling fish,	bad smelling fish.

Aha, aha, island snipes. Among them I see lots of raven tracks, the nephews of ravens. Bad-smelling fish, bad-smelling fish, bad-smelling fish.[b]

(18) Composed by one of the ʟ!enē'dî named Cuk!usā'yî (Little-lake-up-above), when his people expected others to come with food to give them a feast. His name was probably derived from Auk lake.

Tc!a yigiyî' tūq!	qāyᴀ't	kᴀnahā'ntc.	Tsu	naqᴀtē'n	uga'	ᴀn
Every day in front of	my face	it always is.	Also	I sleep	when	of them

xałqê'ntc.	De	iī'tde	sᴀxᵘʟ̣ît!ᴀ'n.
I always think.	Indeed	for you	I long much.

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[a] When a man died and was succeeded by his brother, the latter married the widow.

[b] Because ravens lived on them.

Ctᴀnū'k^{u}	yᴀx	xāt	uwatī'	îda'yu	tutᴀ'nk	diyē'ł.
Having a sudden sickness	like	I	am	about you	thinking	you Ravens.

It is before my face every day. And when I sleep I always think of you. I long much for you.

Thinking about you Ravens comes to me like a sudden sickness.

(19) Also composed by Cuk!usā'yî on the same occasion as the preceding.

Tukaisînᴀ't	yē'lî	ctᴀnū'gya	qōt	uwatī'	îda'yu	tutᴀ'nk	ʟ!enē'dî	yᴀ'tq!î.
You make me feel	Raven	as if shaking	I were completely		about you	thinking	ʟ!enē'dî's	children.

You make me feel as if I were shaking, thinking about you, ʟ!enē'dî's children.

(20) Composed by Cuk!usā'yî after they had vainly expected a feast for some time.

Tc!ᴀs	xᴀt	cē'gî	ᴀnᴀ'q	xᴀt	qogᴀnā'	yāk^{u}dunî'k	T!ᴀ'q!dentān	yᴀ'tq!î.
Only	I	it is	from it	I	am going to die	without seeing [that are talked about]	Tᴀ'q!dentān's	children.

Ts!u	ᴀkᴀ'x	gᴀnē'xt	xânu'k^{u}	îsagūwu'	G̣ānᴀxᴀ'dî	yᴀ'tq!î.	Ts!u	îdadê'	gāx	ctutx	xᴀdatē'x.
Again	I try to make myself	well	thinking about you		G̣ānᴀxᴀ'di's	children.	Also	about you	crying	into myself	I alway try to stop.

I alone am going to die without having seen T!ᴀ'q!dentān's children.

I try to make myself well again thinking about G̣ānᴀxᴀ'dî's children. I keep trying to stop crying about you.

(21) Composed by Kux̣ē'ʟ! of the ʟ!enē'dî when they expected people to give them a feast. There is a little bird called people's-thoughts (qātuwu'), and a person knows when he sees it that a feast is coming.

Sugaᴀ'sgî tugasᴀgwē'tc	iyē'lî	dîgō'tc	qātuwu'	hāt	gᴀdaqê'nîn.
Always feels happy about	you Raven	this Wolf [phratry]	people's-thoughts	toward him	when his thoughts fly.

Adū'sgî	yēł	gux sᴀnē'x	dekī'yaq!āq!	hī'nî	wūtc	wuʟ̣îâ't.	Deᴀ'q!	hᴀs	wułîx̣ā'c	yuyē'ł.
I wonder who	Ravens	will save	way out there	water	together	are upset on.	On it	they	float	the Ravens.

You Raven always feel happy about this Wolf phratry when your thoughts fly toward him like the bird named people's-thoughts.

I wonder who can get out and save the Ravens that are upset together way out there in the seas.

(22) This is called Big-song (Cî-ʟēn) and was used by all the Kā'gwᴀntān at feasts after a rich man had died. As they sang all turned around in the direction of the sun. It was also sung for the Deer in making peace, when it was ended differently. Originally it is said to

have come from ʟucā'cak!î-ān, where it was composed by Dātxagu'ttc (named from the action of a man carving a wolf post when he steps some distance away to take a good look at it).

[Introductory words]	Ītē'	qoxdzitī'yî	qāq!	ayᴀ'q!ᴀ	Dātxagu'ttc	q!a
	After	I am living	man	I am saying like,	Dātxagu'ttc	mouth (he used to say)

yᴀ'xᴀ	ʟucā'cak!î-ān	dᴀx	cī	ᴀ.
like it	Sand-hill town	from	song	is.

Uhā'n	łîngî't-ā'nî	tūq!	hāqłîge'.
We	world	inside of	we feel higher than all.

I am now saying just as the man I live after, Dātxagu'ttc, used to say. This song is from Sand-hill town.

We are the people who feel higher than all others in the world.

(23) A song used at feasts when two of the host's people dance and one of each of the two parties invited sings for them.

Kīt-gū'ci-hīnᴀx	tc!a	xāt	qᴀłix̣ā'c.	Da	yīā'nî	kᴀnᴀ'x	yên	xᴀt
In Killer-whale's-dorsal-fin river	right	I	am floating down.	Now	your town	in front of	there	I

kai'łahît	Kā'gwᴀntān	yê'tq!î.	Kut	xᴀt	gox łix̣ā'c.
wish you would help me,	Kā'gwᴀntān's	children.	Away	I	might drift.

I am floating right down in Killer-whale's-dorsal-fin river. I wish you would help me ashore in front of your town, Kā'gwᴀntān's children. I might drift away.

(24) Composed by a man called Small-lake-underneath (Hayi-ā'k!ᵘ) about a drifting log found full of nails, out of which a house was built. It is used when a feast is about to be given for a dead man, and they have their blankets tied up to their waists and carry canes.

Wuckē't	wuʟ̣îx̣ā'cî	gāyē's!	xā'wu	yᴀx	îda'	ᴀxtunatī'tc.	ᴀxhu'nx
	Drifting	[with] iron nails	log	like	with you	I always compare.	My brother

tc!a'ya	gᴀx	łax̣ā'c.	Tc!ᴀnī'djt	gu łax̣ā'c.
just so	let him float.		On a good sandy beach	let him float ashore.

Guts!	tū'dî	wux̣ī'x̣î	gᴀgā'n	yᴀx	ida'	ᴀxtunatī'tc	ᴀxʟa'.
Clouds	into	goes	sun	like	around you	I compare	my mother.

ᴀcga'	Łîngît-ā'nî	kᴀnᴀcgê'ttc.
That is what	world	makes always dark.

I always compare you to a drifting log with iron nails in it. Let my brother float in, in that way. Let him float ashore on a good sandy beach.

I always compare you, my mother, to the sun passing behind the clouds. That is what makes the world dark.

(25) A Kā'gwᴀntān song used at a feast when a slave is to be killed.

Ỵek!u'ł	qodzîti'	dî'nayāqāyî',	łk!ᴀx	ucîtī'yî	nayaqāyî'.
Are now backing down on me		the people's words,	worthless (people)	are	people's words.

The words of people are now backing down on me, the words of worthless people.

(26) A potlatch song composed by Man-that-obeys (Q!ayᴀ′x-qō′ste) of the Box-house people.

Qā′kdê	îtūwati′	tca	kīt	katī′yî?	Yayî′kdê	wudaqē′nî	Yēł	ʟēł
Out	you want to come	indeed	whale killer	are ?	Inside	went	Raven	not

ᴀcq!ē′	wuk!â′s?	Tcᴀ′tc!awa	ᴀgwᴀtsā′s	Yēł	q!e′îqgwak!âs	tcᴀ	dikī′t?
[you know what] he consumed?		And indeed	you think	Raven	you will satisfy	now	you killer whale?

Tc!ᴀ	hūte	ciyᴀ′x	aodîtᴀ′n	doā′nî.	Tcᴀ	ʟē′nᴀx	ł âgᴀnē′x?
Just	he	with himself	turned over	his town (the world).	And	alone	how can he save himself?

Why do you want to come out, killer whale? Don't you know what Raven did when he went inside of a whale? And do you think you will satisfy Raven, you killer whale?

He turned this world over with himself. And how can he alone save himself?

(27) Composed by Nawē′ya, a very old man of the Box-house people, just before he died, so that it could be used at feasts.

ᴀkᵘce′	īwak!e′gî	Kā′gwᴀntān	yᴀ′tq!î.	Îyᴀ′tq!î	kᴀt	idjîk!ᴀ′n.
You must be very good,		Kā′gwᴀntān's	children.	Your children (i. e., opposites)	for	you have jumped to save.

Qē′ga	xᴀt	ya′yagāxe	Wuckitā′n	yᴀ′tq!î.	De	dāq	nᴀxagu′t
Truly	she	you have pitied	Wuckitā′n	children.	Now	up	I am going

s!ᴀgî-qā′wu	anî′	dê.
ghost	world	to.

You must be very good, Kā′gwᴀntān's children. Your children have jumped to save you.

I am very glad that you took pity on me, Wuckitā′n's children. Now I am going up to the ghost world.

(28) Song about the eagle hat, sung at a feast when one is not satisfied with the property he has obtained. The word given below, which is the only one, is said to be Tsimshian.

Xēdziexāga′, Here is the eagle hat.

(29) A similar song about the gonaqᴀdē′t hat. Informant did not know what the words mean, they being in Tsimshian.

Nᴀgᴀnᴀwâ′ łuqᴀna′ hao hao. Łuqᴀna′, however, is evidently ʟō′koala, Kwakiutl name for the winter ceremonial.

(30) This song is used by all the Wolf families, who sing it all together just as they are coming in to a feast.

Anqā′wo	yanagu′t.	Yītuwu′	yīcᴀt!î′q!.
A rich man	is coming.	Your feelings	you keep silent.

[Words repeated at the end]	Cîsatê′	ye	yanaqe′tc	"Gānha′o hūtc!."
	When it is ended	thus they always say		"It is all gone."

There is a rich man coming. Keep silent.

When it is ended, they always say, "It is all gone."

(31) Composed in the Tsimshian language and used by the Kā′gwᴀntān at a great feast.

Gudᴀ′x ganā′kcia łᴀngī′kcia agī′kcia. The last word is said to mean "stern of canoe."

(32) Song used like the above.

X̣uts!nuwū'	dê	ts!u	ye	nagA'xduīq!.	Tca	anyA'tq!î	nAxā'.
Hutsnuwu	to	also	thus	we are going to to be invited.	Very	high-caste people	are going to eat.

We are also going to be invited to Killisnoo. High-caste people are going to eat.

(33) Composed by a Haida living in Sitka, called Naqā'łi, or popularly "Haida Charley," and used when four dance together at a feast.

Wāsā'kᵘ	dêndzîgī't	AxcAgî'nîya.	Yēł	hī'nî	kî'na	qohâ'n	qo'a
I wonder what	will do to me	my future life.	Raven's	river	at head of	people,	however,

gōtc	ānî'	kādê'	tc!ayu'	łuwagu'q.
Wolf	town	to	right to	have started to go.

Uqa'tułîtsī'n	cêqayē'łî	qo'a	Lēk!	yên	dudzîqā'	cîG̣ānAxte'dî
I have no hard feelings against	this Raven tribe,	however,	not	there	I said anything	these G̣ānAxte'dî's

yA'tq!î.	Hānde'	idjî'n	tc!înakAłaḶē'gu.
children.	Come here	your hands	I will shake.

I wonder what will happen to me in the future. The people at the head of the Raven's river have started for the Wolf phratry's town.

I have no hard feelings against the Raven phratry and I said nothing to G̣ānAxte'dî's children. Come here and I will shake your hands.

(34) Song composed by Naqā'łi (Haida Charley) for four when they are dancing at a feast.

Dēxtutse'	KîksA'dî	yA'tq!î	tc!a	akayē'x	tcuc	gîḶîyē'x,	da	îcandê'	
If two-minded	KîksA'dî's	children	just so	like it	might	something happen,	on	pity	

îyē'łî	qo'a.
your Raven phratry	however.

Nao	yAx	yā	xAt	kanAlcē'n	Axłī'łk!ᵘ-hAs	ānî'.	Daga	gōt'c	sA
Whisky	like	like this	I	were getting drunk on [thinking of]	my grandfathers'	town.	What	Wolf [phratry]	?

AxdaunA'x	sîdā'q.
can bring my mind into the right place.	

Don't be double-minded, KîksA'dî's children, or something might happen to you, but have pity on your Raven phratry.

Thinking about my grandfathers' town is just as if I were getting drunk with whisky. There is no Wolf phratry (person) that can set my mind aright.

(35) Composed by Going-across-the-road (DegAhe't!) who belonged to the T!î'kAna tribe of the X̣AkAnū'kedî.[a]

De	sēq!	qokAstū'q!ᵘ	Kā'gwAntān	yA'tq!î.	Aga'	nAxatē'nî	yê'ndî
Now	on neck	I am going to tie it,	Kā'gwAntān's	children.	So that	when I am asleep	there

xAt	tu	gux	ładjā'q.
I shall know that it is with me.			

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[a] See story 101. Otherwise neither of these is mentioned elsewhere.

YAxcî′	tūwu′ yaq^{u}gwatî′	Kā′gwAntān	yA′tq!î.	TcALA′k^{u}	AXtuwu′k	danA′ttc.
I wonder if	will ever forgive me,	Kā′gwAntān's	children.	Always	my feelings	are troubled.

I am going to tie it around my neck, Kā′gwAntān's children, so that when I am asleep I shall know that it is with me.

I wonder if Kā′gwAntān's children will ever forgive me. My feelings are always troubled.

(36) Composed by Little-lake-up-above (Cuk!usā′-yî) of the L!enē′dî. See songs 18–20, above.

De′djî yAnū′gu kātuwu′ cēyu′gî îtnA′x kA dunē′k ka	godjî′	yaqayî′.
Must have been very great that they were telling to me after it is past	Wolf phratry's	words.

Duhū′tc! īn	yîs	wute yên	AXdogā′x	Kîksa′dî	yA′tq!î.
The last time	for	with each other	let us be very friendly,	KîksA′dî's	children.

The Wolf phratry's words that they are telling me about must have been very great.

Let us be friendly with each other for the last time, KîksA′dî's children.

(37) Composed by one of the KîksA′dî named Dead Raven (Nāwiyē′ł). There was a second part to this which the writer's informant had forgotten.

Tcusu′ga	iyuq!âtA′ngî	tū′de	qoxdzîā′x	Q!Atkaā′yî	yA′tq!î.
Very attentively	what you have said	to	I listened	Island-people's	children.

I have listened very attentively to your words, Island-people's children.

(38) Composed by one of the Kā′gwAntān named Be-careful-of-it (Kāłgā′s).

Āgā′xa	yūt	iyA′k!^{u}	xogē′qtc	Kā′gwAntān	yA′tq!î	gōtc	q!A′łAtsînî.
No more	away	your face	I will throw	Kā′gwAntān's	children	Wolf	because you make valuable.

Daqâ′t	kAX	sa	AXtuwA′sîgu	yē′łyi	anî′?	Guł	kawusū′nkAX
What		?	do I care about	Raven's	town?	Only when	there is just a little in me

AXtuwâ′sigu	yē′łyi	ā′nî.
I like	Raven's	town.

I will no more throw your faces away, Kā′gwAntān's children, because you are the ones that make the Wolf phratry valuable.

What do I care about the Raven's town? I like it only when there is a very little [whisky] in me.

(39) Composed by one of the L!ūk!nAXAdî named Nawutsī′n, probably from the jerking of cohoes when dying.

Hīn	tū′nAX	tc!A	ke	ayaxē′tc	gō′tcyî	anî′	cahe′	yadiyē′ł.
Water	from in	just as if	up	he were taking [me]	Wolf	town	did to	this Raven.

Ada′	AXā′	yêx	ckugwAłyē′x	dogō′tcyi	yā′gu	Adā′de	gAX dutī′n.
Now	paddle	like	he is going to use himself	his Wolf phratry's	canoe	around it	so that he will be seen.

This Raven did to the Wolf's town just as if he were taking me out of the water.[a]

Now he is going to use himself as a paddle so that he will be seen around his Wolf phratry's canoe.

(40) Composed by Kākayē'k of the Kā'gwᴀntān.

Inuwu'	gedî'	wuctuka'odjîtān	ỵᴀgodjî',	Wuckitā'n	ỵᴀ'tq!î	agē'q!
Your fort	inside of	wants to put itself	this Wolf phratry	Wuckitā'n's	children	inside of it

tsa	gᴀx	tuxē'q!ᵘ.
so		we shall sleep.

Yēł	ỵᴀx	kogwatī'	Kā'gwᴀntān	ỵᴀ'tq!î.	Dogō'djî	tūx	ỵēkgwagu'ttc.
Raven	like	are going to be	Kā'gwᴀntān's	children.	His Wolf phratry	among	he is going.

This Wolf phratry wants to put itself inside of your fort, Wuckitā'n's children, so that we can sleep.[a]

The Kā'gwᴀntān's children are going to be like Raven. He is going among the people of his Wolf phratry.

(41) Composed by Sāxa' of the Kā'gwᴀntān.

Xātc	xatī'n	yēk nīya'.	Gū's!î	hayinᴀ'x	tc!a	wugaā't.	ᴀxsatî'	sᴀkᵘ
It is	I see	spirits that will come to me.	Cloud	from down under	right	they get.	My masters	for

yēł	ānî'	kᴀt	nᴀgaā't.
Raven	town	on	they will walk.

I can see the spirits that are going to come to me. They will go under a cloud. They will be my masters who will walk in the Raven town.

(42) Composed by Crying-[wolf] (G̣ā'xe) of the Chilkat Kā'gwᴀntān.

Wâ'sᴀ	ᴀc nᴀsinî'	ditcā'k!.	Duyē'łî	ᴀcdā't	kᴀnᴀłyî'tctc.	Dekī'q!
I wonder what	has done to him	the eagle.	His Raven [phratry]	around him	always flies.	In the air

ᴀcdā't	kᴀnᴀłdu'ʟ!tc	łîngî't-ā'nî	ᴀł	yᴀx	yēq!	utc!ᴀ's	dutuwu'	diyē'ł.
around him	they would fly very quickly	world	not	like	he made		his mind	this Raven.

Hūtc!	hᴀsdutuwu'	diyē'ł	hᴀsdukī'dî	hᴀsdunᴀ'q	yên	nagu'.
Finally	their minds	this Raven	their killer whale	from them	there	went.

I wonder what the Eagle has done to him. His Raven phratry always flies around him. They fly around thickly unlike Raven when he made the world.

[The translation of the last paragraph is uncertain.]

(43) This was sung by New-rich (Yīsgānā'łx), chief of the Auk people, when he defeated a Yakutat chief in a property contest, as related in story 26.

Xᴀt	kᴀnłîdī'xasî	yūānqā'wo.	Ts!ᴀs	tī-sē'ʟ!î	aq!ē'x	aosîᴀ'x.
I	am very much ashamed of	the chief.	Only	cedar bark	with it	he made a pretense.

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[a] Complimentary metaphorical terms used toward the opposite phratry.

Tînnā'x	aolîyᴀ'x.	Hāt	qox	tc!u	ʟadudᴀ'x	agî'?	Łā	q!educî'
Copper	he made it into (i. e., pretended it was).	Here	back	then	will you come	?	Never	.feast

qā's!īyayîk	ān?
do you think we have in this part of our	town?

I am very much ashamed of the chief. He only made a pretense with cedar bark. He made it into copper plates. Will you come back here? Do you think we never have feasts in this town?

(44) Composed by one of the Kā'gwᴀntān called Yuwâ'k!^{u}.

Yē'gî	yêx	ᴀckādê'	yanaᴀ't	Kā'gwᴀntān	yᴀ'tq!î	dātuwu'.
Spirits	like	on him	coming down	Kā'gwᴀntān's	children	thinking of.

Hātsatîya'	Kā'gwᴀntān	yᴀ'tq!î	gūsu'	xān	îkgwᴀnā'wu	kayaqayî'	xadē's ādushā'îtc?
Alas! (a Haida word, hadjadi'a)	Kā'gwᴀntān's	daughters	where [is it]	with me	you were going to die	your words	you ought to fulfill?

Thinking of you, Kā'gwᴀntān's children, is just like having spirits come down upon me.

Alas! Kā'gwᴀntān's children, why don't you fulfill your promise that you were going to die with me?

(45) Composed by For-a-town spirit (Ān-de-yēk) of the ʟ!enē'dî about the T!ᴀ'q!dentān, because when the latter came to Juneau to drink they did not pay any attention to the Auk people.

Îłī'łk!^{u}-hᴀs	ānî'	ᴀkya	ᴀq!	yîq!	ᴀkłîge'.	ᴀxłī'łk!^{u}-hᴀs	ānī'tc	yᴀx	ye
Your grandfather's	town	this		is	not.	My grandfather s	town	like	thus [rich]

ya'osite	tcᴀ	qā	gux	k!ucā'nî.
has made you	now	[you]	slaves	poor.

Ye	sukᴀ'tya	tcuckᴀ'x	xᴀłtī'n	ade'	natī'tcya	wunā'wu	qā.	Ayayide'	xᴀt	kᴀcē'x.
So	people are treated	how	I see	when	are	dead	men.	Before it	I	am drinking.

De	tułᴀtsī'n	ayê'x	yīdzîgī't	T!ᴀ'q!dentān	yᴀ'tq!î.	Tc!ᴀ	ʟēł
Now	you are very selfish for	like it	you did	T!ᴀ'q!dentān's	children.	But	not

iyᴀ'kuqwaq!ē'	tc!ā	waa	iyᴀqayî'.	ᴀtc	ye cyīdzînî'	yā'dîyēł.
I will blame you	for	will	blame your words.	That	is his own fault	this Raven's.

This is not your grandfather's town. It is my grandfather's place that has made you rich, you poor slaves.

I observe how people are treated after they are dead, and therefore I drink before I die (i. e., enjoy myself).

What you did was very selfish, T!ᴀ'q!dentān's children. But I will not blame you for your words. It is this Raven's fault.

(46) Composed by Nîgō't, one of the Taku Yênyē'dî. His name is used also by the Kā'gwᴀntān.

Yēsu′ xAt ya-iłidjē′tc ceyē′ł. Tc!A go′naa gōtc yîsatī′nî tcusū′ga
You now surprise me, you Raven. Another Wolf when you see
kīnā′q! cî′yîka ke idjaqA′k.
way up on branch up you want to get.

Dāqâ′tkAx sa cxA′dzîxAn? Na′odAnA kAx cxAdzîxA′n. Īcā′n xAt
For what ? do you think I live? To drink whisky I live. Pity me
Xēł Te′qoedî yA′tq!î xAt yenaigā′x.
Foam (a town) Te′qoedî's children me have on.

You surprise me, you Raven. When you see a person of the Wolf phratry, you want to get way up on a branch.

What do you think I live for? I live to drink whisky. Have pity on me, Foam Te′qoedî's children.[a]

(47) Composed for and given to Other-water (Gonahī′n) of the Kā′gwAntān, who lived very long ago. He went to Prince of Wales island to marry a woman named S!ēłtī′n. When he was ready to start back, his father-in-law laid down a row of copper plates for his daughter to walk down on, and, as she went down, they sang this song and gave it to the Kā′gwAntān. It is therefore called S!ēłtī′n q!osîye′dî, "S!ēłtī′n's-return-song."

The words are in Tsimshian and are the following:

Xēłgayuwa hēyuwâ′ hayA′cgīłnaxa, hayu′wacgīłnAxa.

(48) Composed by Ts!akā′k!, a DA′qL!ao-ca, about Kūłts!A′xk of the Kosk!ē′dî.

QAtī′yî DAqL!awe′dî yA′tq!î nAq xAt gogAna′. AyA′x A′kwe îkdA′s
I am (not having seen) DAqL!awe′dî's children for I am going to die. Like it is nothing if
Agō′tx goxłayē′xtc.
I lose lots of property.

De′tc!A ciya′idê dAgā′x awe′ At cīx Axq!ē′nAstītc.
It is only about myself crying it is [in] song that comes to me.

I am going to die without seeing DAqL!awe′dî's children any more. That is nothing if I lose lots of property.

It is only crying about myself that comes to me in song.

(49) Composed by one of the L!enē′dî about Juneau when gold was first found there.

Łîdā′ł ye q!ayaikā′q L!enē′dî yA′tq!î. Łīngît-ā′nî tu qoa′nî
Do not any more so talk L!enē′dî's children. World in people
yayīLā′k.
you are ahead of.

Do not talk any more, L!enē′d′î's children. You are ahead of all the people in the world.

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[a] Evidently the Te′qoedî living at Foam from which the Xēł qoan, or Foam people, also came.

(50) An "Angry song" composed by Sēxdagwē′t! of the L!enē′dî against Little Raven (Yēłk!), a blind man of Tongass (Tā′ntaqoan), with whom he was angry.

Dekī′	tācukādê′	dāk	Acia′waAdî	do′xonî	qā′yaqayî	q!aye′nAX
Far out	on the beach	out	chased	his friends'	words	because of

ye	cdî-x̣ē′tc	Yēłk!.	Tc!uq!wA′s!ga	yê′x	ł	ctūx	danū′qnutc.	ŁckAX
so	threw himself [before my words]	Little Raven.	A little numb	like	not	into myself	I ever feel.	Not for himself

kodjîtī′nî	Yēłk!	xān	q!Ak gAX duqē′n.
can see	Little Raven	to me	whose words are always reported.

Just as if a man chased him out on the beach because of some one's talking, Little Raven threw himself before my words. I do not feel even a little numb. That fellow, Little Raven, whose words they are always reporting to me, can not see anything.

(51) On the same subject as the above and by the same composer.

Yēłk!	łckA′x	ke	djîtī′nî	yêx	guxyîkyA′tîx	îsatīyī′tc	xā îq!ā′yanūk.
Little Raven	not for yourself	out	can see	like	slave's son	because you are	I hate what you always say.

Yēn	qohâ′ni	yAX	iyAdā′ts!îk!ā′nq!	qā	gux	ucya′	Atc	xā iq!ayanū′k.
Sea cucumber(?)	big	like	you have spots all over your face	and	slave	look just like	for that	I hate to have you talk to me.

Wâse′L	ł	ke citī′ni	yeq!	s!î′q!e	yAX	L!ē′wu	gîlax̣A′ntc	CkAX
Why	not	seeing anything at all	into	dish	like	sand	you always pick up	For yourself

ke djîtī′nî	yeq!	tcA gux yîk yA′dî?
not seeing	into	you big slave's son?

Little Raven, I hate what you keep saying, because you are a slave's son and can see nothing. I hate to have you talk to me because you have spots all over your face like a big sea cucumber (?) and look like a slave. Don't you know that, because you can not see anything, you big slave's son, you keep picking up sand instead of dipping into the dish?

(52) Composed about a certain man by Āndeyē′k, one of the L!enē′dî.

Ts!u	Jamestowntc	iyā′wadji	L!enē′dî	yA′tq!î.	Ts!u	na′iłaL!īt
Also	the Jamestown	had punished you	L!enē′dî's	children.	Also	you put away

dê	yīq!Ałaiyē′łî.	Atc	ke yai′łaḶAkq!u.
(imp.)	your lying.	That is how	you get the best of people.

AXtuwâ′sîgu	yāGold creek	XAt	ya′yagaxe′.	Ts!u	At enAx̣Ałtī′tc
I always like	this Gold creek	me	to have you pity in.	Also	I always feel very happy when

yāGold creek	XAt	yayagā′xe	KîksA′dî	yA′tq!î.
this Gold creek	me	you pity in	KîksA′dî's	children.

The Jamestown[a] has punished you already, Lenē′dî's children. Put away all of your lying. That is how you get the best of people.

I always like to have you pity me in this Gold creek. I always feel very happy when you pity me in this Gold creek, KîksA′dî's children.

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[a] A former revenue cutter, which probably carried away the man against whom this was composed and held him in confinement for a time.

(53) Composed by one of the Box-house people called Sāxa', about another man, Among-the-brant (Qênxo'), one of the Kîksᴀ'dî. It was sung at feasts and in making peace.

Ye	wusgī't	yadîyē'ł	tc!a	gōtc	q!asē'gu	āwacā't.	Yādiyē'ł	de
So	always does	this Raven	this very	Wolf phratry	the lives of this	takes away.	This Raven	now

ān	cyīkᴀ't	wudîqê'n.	ᴀcī'x	gaxō'x	gōtc	yᴀqayî'.
with it	upon the branch	has flown.	From him	is asking	Wolf phratry	words.

Ts!u	duyaqa'	yēx	ᴀsî'	ᴀnadji'	doxōnî'	yᴀqayî'.	Ts!u	ᴀdjiye't
Also	he was saying	like	it was	he thought it was	his friend's	words.	Also	to him

kᴀndᴀnᴀ'ttc.
it always shakes.

This is the way this Raven always takes the lives of the Wolf phratry. This Raven has already flown up on the branch with the words of the Wolf phratry for which the Wolf phratry is asking him.

He thought that it was his friend's words that the Raven was doing this with. That always shakes him (i. e., it was really the words of the Wolf phratry).

(54) Reply of Among-the-brant (Qênxo') to Sāxa'.

Qo'xde	gā'wu	tîn	wucuxdiya'	îtūwu'.	Deq!ē't	cwudîtᴀ'n	yēł
On the way back	drum	with	I compare myself to make peace	your mind.	Now	they are beating it	Raven's

ā'nî	kᴀq!.
town	in.

I compare myself to a drum beaten to make peace on the way back. They are beating it already in the Raven's town.

(55) Composed by Dead-slave (Gux-nawu') about a woman named Poor-orphan (Kâhântî'k!î), who was a very poor girl, but who, when she grew up, became the richest woman in Wrangell.

Qā'tcxᴀn-āk!^{u}	ux	axłacū'go	cātk!	yᴀ'tsk!ox	yîsatī'q!.
Human-hip lake (Wrangell)	in	when I used to make fun of	girl	little	you were very small.

Gutx	nao	sa	îka'ołîcu.	ʟeł	îkudē'q!.
Where	whisky	?	did you get.	Never	you get ashamed.

I used to make fun of this poor little girl at Wrangell when she was very small.

Where did you get the whisky [that makes you feel so high]? You are never ashamed.

(56) Composed by Kālgī's, a man of the Sitka Kā'gwᴀntān, about one of the Nanyaā'yî named Cugâ'n, before the victory of the Sitka people over those of Wrangell.

Tcuc	ya'odawūʟ	ᴀsî'	niyᴀti'	tc!ᴀ	ᴀtsū'x	ī'wana,	Nanyaā'yî
May be	too fast	it is	you are	right along	hurrying	you die,	Nanyaā'yî's

yᴀ'tq!î.	Tc!a	qā gōdjî'	gâ's!ᴀs gadustī'ntc.
children.	Still	Wolf phratry	you ought to have seen first.

You are hurrying to death too fast, Nanyaā'ỵî's children. You ought to have seen your Wolf phratry first.

(57) Composed by Kakayē'k, a Kā'gwᴀntān, about his brother's wife. His name probably refers to the wolf making a noise that can be heard a long distance off. The woman is represented as if speaking, and anticipating being sent away by the whites for drunkenness.

De ᴀgwâyā'ge	îgodjî'	ỵᴀstī'ỵî	naotc	ka'owułcu.	Āya'	îsitî'
As if he were beginning	your Wolf phratry	is	whisky	were drunk on.	This is what	you are like

Teūkᴀne'dî	ỵᴀ'tq!î.
Grass-people's	children.

Yādjînahē'n	ayaỵīdê'	xᴀt	yênaigā'x	Kā'gwᴀntān	ỵᴀ'tq!î.
I am sent away	just before it	me	have pity on,	Kā'gwᴀntān's	children.

It is just as if I were beginning to get drunk. This is what you are like, Grass-people's children.

Have pity on me before I am sent away from here, Kā'gwᴀntān's children.

(58) Composed by the woman referred to above, in reply. Her name was Toxaocî', and she belonged to the T!ᴀ'q!dentān.

De tułᴀtsī'n kᴀtỵa'	ayᴀ'x	q!ayīqa'	Kā'gwᴀntān	ỵᴀ'tq!î.	ᴀxtuwu'
It is a very hard thing	like it	you are saying	Kā'gwᴀntān's	children.	My mind

ʟᴀx	ỵᴀnī'k^{u}.
very	is sick.

Wuctū'x	nao	ye	xᴀt	wusî'nî.	ᴀtc	xᴀt	yê'nayîgāx	Kā'gwᴀntān
One after another	whisky	thus	me	has been given to.	This is why	me	you should pity (mourn for)	Kā'gwᴀntān's

ỵᴀ'tq!î.
children.

What you are saying about me is very hard, Kā'gwᴀntān's children. I am very sad.

You (i. e., the man accusing her) have given me one drink of whisky after another. So you ought to have pity on me, Kā'gwᴀntān's children.

(59) Composed by a shaman of the Kā'gwᴀntān named K!ᴀgᴀ'nk!.

Tc!ᴀ	nao	kᴀx	ᴀsiyā'gê	xᴀt	ỵa'ỵīgāxēn.	Da'yidᴀt	ts!u	xᴀt
Just	whisky	for	it is [that]	me	you pity.	Why not now	also	me

yê'nayîgāx	Dē'citān	ỵᴀ'tq!î?
you pity (or love)	Dē'citān's	children?

It is only on account of whisky that you pity me. Why don't you also love me, Dē'citān's children?

(60) Composed by Little Raven (Yēlk!), one of the Prince of Wales Island people (Ta'nta qoan) about Sēxdagwē't! of the ʟ!enē'dî, who had previously gotten the best of him (see song 50). He speaks sarcastically.

Yên	duwaxē'tc	ceyādiYēłk!.	Tcuc	kᴀnʟ̣îdē'q!	ceyādiYē'łk!.
There	they have already knocked him down	this Little Raven.	Already	he is ashamed	this Little Raven.

They have already knocked down this Little Raven. This Little Raven is already ashamed.

(61) Composed by Under-a-blanket (Kāguntū'k!) of the Wᴀtāne'dî, part of the Kîksᴀ'dî, about the son of a ʟ!ūk!nᴀxᴀ'dî named Yēsgu'qtc, whose brother had been killed in compensation for the killing of her brother.

ᴀxtuwū'	tîn	wūtc udiya'	ʟ!ūk!nᴀxᴀ'dî	yᴀ'tq!î.	ᴀtc	ᴀxtuwū'tc ke nᴀsxᴀ'n.
My mind	with	his is just the same	ʟ!ūk!nᴀxᴀ'dî's	children.	So	I am beginning to love him.

Dāsᴀ'kᵘcî	āga'	ᴀnxᴀłgê'ntc	qē	xᴀt	gᴀ'sgîdîn.	Ỵā'q!gwa	ᴀxhu'nxo-hᴀs	qâkxᴀsîtī'n.
I wonder what	for it	I always look		I	wake up in the morning.	There might be a time	my brothers	I might see.

His mind is just like mine, ʟ!ūk!nᴀxᴀ'dî's children. So that I am beginning to love him.

I wonder what I always look for when I wake up in the morning. Sometime I might see my brothers.

(62) Composed by Man-that-is-not-all-right (Qa-uctê') about Princess Thom (Gadjî'nt), because when she was very young all sorts of young men went to her house, filling it as if it were a saloon. Princess Thom was the own sister of Q!ā'dustin. (See p. 347.)

Kᴀt-hī'ỵî	nao-dakᴀ-hī'tîỵî	ᴀt qa	cux̣ī'x̣tc	îłîkū'dzî	ᴀ'sî	yᴀdîyē'ł.
Even from	whisky house (saloon)	people	get away	but not from you	it is	this Raven.

Even from a saloon people get away, but not from you, Raven woman.

(63) Composed by a man named Kātdᴀ' (Around-a-flat-basket, or Around-a-woven-oil-presser), whose wife was taken away from him by her people, who would not let her return.

Tc!ᴀ	nāo	datūwu'	yᴀx	ł	xā	ustē'x,	Toqỵe'dî	yᴀ'tq!î.
Just	whisky	desire for	like	never	I	sleep,	Toqỵe'dî's	children.

Like one who desires whisky, I never sleep, Toqỵe'dî's children.

(64) Composed by Among-the-brant (Qênxo')[a] of the Kîksᴀ'dî, about Sāxa', when his wife had been taken from him, and he felt very sad. The last words are said to be in Tsimshian.

Xāq!	łidzī'	ỵaᴀxtuwu'.	Wudjkē't	xoyā'îtc	yāt	ᴀxtuwu'.
To me	is very hard	this my mind.	Around	I were carrying	to this	my mind.

Hayu' wᴀłgā'k cînda'?

What is the matter with you? [Tsimshian words].

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[a] This name probably owes its origin to the circumstances recounted in story 24.

My own mind is very hard to me. It is just as if I were carrying my mind around.

What is the matter with you?

(65) Composed by Sāxa' on the same subject as the song next preceding. A man named K!ułt!e'-īc, belonging to the Chilkat Kā'gwᴀntān, ran away with Sāxa''s wife, but the latter was afterward killed by K!ułt!e'-īc's first wife whom he had abandoned.

Dēsgwᴀ'tc	gî	gêsîtī'n	ke	yᴀgᴀdîda'	yᴀ'diyēł.
Already		you have seen	up	going to the spirit world	this Raven.

ᴀcdayī'n	āyᴀ'x	uwagu't	doqōdjî'.	Nᴀ'na	yîs	aositī'n	dogodjî'.
To see her	out to her	has come	her Wolf [phratry].	Death	for	she has seen	her Wolf [phratry].

You have already seen this Raven going up to the ghost country.

Her Wolf phratry has come out to see her. She has seen her Wolf phratry for death.

(66) A man named Nū's!nî composed this song and immediately afterward stabbed several of his friends.

Yē'kîtckᴀcax̣wē'q!-yē'gîtc	nᴀdatcū'n	yū'ya-kuʟ̣înu'tsk.
Yē'kîtckᴀcax̣wē'q! spirit	he was dreaming of	always smiling around.

He was dreaming of Yē'kîtckᴀcax̣wē'q! spirit always smiling around.

(67) Song said to have been sung by Wrangell Indians on the way to Sitka when they felt sure that they were going to be killed.

Ctᴀq!hī'n	yîx	yē'nᴀłx̣āc	dutū'wu	ya'dîyēł	Tī-hît-tā'nî	yᴀ'tq!î	dutuwu'dî.
Stikine	down from	floating	his feelings	this Raven	Bark-house people's	children	his feelings [are toward].

Qāq!ᴀsē'gu	dākᴀcu'	ᴀt	uwaya'	da	yututᴀ'nk,	Tī hît tān	yᴀ'tq!î.
About their lives	they do that		it is like	about	thinking,	Bark-house people's	children.

Floating down from the Stikine, the feelings of this Raven are toward the Bark-house people's children (i. e., he worries about his family).

He thinks about the lives of the Bark-house people's children.

(68) Dorsal-fin-of-killer-whale-seen (Guc-dutī'n), one of the Nanyaā'yî, almost died when on the way to Victoria, and composed this song about his old friends.

Yēł	ānî'	ᴀ'kya	ᴀdadê'	xagā'x.	ᴀxłī'łk!^{u}-hᴀs	ānî'	aya'	ᴀdadê'	xᴀgā'x.
Raven's	town	that [not]	about	I am crying.	My grandfather's	town	that	about it	I am crying.

Icā'n	Gucdutī'n	Wᴀktâ'nî	qînq!	gogana'.
Poor	Dorsal-fin-of-killer-whale-seen	Victoria	before he gets to	he will die.

It is not Raven's town I am crying about. It is my own grandfather's town I am crying about.

Poor Dorsal-fin-of-killer-whale-seen will die before he reaches Victoria.

(69) Although this song is very much older, the words were put in at the time the people of Sitka killed those of Wrangell. Just before they started singing, everyone had to raise his paddle and cheer on account of the scalps. A Nanyaā'ỵî killed at that time was named Ɫtc!ūq!.

Ts!u	q!wAn	na-u'	wet	CtAq!hī'n.
Again	(imp.)	you live	at it	the Stikine.

Will you live at the Stikine any more?

(70) This is sung by all the Kā'gwAntān when a person's body is being burned, the first part during the burning itself and the second part while the women are dancing around the fire, wearing ear pendants. The first part is called Nodding-of-heads-to-and-fro (Kītedacỵî'), and the only words used are Tînna' sūwu', "There are lots of coppers," repeated again and again.

[Second part]	At	ācuwagu't	kiwâ'Lēn	yA'dA	AXqē'ɫk!.
	To it	he has been led	up to a place where people are killed		my nephew.

[Third part]	De	Acyayī'q!	hît	yên	aoɫiyA'x	dukā'k-hAs.
	Already	for him	house	there	have made	his uncles.

My nephew has been led up to a place where people [go who have been] killed.[a]

His uncles have already made a house for him there.

(71) A man had all of his friends destroyed by a bear, and was the only one left in the fort they were then occupying. There he composed this song. The last words are used because he was going to succeed his uncle.

Iwuxɫîdjā'q	AXkā'k	ixō'nî	anyê'tīt	ixɫîdjA'qᵘ.	AXyA'x	wuni'ỵî	qa
I compare you,	my uncle,	your friends	to high caste	I compare you.	Like me	is like	a man

cî'lîngît-ā'nî	tūt	wusgaxē'n.	Agagucî'	duā'n	itī'dî	s!īt	wudulwu's!īn.
this world	in	is crying about.	At that time	his town	to have taken out from		asked to have.

I compare you, my uncle, to your high-caste friends. A man in the same state as myself is now wandering about this world, crying. At that time a man such as that asked to have the things taken out from his place.

(72) Composed by a Chilkat man named Kaogu' on the instant when he was asked to compose a song about a certain man's mother who had just died.

L!ē'wu	k!ē'nAX	yên	ayacā't	duyē'ɫi	weditcā'k!.	G̣āx	A'sgîde	qōt
Sandy beach	over on	there	has taken over	his Raven	the Eagle.	To make anyone cry		enough

Asiha',	Kā'gwAntān	yA'tq!î.	Yēɫtc	qo'a	dutū'tx	qonAshē'tc.
it is,	Kā'gwAntān's	children.	Raven,	however,	to her	always comes to amuse.

---

[a] A special sky realm for those who have died by violence.

This Eagle has taken his Raven over to a good sandy beach. It is enough to make one cry, KîksA'dî's children. A Raven, however, always comes to amuse her.

(73) Composed by Other-water (G̣onahī'n) over a dead man.

Ha'de	AT cugA'sî	AXtū't	Asixa'	AXkī'k!.
Here	a great joy of laughing	to me	has brought	my younger brother.

Udē'	yu-Agu'tq!ūc	g̣onaya'	ade'	An	gagū't	duyA'x.
Thither	if I had known the way they go	starting	thither	to him	I would go	as he [went].

My younger brother has brought me a great joy of laughter.
If I knew the way they go, I would go right to him.

(74) Composed by Joined-together (Wūct-wudūtsu') when all of his friends went down the rapids at G̣onaxō' and were drowned.

Ānt!îkānA'x	qogo'xdîhān	ts!u	yā'tg̣ānykîkAyī'q!	At	qoxatî's!nutc	yū'ant!ekA.
In front of the town	will stand up	again	in the bay	there	I always look	expecting to see them.

Gāx^{u} koxâ'nîx q!A'na kowuɬgadī'n	ayA'x	XAt	tunAstī'tc	AXkī'k!-hAs.
To the people the Duck tribe saved	like it	I	always compare	my brothers.

Hayī'q! cē'gîs	te!a'ya	wucxēnīn	anyA'tq!î	yAX.
Down under the earth.	right	they went	the high caste people	like.

I always look expectantly to see some one stand up in front of the town and in the bay.

I always compare my brothers to the people the Duck tribe saved. They went right down under the earth like those high-caste people.

(75) Composed by Here-is-a-feather (T!aoyā't!), one of the Kā'gwAntān, when his brother died. It is used as a mourning and dancing song.

Î-At-k!ahī'nî	tîn	xāt	yidacî'	Kā'gwAntān	yA'tq!î.
Your believing things	with	me	your help,	Kā'gwAntān's	children.

Deyî'n dAtā'n	xān	wudjîxē'n	AXɬī'ɬk!^{u}-hAs	hî'tî.	Dā'go	qātc	SA	XAt	gAX sînē'x?
It is as if	with me	were turning over	my grandfathers'	house.	Where	person [is]	?	me	will save?

Help me with your believing, Kā'gwAntān's children.
It is as if my grandfathers' house were turning over with me. Where is the person that will save me?

(76) Composed by Man-for-himself (StuwA-qa'), one of the Kā'gwAntān, about his wife, who was from Kake. It was originally composed in Haida, and the Haida words are said to be the following:

ŁAqīwê' gīcîndê' hê'ɬgugê.

The Tlingit equivalent is given at greater length, as follows:

ʟᴀx	ᴀxtē'q!tc	îsêxᴀ'n	Tsaguė'dî	yᴀ'tq!î.	Tcā'tc!ᴀ	iī'n	tsa	xᴀt
Very	my heart	I love you from	Tsague'dî's	children.	Only	with you	in-deed	I

goqwᴀna'.
will die.

I love you from my heart, Tsague'dî's children. You are the only one I will die with.

(77) Composed by Pressing-down (Kᴀst!ā'k), one of the Tcū'kᴀn-ca (Tcūkᴀne'dî women). Her brothers were drowned and their bodies were not recovered.

Iq!ayî'	xᴀt	yawaʟ̣ā'k	Kā'gwᴀntān	yᴀ'tq!î.	Da	icā'n	xᴀt	ye
Your point	me	has beaten,	Kā'gwᴀntān's	children.	But	pity	me	this

nā'yîgāx.
you have on.

Dasᴀ'kᵘcî	āga'	ᴀnxᴀłgê'ntc	qē	xᴀt	ᴀsgī't.	Yāq! gâ	ᴀxī'k!-hᴀs
I wonder what	for it	I always look after	when I wake up in the morning.			There might be a time when	my brothers

qâkᴀsîtī'n.
I would see.

Your point[a] has beaten me, Kā'gwᴀntān's children. But take pity on me.

I wonder what I always look after when I wake up in the morning. Sometime I might see my brothers.

(78) Composed by Kāqātucū'tc of the Kā'gwᴀntān when his father and his uncle died.

Djîłqā't	hīn	yîx	yᴀkᵘgwasā'x	îkᴀnē'k	ᴀxkā'k.
Chilkat	river	down through	will come down	your sickness (sound of your death)	my uncle.

Nādadᴀ'x	gᴀdjîxā'n	nādāgawu'	ᴀxʟā'.	Nātū'tx	kẹ	yitā'n
From the nations	has fallen down	the nation's drum,	my mother.	From among the nations	up	you take

ᴀtū'denᴀx	duᴀ'xtc	ᴀxʟā'.
from among them	can be heard	my mother.

The noise of your death, my uncle, will come down through Chilkat river.

The nation's drum has fallen down, my mother. Take the drum out from among the nations so that they can hear my mother.

(79) Composed by a Nanyaā'yî named Kakᴀsguxo', about Kᴀck!ᴀ'ʟk! and Łq!ayā'k!, referring to the time when they strove to cross the Stikine and were turned to stone. This is a mourning song, therefore a long cane is used when it is sung.

ᴀcī'n	gua	yên	yułītî'tk	dînayî'	yagu'.	ᴀxkā'k	deye	kᴀndawᴀ'ʟ!.
With him	goes	there (ashore)	drifting	the nation's	canoe.	My uncle	already	is breaking up (= is dead).

Uq!	ᴀnᴀ'xłix̣ātc.
Him here	I do not expect any more.

---

[a] Probably where they were drowned.

Ctᴀq!hī'n	kānᴀ'x	dage'	wukânī'n	Kᴀck!ᴀ'ʟk!-hᴀs.	Duʟ̣ā'k!tc	
Stikine	across	out	waded	Kᴀck!ᴀ'ʟk! and his brothers.	His sister	
ut	aoʟ̣îgê'n.	Tc!uʟe'	ᴀq!	tēx	wusite'.	
at him (or them)	looked.	Then	at it	become stone	they were.	

The nation's canoe is drifting ashore with him. My uncle is already dead. I do not expect him any more.

Kᴀck!ᴀ'ʟk! and his brothers waded out across the Stikine. Their sister looked at them. Then they turned into stone.[a]

(80) Composed by Man-who-obeys (Q!ayᴀ'x qoste') of the Kā'gwᴀntān about his son who was drowned coming down Chilkat river.

Tca tcūc	kogᴀsgā'x	diyēł-ānî'	kadᴀ'x	digō'tc.	
Already	will go away crying	this Raven town	from on	this Wolf (phratry).	
Wae'tc	ᴀgî	ᴀcukᴀ'	yiłiyᴀ'x	yᴀgodjî'	diyē'ł?
You	?	the future	you made	this Wolf phratry	this Raven (or you)?

This Wolf phratry will go away crying from the Raven town.

Do you think you made the future for this Wolf phratry, you Raven?

(81) Composed by one of the Kā'gwᴀntān named Cgwᴀtc, about an uncle who had died.

ᴀt ᴀ'sîs tu'nᴀxdata'ntc	yałī'ngît-ānî',	gūsu' gucê' łᴀq!	ye	ᴀt		
I always think about myself	this world,	but when not	thus	things		
qōnuk^{u}ya'.						
they do (= die).						
Gudē'sa	u'nxadjītc	ᴀxkā'k.	Hā'dᴀ	yēk	tatū'gu	yītgâ'
Where is	I do not know	my uncle.	Around this world	spirits	cave	down into
yēktc	yaxē'tc	ᴀxkā'k.				
spirits	threw	my uncle.				

I always think within myself that there is no place where people do not die.

I do not know where my uncle is. Probably the spirits threw down my uncle into the spirits' cave around this world.

(82) Mourning song composed by Sᴀkwē't!, a woman of the ʟ!enē'dî (ʟ!enē'dî-ca), about her brother who was drowned.

Sānaxē'ttc gu	ᴀdā'x	qoya'olîdjᴀgê	qā	yᴀx	xᴀt	gugwati'.
South wind	from it (through it)	were killed	people	like	I	am.

I am like the people who were killed by the south wind.

(83) Mourning song composed by Sᴀkwē't! about her drowned brother.

Yisʟᴀ'gucê	ug̣ā'	ᴀt	wusuwu'	cāwᴀ't	yᴀx	uc	xᴀt	ī'watî
I wish I were	for her	[with things]	helped	woman	like	I wish	I	were
Tᴀxgwᴀ'stc.	Ug̣ā'	wusū'wu	cā'wᴀt	yᴀx	xᴀt	nᴀgate'	ᴀxkā'k	duhî'tî
Tᴀxgwᴀ's	For her	helped	woman	like	I	were	my uncle's	house
ā'g̣axsᴀx̣ɪ'x̣.								
I might rebuild.								

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[a] See story 31, p. 106.

Ayī'q!gua	yāwagu't	gᴀgā'n	deyī'.	ᴀtcgâ'	ł	yᴀx	wū'nxᴀda	ᴀxī'k!.
Perhaps into it	he went	sun's	trail.	So that	not	like	I can ever see	my brother.

I wish I were like that woman who was helped by Tᴀxgwᴀ's. If I were like the woman that he helped, I should rebuild my uncle's house. Perhaps my brother went into the sun's trail so that I can never see him again.

(84) T!aoyā'dînīk, chief of the Kā'gwᴀntān, dreamed this song about the wolf post:

Îtde'	tcuc	saqᴀ'dîha	ᴀxkā'k-hᴀs.	Kīā'gᴀgā'n	hî'tiq!	nēł	ūqâgū't.
	I will put back		my uncles.	The sun-world's	houses	into	I will go.

I will put back my uncles. I will go into the sun-world's houses.

(85) A song without words, sung by spirits when food is sent to them through the fire.

(86) Composed since the missionaries came, by a man named Deer-woman (Cawᴀ't-qōwakā'n), at a time when the people were hunting sea otter.

Kī	anqā'wo	dā	q!ᴀnᴀ'ckîde	yu-xᴀt-yênᴀska'	ᴀxā'nî	qākᴀ'satīn.
Thou	Almighty God		pity	wilt thou have on me	my town	so I can see.

Almighty God, have pity on me so that I can reach my town.

(87) A peace song composed by a Chilkat man named Kî'ngu (perhaps Qê'nxo) after there had been war between his people and the Wuckitā'n, and the latter were coming up there to a peace feast.

Uxkē'	yᴀnaqē'ncî	ye	yᴀtî'	Wuckitā'n	yᴀ'tq!î?	Djîłqā't	yek
Why	do you talk so	thus	it is	Wuckitā'n's	children?	Chilkat	to

gêsatī'n.	Łīngî'tc	agî'	ye	usî'ni	Wuckitā'n	yᴀ'tq!î.	Tc!ᴀ	ʟᴀkᵘx
you are going to see.	Indians	?	thus	can make	Wuckitā'n's	children.	From far back	

aq!ᴀłîtsī'n.
they are valued.

Why do you talk so, Wuckitā'n's children? You are going to see Chilkat. A person can not make anyone like Wuckitā'n's children. They have been valued from long ago.

(88) This is sung when peace is being made after a great war. With a change in the name of the clan mentioned it could be used by anyone.

Iwuna'	q!uc	Kā'gwᴀntān	yᴀ'tq!î	ikādē'	cᴀ'nkᴀłx̣ᴀc.
If you had died		Kā'gwᴀntān's	children	for you	I would have cut my hair.

Waî'x	sa	xᴀ'nisᴀ	ikadê'	yᴀnkᴀdat!ū'tc!t,	Kā'gwᴀntān	yê'tq!î.
So much		I love you	for you	I would have blackened my face,	Kā'gwᴀntān's	children.

If you had died, Kā'gwᴀntān's children, I would have cut off my hair for you. I love you so much that I would have blackened my face for you, Kā'gwᴀntān's children.

(89) The singer of this is a Hummingbird Deer (Dᴀwᴀ'tgîya qō'wakān), so called because he performs like a hummingbird. Just before he started this song, the persons who had charge of him turned around four times with him in the direction the sun takes.

[Words recited]	ᴀxs!ā'tq!eyên,	ᴀxdakē'tq!î.	Q!ayᴀ'xa.	Danaete'
	My masters,	my outside box.	I am going to speak like.	Started (or joined in with me)

ᴀxs!ā'tq!iyên.
my masters.

[Words sung]	Ts!a	kᴀx̣wâ'ᴀsgᴀ	anᴀ'q	akᵘxᴀgū't	ᴀxkā'k-hᴀs	ānî'.
	Very	I am feeling lonely	away from	I am going	my uncles'	town.

ᴀtcī'	ᴀgê'	xatī'	ᴀxs!ā'tq!îyên.	Tcuc	ctā'dî	dᴀgā'xaya	xātî'.
Singing	inside	I am,	my masters.	Crying about myself			I am.

My masters, my opposite phratry, I am going to speak thus. My masters joined in with me.

I am feeling very lonely away. I am going to my uncles' town. I am singing inside, my masters. I am crying about myself.

(90) A deer song supposed to have been used by the land otters when they were making peace and afterward by men also.

[Words spoken]	Kū'cta	qoan	cā'wu	ayu'	awacā'	Yēł.	Aga'ayu
	Land otter	people	woman of	it was	married	Raven.	At that time

nākā'nīx	wusite'	Yēł.	Qō'wakā'nt	wuc	ka'odîdjēł	kucta	qoa'nî.
a messenger (when wife's people feasted)	became	Raven.	As deer	started to take each other up		land otter	people.

[Words sung]	Gā'wa	yā't!ᴀ.	Q!exetᴀnū'q!u.	Gā'waya	kut
	A drum	here is.	Lobster (?) this is.	This drum	

wulîga'wu	gā'wa	yāt!.	Tc!uʟe'	awulîtsī'n	Yēltc.	"De	cîlîgā'wu
is very noisy	the drum	that is here.	Then	beat it very hard	Raven.	"Now	very noisy

gawayā'gê."	ʟe	ᴀnᴀ'x	qōcā'wat!ēx.	Xᴀtc	akᴀ'xayu	ᴀtte
is this drum."	Then	through it	he knocked a hole.	It was	for this	there

djiuʟîha'	yū'gao.
he got	the drum.

Raven married a woman of the land-otter people. At that time Raven became a messenger. The land-otter people began to take one another up as deer.

Here is a drum. This (i. e., the drum) is a big lobster. This drum is very noisy. Then Raven beat it very hard. "This drum is very noisy." Then he knocked a hole through it. It was to do this to the drum that he came among those people.

(91) This is called a "half song," and was composed by a man named Sāxa', about a deer.

De	ᴀxō'q!ᵘ	nēł	yagū't.	Ye	ᴀc	gux	sanē'x	duyē'łî.
Now	among them	into the house	he has gone.	Thus	him	will	save	his Raven.

He has now gone in among them. His Raven phratry will save him.

(92) Composed by Naotsī'n when peace was made between the L!ūk!nAXA'dî and the Kā'gwAntān.

Lāk	yî'xa	yē'łyī	yagu'.	Dewē'du	yAk!ē'yia	Yēł yAk^{u}dē'yî.
Fast	pull ahead	Raven's	canoe.	Not very far from here	good place (shelter)	for Raven's canoe.

Ayayidê'	tūka'odînAt	gōtcyi	anî'	wustī'n.
For himself	he was very much afraid	Wolf's	home	to see.

Paddle ahead that Raven's canoe very fast. A sheltered place for the Raven's canoe is not very far from here.

He is very much afraid of seeing the Wolf's home.

(93) Composed by Going-across-the-road (Degāhē't!), a rich man who was paid to compose it, one time when the Ka'gwAntān and the Wuckitā'n made peace.

Yēł	yānAqo'x	gōtc	ānî'	kādê'.
Raven	is coming [by canoe]	Wolf's	town	going to.

Hā'dA	ckedjAnaihu'ktc.	Wuckitā'nî	yA'tq!î	yāgu'	k!ehu'k.
Hurrah!	all shout.	Wuckitā'n's	children	canoe	shout well for.

Raven is coming by canoe to the Wolf's town.

All shout "Hurrah!" Wuckitā'n's children. Shout well for the canoe.

(94) This was composed by a L!ūk!nAXA'dî man named Lqena' when he was the only one of his people saved and his enemies wanted to make peace with him. He danced as a deer, singing this song, and at the end of it cut in two the man standing next to him. When used as a deer song in later times, the last words were of course different.

Detcū'cta kAcu'	tc!ayē'	nAxdzîgī't.	TcA	XAt	guce' dē	ł	tcūctū't
About myself	like this	I did.	Indeed	me	said to	not	to myself

AnA'x	datī'	Axtuwū'.
by	I would let pass	my conscience.

Nānayî'sgucî	Axsîtī'n	ducAgī'nîya.
Already before his death	I saw	his ghost.

[Spoken]	Atū'x	gwAł	aosîgu'	CādAsî'ktc	āwadjA'q.
	Into him	as soon as	he stabbed	CādAsî'ktc	he killed.

I did this way regarding myself. I would not let what my conscience said to me, pass.

Before his death I saw his ghost.

At once he stabbed and killed CādAsî'ktc.

(95) A peace song composed by a Kā'gwAntan man of Chilkat named NāL!ī'c.

Îkayade'	yū'cA	qkwagē'q!	Kā'gwAntān	yA'tq!î.
Toward you	the head	I am going to nod,	Kā'gwAntān's	children.

Îłī'	iyAqāyî'.	Lâ'xayî[a]	iyaqayî'	yādiyē'ł.
Not so	your words.	Good-by	with your words	you Raven.

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[a] Lâ'xayî is the Klahowya of the Chinook jargon.

I am going to nod my head toward you, Kā'gwAntān's children. Don't talk like that. Good-by with your words, you Raven.

(96) Composed by one of the Kā'gwAntan named Kêtłcī'k!ê, and used in making peace and at feasts. When the dancers have reached the door, some one says, "Where is the man?" and they reply, "Up in the woods," because the man who is to start the song hides himself just before it begins.

Łîł uga'	qetī's!îk	iyē'łî	digō'tc.	Tc!a ʟēx	yê'nAX	dāq	uwagu't
Never after it	you look,	you Raven	your Wolf [phratry].	Already	from there	up	it has gone,
yAdiyē'ł.							
you Raven.							

Do not look after your Wolf phratry any more, you Raven. It has already gone into the woods, you Raven.

(97)[a] Composed by Qā'uctê, a Kā'gwAntān man, about men who never keep their word—those who talk much after they have been drinking and later do not remember what they have said. The Te'qoedî are referred to because he married a woman of that family, and they always came to him when they got drunk.

Agō'tdê na'okAt tcuc dadê' ctuwū'k danī'k,	Te'qoedî	yA'tq!î.	
After you have been drinking whisky you better put away talking of how well you were brought up,	Te'qoedî's	children.	
Ādutū'q!sAs	yē	nAtī'tc	qā'dA An gadA'qên?
In whose mind	thus	is it	when you are sober?

After you have been drinking you better stop talking about how well you were brought up, Te'qoedî's children. What one of you thinks about it when he is sober?

(98) Song composed by a man who had been brought up in court before Judge Tuttle.

He'daho	djAtc	dā îłī'	îtuwu'	waA'qwe.	KîksA'dî	yA'tq!î	î'sîte
About this,	Judge,	about never	your mind	disturb.	KîksA'dî's	children	you are
îdjiyī't	q!Ax dugā'q!.						
of you	one should be afraid.						

Never mind about this, Judge. You are not a child of the KîksA'dî that people should be afraid of you.

(99) A love song originally obtained from a Tägish woman.

Dāt	sAk^{u}	sayu'	Daye'	cāk	dAx	îxA'ndî	xâgudiye'q!.	Ts!As	AxnA'q
What	for	was it	Dyea	far up	from	to you	I have gone to.	Only	from me
yāx	igū't	gōtʟ!A'tkî	qādê'.	Īitī't	xodzîgā'x.				
on something.	you went	some other [town]	to.	For you	I am crying.				

Why have I come to you to Dyea from far inland only to find that you have gone away to another town [on a steamer]? Here I am, crying for you.

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[a] Songs 97 to 102 were given the writer by his interpreter, Don Cameron. The rest were obtained from a Sitka Indian of the Box-house people named Dekinā'k!^{u}.

(100) A very modern love song.

Djîłdak'A't-At Lēxko'ctu yêx kātī'yî my dear boy xAt djiwAnA'q,
Everything indifferent to me as if is me has gone from,
my dear Tommy.

I don't care about anything since even my dear boy, my dear Tommy, has gone from me.

(101) A love song composed by a dancer named Sīq!oē't, who belonged to the Raven phratry. His sweetheart was away when the 4th of July came.

Wâ'sA kᵘcîs xAt qogwati' yadjulai'a yaqē'ga-ē'nî. Axā't-hAs Lēł
How I wonder I will be this July morning is coming. My aunts not
qoqātī'n LAx yē'xa gugē'k! Axtūwu'.
I can see very a weak about it my thoughts.

I wonder what this coming July morning will be like. My mind is very weak thinking that I shall be unable to see my aunts (i. e., my sweetheart).[a]

(102) Composed by a man named Raven-skin (Yēł-dūgu') when his sweetheart abandoned him.

Yūk doqē'q!ūc gogAna' qā godjî' tîn qongAnA'. Lēx cēł gux
If one had charge of death person (woman) a Wolf with it would be easy to die. It would be
sagū'gîs.
very pleasant.

If one had control of death, it would be very easy to die with a Wolf woman. It would be very pleasant.

(103) A mourning song belonging to the Kā'gwAntān.

Tc!a hu dūtuwu' Acī't ūsîte' yadego'tc. Łîł q!wAn ctu ye'daq!ēq.
Right his mind to him was this man of Wolf [people]. Never (imp.) blame others.

It is his own fault that this Wolf man got into that condition (i. e., died). Do not lay the blame on anybody else.

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[a] The term translated "aunts" is used generally for those women of the opposite clan with whom it was allowable to marry.

ABSTRACTS OF MYTHS

MYTHS RECORDED IN ENGLISH AT SITKA

1. Raven

Raven was the son of a man named Kit-ka'ositiyi-qā, who gave him strength to make the world. After he had made it he obtained the stars, moon, and daylight from their keeper at the head of Nass by letting himself be swallowed by the keeper's daughter and be born of her. He obtained fresh water by tricking its owner, Petrel. As he was flying out through the smoke hole, however, Petrel made his smoke-hole spirits catch him and lighted a fire under him, turning him from white to black. Raven scattered the fresh water out of his mouth to make rivers and streams. Because some people who were fishing for eulachon would not take him across a river, he let the sun forth, and they fled into the woods or ocean, becoming such animals as the skins they wore had belonged to. Next Raven stole fat from some boys who were throwing it back and forth. He found a piece of jade bearing some design, stuck it into the ground, and pretended to a spring salmon that the object was calling it names. The salmon came ashore, and Raven killed it. Then he got the birds to procure him skunk cabbage so that they might eat the fish, but instead of feeding them, he sent them away a second time and ate it himself, burying the bones in the ashes. After that the birds dressed and painted themselves up. Raven came to the Bear, and the latter fed him on some of his own flesh, a proceeding which Raven tried to imitate in vain a little later. Then Raven went out fishing with Bear and Cormorant, killed the former by cutting off a piece of flesh, and pulled out Cormorant's tongue so that he could not tell anybody. Afterward he killed Bear's wife by inducing her to eat halibut bladders which he had filled with hot stones. He came to some fishermen and stole the bait from their hooks, but was finally hooked in the nose and had to recover his nose disguised as another person. Now he came to some deer with fat hanging out of their nostrils, pretended that it was mucus, and obtained it. He started along by canoe, and all of the animals wanted to accompany him, but he accepted only Deer. Coming to a deep valley, he laid some dried celery stalks across, covered them with moss, and induced Deer to try to walk across. Deer did so and was precipitated to the bottom where he was devoured by Raven.

Afterward Raven began mourning for him. Now he met the old woman who controls the tide, and forced her to let the tide fall and rise as it does to-day. At the same time he told Mink to live on sea urchins. Then he went on crying, "My wife, my wife," and, when he saw some gum on a tree, thought that the tree also was mourning. Coming to Petrel again, he contended with him as to which was the older, but finally Petrel put on his fog-hat so that Raven was unable to find his way out and had to admit Petrel was older than he. He induced Petrel to let his hat "go into the world," so that when people see fog coming out of an opening in the woods and going right back, they know it will be good weather. He obtained fire with the help of a chicken hawk whose bill was burned off in getting it, and he put the fire into red cedar and some white stones. Coming to the great house containing all fish, he brought it ashore by means of a cane carved to resemble the tentacle of a devilfish, and gave a feast for his dead mother out of part of its contents. The other fish spread throughout the world. He invited the killer whales, pretended that he was going to show them how to stick canes into their necks, and stuck sharp pointed sticks in instead, thus killing all but one. (When Raven and another person were boiling down the grease from these killer whales, he stole all from the other man. Then this man shut him up in a grease-box and kicked it off a high cliff, but Raven had induced him to fasten it with a piece of straw instead of rope, and immediately flew out.[a]) He flew inside of a whale, and lived on what it swallowed and its insides. At last he cut out its heart and killed it. After he had floated ashore the people cut a hole through and he flew away. Returning to the same place, he persuaded them that this was a bad portent, so they left the town, and Raven consumed what they had abandoned. Once Raven went to a calm place just outside of Sitka and made many waves by rocking his canoe, since which time it has always been very rough there. Next he set the heron and sea gull to quarreling in order to obtain a herring which the former had swallowed. Having stolen a salmon from some people when they were asleep, they in turn discovered him asleep and wrenched off his gizzard. He went after it, found them using it as a polo ball, and recovered it, but ever since the Raven's gizzard has been big and dirty. Next he married the daughter of Fog-on-the-salmon, and they put up many salmon eggs and dried salmon. When it became stormy the salmon eggs helped him paddle. Afterward he carried up the dried salmon and dumped the salmon eggs overboard, so that people do not care much for salmon eggs nowadays. He met a man whose club would go out to sea and kill seal of itself, stole this club, and tried to make it do the same thing for him, but it would not, and he broke it in pieces on the rocks. He tried to make a certain place like Nass, but the clams shooting upward drowned his voice and he was unsuccessful. He turned to stone two brothers who had started to cross the Stikine. Coming to the ground-hog people, he tried to make them believe that the spring snowslides had begun so that they would throw their surplus food out of doors, but in vain. He had to wait until spring, when they threw it all out, and he gave a feast for his mother with it. Before this took place, however, he obtained the female genital organs from a certain island and put them in their places. Then he invited everybody in the world to his feast because he wanted to see a dance hat and Chilkat blanket which were owned by the GonaqAdē't. Since then people have liked to attend feasts.

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[a] An episode which is perhaps misplaced. See p. 418.

Raven put a woman under the world to attend to the rising and falling of the tides. Once he wanted to go under the ocean, so he had this woman raise the waters, and they went up to the tops of the mountains. They went up slowly, however, so that people had time to load their canoes. The bears which were walking around on the tops of the mountains tried to swim out to them, and those who had dogs were then well protected. Some people walled about the mountain tops and kept their canoes inside. All who survived were without firewood, however, and died of cold, except some who were turned to stone by Raven along with many animals and fishes. Then the sea went down so far that it was dry everywhere. Raven and another bird-man went about picking up fishes to boil the grease out of them, but Raven took only small fishes like sculpins while the other took whales, etc. Raven scared his companion away and began drinking his grease, but he came back, put Raven into a grease-box, and kicked him off from a high cliff as had happened before. Raven also escaped in the same manner.[a] One time Raven invited the bears to a feast, and induced the wren to pull out the entrails of one of them through his anus and thus kill him. Raven had become so great an eater from having eaten the black spots off his toes. After everybody had been destroyed at the time of the flood, Raven made a new generation out of leaves, and so it happens that at the time when leaves fall there are many deaths. He made a devilfish digging-stick and went around to all things on the beaches, asking them if they were going to hurt human beings. If they said "No," he left them; if "Yes," he rooted them up. In his time fern roots were already cooked, but he made them green; while devilfish, which were fat, he made hard. On one occasion he invited all the tribes of little people, and, when they were seated upon mats, he shook them and the little people flew into people's eyes, becoming their pupils. He tried to capture a sculpin in order to eat it, but it slipped between his fingers, and its tail became slender as it is to-day. He threw his blanket upon the sea, let it float ashore, and threw it upon a bush where it became *Rebis bracteosum* (cāx). Drinking water he called cat!k!. He placed a woman at the head of a creek and said that the salmon should go up to see her. He made the quills of the porcupine out of yellow cedar bark. He made the west wind, which he placed in a house on top of a mountain, and decreed that it should hurt nobody. He also told a person how to obtain strength enough to paddle home by taking up a piece of red salmon and blowing behind him. Raven made also the south wind and the north wind. He made all the other native races of people. The dog was at first a human being, but Raven altered him because he was too quick. One time Raven came to a thing called fat-on-the-sea. He made it go under water and come up again, and every time it came up he cut some of it off with his paddle. The eighth time it went under for good. At one place a person came out and spoke angrily to Raven, whereupon he turned him into a wild celery plant. He tied something around the head of a clam and gave it the same name as a man's privates.

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[a] See above, p. 417.

After having tried every sort of contrivance for supporting the earth, Raven drained a sea-water pond when the tide was out, killed a beaver living at the bottom of it, and used its foreleg. Old-woman-under-the-earth has charge of it. Afterward Raven killed a big whale and tried to have it towed into the pond where the beaver had been. Finally he got tired out and turned it into stone along with the four canoes that were towing it. He gave names to several other places in this neighborhood.

2. The Big Clam

In Tenakee inlet is a place named after a person who was swallowed by a halibut in attempting to wade over to some girls picking berries at a strawberry patch on the other side. In the same neighborhood is a big clam which used to swallow canoes. Raven, however, directed a little mink to call to it to stick its head out, and after it had done so the people plunged sticks into it and cut in two the ligament for closing its valves.

3. English Version of the Story of the Four Brothers

Four brothers owned a dog which pursued a cloud up into the sky, and they followed it, coming out at the edge of a very steep place on the other side of the world. Descending this with difficulty they came upon a one-legged man spearing salmon, and one of them stole his spear point by concealing himself in a salmon and cutting it off. Next day the man discovered them and killed three, but the fourth, who had red paint and a rattle, assisted by his dog, killed him and restored his brothers to life. After that they killed the bear chief, whose slave they had already destroyed, and went down to his house, where the most powerful of them took his place. That evening the people outside played with a hoop, and the three younger brothers were killed by it. Then the other brother sent the dog after it, and he threw it far up into the mountains where it made their curved outlines. The next time he threw, it went around the sun and made the ring of light seen there. After that the three brothers were restored to life and all started off. They came to Athapascan people, who had holes in their faces in place of mouths, and who fed themselves with worms through these. There the youngest brother, Łq!ayā'k!, obtained bows and arrows. By and by they came to some people who were bathing for strength in the sea, and joined them. At this time they suspected that Łq!ayā'k! was going with his sister, so they put spruce gum around the place where she slept and discovered it was true, for which they called him all sorts of names, and told him to go away from them and become a "thunder." He did so, and their sister was so ashamed that she went down into Mount Edgecumbe. When the thunder is heard nowadays people call upon it to drive away sickness. The other brothers started across the Stikine and became rocks there.

4. Origin of the Killer Whale

The killer whales were made out of yellow cedar by a man of the Tsague'dî after he had tried every other kind of wood in vain.

One time a man and his wife discovered some killer whales camping, and scared them away. When the man began to take away their provisions, however, they came back and carried off his wife. The husband followed, and when he saw them go down into the ocean he jumped in after them. First he came to a town occupied by the shark people, where he met a hook he had formerly lost, now become their slave. Directed by the shark chief, he met the killer-whale chief's slave chopping wood behind the town, caused him to break his ax, and mended it for him. Then the slave stationed him at the door, and as he carried some water into the house pretended to spill it into the fire. While the house was full of steam the man seized his wife and ran off. Then the killer whales and sharks had a great fight and many killer whales were destroyed. When the killer whales start north the seals say, "Here come the warriors!" There are several kinds of killer whales. In former times the killer whales dug through a cliff in the bay Kots!ē'ʟ! and carried their canoes across to the other side on skids. They still cross at this place every year.

5. Kaka'

Kᴀka' was taken south from Sitka by the land otters and sent back again by the husbands of a woman who had been carried off like himself. What they used as a canoe was a skate, and they kept him covered all the way. After a time one of his friends heard him singing in the midst of a fog, but they could not get near him until they had fasted for two days. Then they found him lying upon a log with blood running out of his nose and mouth. They brought him home, and he became a great shaman.

6. The Land-Otter Sister

A man's sister had been taken away by the land otters and was married among them. One time, when he was camping by himself making a canoe, she began bringing him food. Afterward she sent her three children to help him get bait, catch halibut, and launch his new canoe.

7. The Land-Otter Son

During a famine at Sitka a man's son, who had been taken by the land otters, brought him bait and put halibut on his hook when they went fishing together. On the way back he speared a seal, and afterward they brought home loads of halibut, seal, etc. At first he went back into the forest during the day, but after a while he began to stay with them and day by day his body became plainer. By and by they started back to town, and as they neared it, their son's form began to grow indistinct. When his mother moved forward to look at him he was gone.

8. The Wolf-Chief's Son

A boy found a little wolf, which killed all kinds of animals for him. One day he loaned it to his brother-in-law, and the latter did not treat it right, so it ran away. The boy followed it, and finally came to a big lake over which he was helped by an old woman, who told him that his wolf was the son of the town chief in the village opposite. When he got there he was given a quill that would kill any animal it was pointed at, and a blanket which healed on one side and killed on the other. The people in that village were rolling something about which the chief told him was the rainbow. When he reached home again he found all dead, but he restored them to life by means of his blanket. With his two gifts he became wealthy.

9. Wolverine-man

A man out hunting saw a wolverine killing a herd of mountain sheep, and presently he came to Wolverine-man's house, which was full of game. Wolverine-man taught him various hunting tabus for that region, and showed him how to make a ground-hog trap. The man also learned that a small bushy tree called s!ʌx is Wolverine-man's wife. When he got home he explained the trap to his people, and then started off trapping again with another man who thought he understood how to do it. He who had been with Wolverine-man soon discovered, however, that this person thought he had said that the ground hogs were caught by whittling up sticks in front of their holes.

10. THE HALIBUT PEOPLE

A chief's daughter stepped on halibut slime and said something that made the halibut people angry. They came by canoe to get her in marriage, but as soon as they were out of sight of the town they fastened her to a rock by means of some pitch, and she died there. By and by her brothers found her body. Then one of them, disguised as their sister, went down to the halibut chief and killed him. On their way home after this one of the brothers shot a duck and said something offensive to it. For this the killer whale, the duck's grandfather, took them down to his house, burned them badly before the fire, and turned them into a certain species of duck.

11. STORIES OF THE MONSTER DEVILFISH AND THE CRY-BABY

A big devilfish swept all of the occupants of a certain camp into the sea except three brothers who were out hunting. Then the two elder brothers killed it with sharpened sticks, although they were themselves dragged down by it, while their youngest brother traveled to another place and reported what had happened.

In the same town was a little boy who cried so constantly that his father called upon a land-otter-man to carry him off. The land-otter people fed him on what looked like blackberries, but were really spiders. Two days later his people found him, but when they had expelled the spiders from his body, nothing was left but his skin.

12. THE WOMAN WHO WAS KILLED BY A CLAM

A woman reached under a rock for clams, and a large bivalve closed upon her hand and held her. When the tide rose she was drowned.

13. ROOT-STUMP

The people of a certain village were carried up into the sky out of sight by seizing something which dropped down among them. Those who were making canoes also disappeared mysteriously. Only a woman and her daughter were left. Then the daughter swallowed some root sap and gave birth to a boy called Root-stump. This boy pulled down the thing that had carried off his people, by running his roots into the earth, and he killed the man who had destroyed the canoe makers. Afterward he became a great hunter.

14. The Protracted Winter

For treating a piece of seaweed disrespectfully a certain town was buried deep in snow at the very beginning of summer. The people were in want until informed by a bird that berries were ripe in a neighboring town. So they repaired thither and found it midsummer.

15. Beaver and Porcupine

Porcupine stayed with Beaver to protect him from Bear. By and by Porcupine went home and Beaver with him, and when Bear approached, Porcupine carried Beaver up to the very top of the tree and left him. Finally Squirrel came and helped Beaver down. Then Beaver carried Porcupine out to an island, from which he escaped only by calling on Wolverine, who caused the surface of the lake to freeze over. After that happened, Porcupine went to live with Ground hog. A man caught a ground hog, but, as he was about to cook its head, the head spoke. He was scared, stopped trapping ground hogs, and went up to see his bear dead falls, when one of these fell upon him and killed him.

16. The Poor Man who Caught Wonderful Things

A poor man could catch no halibut, although others were very successful. One day he pulled up a huge abalone, but he became so tired at what people said to him about it that he let it go again. By and by he baited his hook with a sponge saturated with blood from his nose and pulled up a nest in which were multitudes of fishes called îcqē′n. From these he became very rich.

17. The Finding of the Blue Paint, and How a Certain Creek Received its Name

Four brothers were forced by a storm to take refuge at a place near Mount Edgecumbe, and one of them discovered a blue substance out of which they made paint. When they started back with some of this the weather became stormy, and one of them suggested it might be best to throw the blue substance overboard, but the eldest held on and they reached home safe.

One day some women were gathering shellfish at a place not far from Sitka. While they were down on the beach the baby belonging to one of them began crying, and its mother shouted to an older child to give it something to eat. Misunderstanding her words, the child rolled the baby into the fire and burned it up. Thereafter the stream at that place was named Creek-where-a-person-was-burned (Ꝁᴀ′xsîgᴀnîhīn).

18. Various Adventures near Cross Sound

A man collecting cedar bark slipped from his tree climber and was strangled by it. Afterward the board he had slipped from was always exhibited at potlatches. Two men belonging to the same place had their canoe swallowed by a devilfish, and the people of the town sank a great piece of half-burned wood in the sea over the devilfish hole. It was never seen afterward [and probably killed the devilfish].

Some hunters killed a land otter, cooked and ate it. They were followed home by a land-otter-man, who began throwing rocks at them from a tree. After they said something to it, it threw cones instead. Toward morning they lighted a fire under the tree and made the land-otter-man fall into it.

A woman had disappeared from the town these men came from, so everybody hunted for her. At last they came upon the house of those who had killed her, which they overthrew and set on fire over the heads of its occupants. A shaman who belonged to the people they had destroyed learned from his spirits where there was flint and broke some off by their help.

19. Kāts!

A Sitka man named Kāts! hunted bear, was taken into a bear's den, and married a female grizzly bear by which he had several children. When he went back to his own people his bear wife told him to have nothing to do with his human wife and children. He went hunting every day, but took everything to his bear wife and children. One time, however, he disobeyed her injunctions and was killed by his bear family. Kāts!'s bear children afterward spread over the world and were killed in various places, the last by the Sitka people in White Stone Narrows. Before they killed him the bear destroyed an entire camp in which a girl had said something bad to him.

20. The Unsuccessful Hunters

A sea-lion hunter speared the sea-lion chief's son and was drowned, but his companion reached a rock in safety. He was taken into the sea-lion chief's house, cured the chief's son by pulling out the spear point, and was sent home inside of a sea-lion stomach.

Two other hunters, along with their canoe, were taken into the house of the G̣onaqᴀdē't because one of them had struck his slave, the skate. When he learned that they were Kᴀtᴀgwᴀ'dî, however, he sent them home, and told them to use his emblem, Rock House.

21. Origin of Iceberg House

A man whose friends had all died took some pieces of ice up into the house and treated them as if he were feasting them, in order to show respect to his dead friends. Since that time the Grass people have owned Iceberg House. Afterward he went outside and called aloud as if he were inviting people to a feast, upon which a multitude of bears came down, and he feasted them. As they went out they showed their respect for him by licking him.

22. THE WOMAN TAKEN AWAY BY THE FROG PEOPLE

A woman in the Yakutat country said something which displeased the frogs, and she was taken away by them. Next spring a man saw her among the frogs. So the people drained the pond and recovered her. She had been living on black mud like the frogs, and after her people got all of this out of her, she died. From this, according to some, the KîksA'dî claim the frog crest and names.

23. HOW THE FROGS HONORED THE DEAD

A Kā'gwAntān chief having died, one of his friends called upon the KîksA'dî to take care of his body. The frog people, hearing this, thought that they were meant, and when the corpse was being burnt a big frog jumped out from the place, made a noise, and then jumped into the flames. Afterward they captured slaves for the dead man, and, when they put food into the fire for him, they named the frog as well.

24. THE BRANT WIVES

A KîksA'dî found two women swimming in a pond, seized their coats, and compelled them to marry him. They were really brants. When the brants came north in the spring his wives obtained food from their people, but when they returned south the wives went with them. The man went after them, and, although they were at first afraid of his bow and arrows, they finally let him live with them. When they went north once more, war broke out between the heron people and the brant people, and the man killed so many of the former that they made peace.

25. STORY OF THE PUFFIN

A woman used to wish that she might live among the birds on a certain island. One time, as she and some other women were endeavoring to land there, they were capsized and all her companions drowned. Some time afterward her father happened to pass the place and saw his daughter sitting among the birds. He tried to induce the birds in every way to give her up, but succeeded only by offering them some white hair that had belonged to his wife's grandfather. Each bird put one of these hairs on its head, and they let the woman go. Because the women who were drowned there were T!A'q!dentān the T!A'q!dentān claim that island.

26. STORY OF THE WAIN-HOUSE PEOPLE

A youth who had been trained to hunt mountain sheep was carried away by them, and liberated only after his people had made war on the mountain sheep. Then he taught the people mountain-sheep tabus, and he became a great shaman. Afterward his people went to Little-lake-fort and built a big house for him. When the shaman fasted for this, he saw the Wain, so they carved the posts to represent the Wain and named it Wain House. Once, after he had had a possession, he sent his friends out for a grizzly bear. They destroyed it, but it killed the first man who attacked it, and the shaman restored him to life. Later he performed about a dead raven to make his people successful in war, and, when they went out, they destroyed their enemies' fort completely.

One time some women went to a reef near this town, lost their canoe, and were drowned in the rising tide.

Another time a wealthy man from Yakutat visited Auk. While he was there the son of the town chief threw the stern piece of his canoe, which was covered with abalone shell, into the fire. A property contest followed between the two chiefs in which the man from Yakutat was worsted.

In the same fort a woman gave birth to the greatest liar among those people. When his mother died he started for Chilkat to give the people a death feast, and on his return related the following adventures. He said that on his way Indian rice hailed down into the canoe, and he obtained sirup to put on it from a waterfall of sirup. They got up to Klukwan by blowing on the sail, and when he began crying he put a piece of bark in front of his face and the tears ran down on it in streams.

27. THE ALSEK RIVER PEOPLE

Two shamans at Alsek river began singing, the one to bring up eulachon, the other to bring bears and other forest animals. The first succeeded in starting a run of fish by going down under the river in a little canoe. After that the land otters tried to carry off two women who were menstruant, but, with the assistance of the shaman, the people finally made them desist. Some people in a neighboring town who heard of it spoke contemptuously of the land otters, and their whole town with the exception of two men was destroyed by a flood of water from the lake above them. After this one of the shamans set out for another place. On the way he hooked an enormous devilfish which swept all the forest trees in his vicinity into the ocean. When he performed blindfolded at that town, the people ran out their feet to trip him up, but he jumped over them. He also stabbed a man and restored him to life. Presently he predicted an eclipse, and when it came on, the people all danced to dance the moon out and held out their property to it so that it would not feel poor.

Meanwhile the other shaman brought an enormous salmon into Alsek river, and his spirits were so powerful that a small boy sufficed to kill it. There is a hole in the neighborhood of that place out of which quantities of rocks used to come when there was to be a great run of eulachon or other fish. A glacier crosses Alsek in one place, and he who speaks while passing under it is overwhelmed. When it was asked for food, it would rush into the water and raise a wave, carrying numbers of salmon ashore. An Athapascan shaman living far up the river was visited by several canoe loads of people from below and prophesied that one canoe load would be lost under the glacier. The down-river shaman then fought with the Athapascan by means of his spirits and killed him. There is a rock just south of Alsek river inhabited by the spirits of a certain shaman, and it is used as a crest by the T!ᴀ′q!dentān.

The Alsek River people once killed a rich man belonging to some people who lived on a stream farther north. The next time they went up there the enemy forced them to enter their fort through a narrow passage and killed a large number. On their third expedition, however, they destroyed the fort and all within it. Another time some Alsek people visited at a place beyond, where they were invited to take sweat baths, and were killed. Then the Alsek people made their shaman fight the shaman of the northern people, undertook another raid, and killed a number equal to those that had been lost.

28. The Youthful Warrior

A man wearing a bear skin climbed a tree, and was accidentally killed by his brothers-in-law. Some time later his young nephew heard of it and bathed for strength. Four men went out to carve things for a shaman, and the young man was deceived into thinking that they had been killed by the same persons who had shot his uncle, so he started out to war. After he had killed a great many people he was induced to give up fighting by some words uttered by his father's sister. After a time he killed one of his own clan from another town and lost some of his immediate friends in return, so he decided to go to war, but he was captured and many of his people were killed. Then he promised not to fight again, so they let him take the bodies of his people home. Some time afterward a man from Prince of Wales island, on the way to Chilkat, visited him to inquire about that place. Then his visitor continued up to Chilkat and brought home great quantities of presents in payment for dancing.

A rich man started from Chilkat for Kᴀq!ᴀnuwū′ to obtain property for a dead friend. He was so high that no one dared speak to him until a poor man rushed down with a war spear as if he were going to kill him. This was to shame them for their delay, and they immediately brought the visitor ashore and paid him for his dead friend.

29. The First War in the World

A man named Xaku'tc! killed a large devilfish with his spear, but perished in doing so. Afterward his spirit came to a man of his clan who was very powerful. Having tested his spirits, the people started to war. Just before they reached the fort a brave man there was killed by a little boy held captive among them. Then they came upon the fort and destroyed it. Now the southern people started north. On the way they came to a great climber whom they tried to test by seeing if he could climb a very steep cliff near Huna. He went up and got away. Afterward he came down to the place where they were camping and liberated his steersman to whom they had tied their canoes. The enemy then attacked a fort and killed all of the people except one woman who was pregnant. Her they carried south, and she gave birth to a boy, who became a wealthy shaman, purchased his mother's freedom, and went north with her. Then he performed for his own people, and they set out to war and destroyed many towns, but spared that in which he had formerly lived. Now the southern people made a great raid, capturing fort after fort. At the second fort two canoes attempted to pass down through a tideway at half tide and were destroyed. From another they were driven off by means of clam shells. In one fort a man was living alone because he was very jealous of his wife, and while the warriors were talking to him one of their canoes ran against a rock and split in two, so they left him. When they had no more space for slaves, the southern people destroyed the canoes at every fort so that the northern people could not retaliate. The bulk of the northern people, however, had been encamped along the coast to the westward. When they heard what had happened they cut down an enormous spruce, hollowed it out, and started to war the following spring. The southern people thought that the northern people could not do anything to them. They were scattered about in various camps and fell an easy prey to their enemies.

30. How Protestant Christianity was First Heard of at Sitka

A man returning to Sitka from the south told his people that Dekī'anqā'wo (God) had come down from Heaven to help them, and the women dressed up and began dancing. They danced an entire year.

MYTHS RECORDED IN ENGLISH AT WRANGELL

31. RAVEN

[This version of the Raven story contains, besides frequent minor variations, many episodes not found in the Sitka version, and a number of stories usually given independently are incorporated into it. Only the sections that do not occur in the Sitka version are noted at length.]

Raven's mother kept losing her children, until Heron told her to swallow a red-hot pebble. She did so and gave birth to Raven, who was called from that circumstance Hammer-father. Nās-cA'kî-yēł tried to make human beings out of rock and leaf, but the latter was quicker and man came from it, so there is death. Then he told them that if they lived right there would be a good place for them afterward. One time Raven sent a woman into the other world to convince her that it existed; so she went along the spirit trail and was ferried across a river at the end of it to the ghosts' country. The ghosts told her that they were hungry, thirsty, and cold, so, when she got back she told people to send the dead food and to burn their bodies. Raven taught people to have slaves and shamans, also to make all kinds of hooks, spears, traps, and canoes. He went under the sea and visited all of the fish people, teaching men afterward that fish are really human beings. Then Raven instituted war. Afterward he told the birds what they were to be like. He told what the land otter would do, especially how it would capture men. [Here follows the account of KAka', story 5.] After this, Raven lived in a cliff near Taku with North Wind, and that is why people believe that cliffs are inhabited by spirits. He also taught them the tabus to be used when paddling on the rivers. The killer-whale chief took him into a sweat house and tried to roast him, but Raven outwitted him by concealing a piece of ice near by. He taught the people that there were Athapascans, and he taught the Chilkat people how to keep salmon frozen in storehouses all winter. He taught them also about Indian tobacco.

Now Raven went to Łaxayî'k and taught the people there to make skin canoes. A man in that country killed all of his wife's people and kept their hands in a basket in his house. When she found it out the woman asked to be taken to her own town. Her husband left her there with her children, and they found everyone dead. Then her children made a canoe out of skins taken from the bodies, went to their father's town and made him give up their uncles' hands. Afterward they made his town sink under the sea with everybody in it. Raven instructed the boys how to restore their uncles to life.

One time Raven came to a town inhabited by ghosts and tried to carry off their property, but it was taken back by invisible hands.

He went into the interior and lived with two giants successively. He told the second giant how he might kill Wolverine-man by pretending that he had been caught in Wolverine-man's trap. After Wolverine-man had carried him home Raven continued to instruct the giant, and helped him burn Wolverine-man's body, which turned into mosquitoes and gnats.

Coming to another place, Raven found a woman and her daughter living alone, and he told the latter how to make fire with the fire drill, and then told her to eat some of the powder that comes from it. She gave birth to a boy, who was called Fire-drill's-son. When he grew up his father, Fire-drill, gave him a dog, a bow and arrows, and a club, with which he killed Man-with-one-eye, a shaman who had destroyed the people of his village. Then he came to the wife of this man, who killed people by throwing her hand, which had a knife fastened to it, at them, and he destroyed her also. Starting inland, he came to Old-mole-woman, who fed him with food taken from between her teeth, and told him where the hawk lived that had carried away his people. When he reached the place he made the young birds tell him about their father and mother, who came in clouds, and killed them, after which he got ground hogs for the young ones and told them not to eat human beings any more. After that he left enough food with his mother and grandmother to last them all their lives, and went away from them. Pursuing something called Dry-cloud, he came among the mink and the marten people successively, but did not stop until he reached the wolf people. These became jealous of him and tried to destroy him by getting him to jump through a hoop which cut a person in two if he failed. His dog, however, seized it and threw it up to the moon, where it became the ring that indicates change of weather. Now the man and his friend among the wolves kept on after Dry-cloud and came to an old woman who told them that there was a monster fish near by. On looking at it, they found only a red cod, which Fire-drill's-son killed. He skinned it and dried the skin. After that he married Daughter-of-the-calm, and they had a son named Lᴀkîtcîne′, and this man married a woman who had a litter of puppies by the dog. Afterward she found that they were able to take off their dog skins and appear in human form, so she surprised them, gathered together the skins, and burnt them. When Lᴀkîtcîne′ saw these children he began to maltreat his wife, and her children jumped upon him and killed him. Then they went through Alaska, killing off harmful monsters. One of these, which was like an eagle, used to forewarn other animals, until they made him promise not to do so. [Here follows the adventure with the one-legged man told in story 3.] Afterward Łq!ayā′k! chased Dry-cloud across the sky and made the Milky Way. Coming to a very cold region in the sky, he wanted to get down, but the clouds prevented until his eldest brother, Kᴀck!ᴀ'ʟk!, opened a passage. After that they wanted to kill a monster near Wrangell, so they borrowed the canoe of He-who-knows-everything-that-happens, and passed many obstacles in it, thereby rendering them harmless, until they came to the monster and tried to catch its head in a noose. All of their nooses broke, however, until they tried one made out of the sinews of a little bird called old-person. After that they returned to their mother and sister and went southward with them through the forest, destroying the forest monsters. Coming to an old blind man whose wife had left him, they taught him how to catch fish in a net and how to cook it. They also met an Athapascan shaman with long hair, and he and Kᴀck!ᴀ'ʟk! compared the relative strengths of their spirits in the sweat house, Kᴀck!ᴀ'ʟk!'s proving to be the stronger. So they told the Athapascan not to harm the people in his neighborhood. Then they moved south and tried to cross the Stikine, but their sister, who was menstruant, looked out at them, and they were turned to stone.

One time while Raven was traveling along he came to a sculpin who claimed to be older than he, so he placed it in the sky where it still is (the Pleiades). He also sent a canoe load of halibut fishermen thither. He invited the seal people to a feast, smeared their foreheads with pitch which ran down over their eyes, and then clubbed them. He married the daughter of a chief named Fog-over-the-salmon, who obtained a quantity of salmon for him by simply washing her hands in a basket filled with water. One time he hit her with a piece of dried salmon, and she went away, taking all of the salmon with her. He wanted to marry another high-caste woman, but a bird named tsᴀgwâ'n told the people how he had treated his first wife and they rejected him. Going on from there, he turned an old man named Dᴀmnā'djî into a handsome youth, and told him to marry the girl. This man did so, but on the way home resumed his proper shape. When his wife's people came to visit him, he had to receive them in his miserable hovel because no one else would have anything to do with him. When he went out after water, however, he came to an old woman at the head of the stream who made him young again, and gave him a basket full of dentalia through which he became rich. Some time afterward his wife wished to marry among the bird people, and at last the brants carried her off, finally dropping her naked. She came to an old woman and obtained some fox skins. She was now really a fox, and let herself be killed by her father. On cutting the fox open, however, they discovered her copper ornaments, and laid her on top of the house, when she revived and became a great shaman.

After this Raven changed himself into a woman, and married the killer-whale chief's son. She stole their food at night, and when her labret was discovered in a box of grease, pretended that it had gone there of its own accord. By and by she killed her husband, and pretended to mourn over his body while in reality eating him. Raven pretended he was going to make all of the killer whales white, but instead of doing so killed and ate them. Then he came to the fishhawk and began living upon its food, saying that he was going to bring it food in return later on. He tried to live with another bird, also, but the bird left him. He married among the goose people, but they discovered him eating a goose, so they left him. After this Raven was invited to a feast, but did not come at once, and they went on without him. When he did come they paid him no attention, and he had nothing but leavings. Then Raven gave a feast himself, and instituted the feast customs.

Now Raven returned to the house of his grandfather, Nās-cʌ'kî-yēł, and liberated the flickers which had been kept under his mother's arms. For this his grandfather tried to kill him by having a tree fall upon him, and a canoe close in on him, and by putting him into a kettle full of water over the fire, successively, but in vain, so finally he raised a great flood. Raven and his mother climbed from one retaining timber to another in Nās-cʌ'kî-yēł's house, which was really the world itself, and finally flew to the highest cloud in the sky and hung there, while his mother floated on the water in the skin of a diver. Then he let go and fell upon a kelp. Next he obtained sea urchins from the bottom of the sea and deceived the woman who controls the tide, so as to make it go down. He and another person tried out grease, and the other for a deceit Raven practised put him inside of a box of grease and kicked him off of a cliff.

All of the people of a Nass town named Gît!î'ke were killed except a chief, his sister, and his sister's daughter. Then the chief got Old-man-who-foresees-all-troubles-in-the-world to help him. This old man gave him an arrow which enabled him to kill many of his enemies, but finally he disobeyed instructions and was himself killed, while his sister and her daughter fled to the woods. Having offered her daughter in marriage and refused all of the animals, this woman finally accepted the sun's son. Then he put his mother-in-law into a tree where she became the echo, and took his wife up to the sky. There she had eight children, who were let down to earth on the town site of Gît!î'ke and were helped by the sun to destroy all of their enemies.

One time a woman of the same town stepped upon some grizzly-bear excrement and was carried away by the bear people. Finally she was helped by an old woman, and ran away. As she went she threw various articles behind her which obstructed her pursuers, and at last she was taken into the canoe of a man named Ginʌxcʌmgê'tk who married her and took her home. Her husband had also for wife a big clam, which killed the new wife, but was in turn destroyed by her husband, who also restored her to life. Finally she went back to her father, but she had really been living under ground all this time and was very filthy. After a time she gave birth to a boy who was very smart. When he was out fishing he was taken into his father's house and received a magic club which killed of itself. With this he destroyed a giant crab and a giant mussel which used to kill people. By and by this boy had a son, who was very different from him and was called Man-that-eats-the-leavings. At that time the daughter of a chief in a neighboring village said something about the devilfish for which she was carried off by them and married to a devilfish man. Presently her two children came up to visit their grandfather and he learned what had become of her. Then he invited her and her husband and children, and killed the husband, keeping her with them. For this the devilfish made war upon them and suffocated several people, but Man-that-eats-the-leavings happened along and stopped them. Then Man-that-eats-the-leavings lived in a brush house on the beach, and the rest of his story is similar to that of Garbage-man in story 89.

Man-that-eats-the-leavings had a son who was a great hunter. One time, when he was out hunting, he lost consciousness and, coming to, found himself surrounded by several men who taught him the secret-society dances. After a time he went to the Queen Charlotte islands and was told about two youths who had become wizards by sleeping on the beach among driftwood. They would be out all night, flying around among the brants and geese. Finally a man found it out by fasting and drinking sea water, but they paid him not to tell about them. When he got back to Alaska the secret-society man told this story, and wherever it was repeated there began to be wizards.

One time Raven went shooting with some boys, when the canoe was upset and they were drowned, and he changed them into sea birds.

At the southern end of Prince of Wales island he met a man called Qonᴀlgī'c, who had lost everything by gambling, and he enabled him to meet Greatest Gambler and win. So Qonᴀlgī'c renewed the game and got back everything he had lost besides all that his antagonist had owned. Then his opponent's wife left him, and he went away and lived by himself. From a grouse this latter learned of a great medicine-man, who in turn taught him a medicine which would make him a great dancer. He went to another town and pleased people so much by his dances and the songs that he composed that they paid him a great deal of property, and he became wealthy. After a while he taught a chief's son, so that he became a still better dancer, but the boy's father determined that it was best to leave this sort of dancing to low-caste people, reserving the chief's dance for those of high caste.

The man that first learned about dancing was upset in a canoe and became a land-otter-man called Tūts!īdîgū'ʟ, who has very great power. Some time afterward four boys were drawn out to sea after some black ducks, upset there, and taken into the land-otters' dens. A shaman told the people where they were, and they burned out the dens, killing many otters, but Tūts!īdîgū′L escaped with the boys. Now the land otters made war on human beings, and the bodies of the latter broke out in pimples and sores which were really caused by the spider-crab-shell arrows. At last some people came upon two white land otters, which they carried home and treated as if they were deer (peace ambassadors). Then the land otters came to the town and danced to make peace.

The people of that place were now very happy, but before they could leave it Raven came to them and told them not to go away. When four boys were at last sent, a man came down from the woods and told them that three would die successively, while the fourth would reach home, announce that the shaman was to die, and then perish. Everything happened as he foretold, so that the people were very much frightened and no longer dared to leave town. A child which cried very much was carried away by Man-with-a-burning-hand, and when its parents found it, was lying in a hole in the cliff, and ants were crawling out of its nose, eyes, and ears. Now follows a much longer version of story 93, below. Instead of being brought home at once from the sea-lion rock, according to this version the hero was abandoned there and taken into the house of the sea lions, where he cured a wounded sea lion and received a box in return which controlled the winds. Inside of this he drifted ashore. Next follows the story of the monster devilfish (story 11). At Tuxican a girl began to nurse a woodworm, which grew so large that the people became afraid, induced her to come away from it, and killed it. Since then her people, the Ģānaxte′dî, have used it as a crest. A shaman there named S!āwa′n was sent for by the land otters to cure one of their number, who was carried along concealed under a mat. When they reached their town they tried to make him think that the sick person was in another house, but his rattle and belt ran ashore ahead of him to the right place. Then he cured the sick otter by drawing an arrow point out of its side; soon afterward the shaman was found lying upon a sandy beach not far from his own town with gulls flying about him.

32. Kakē′q!ᵘtê

This story is partially identical with story 104. A man named Kakē′q!ᵘtê went up among the Athapascans and taught them all sorts of ways of collecting and preserving food. Then he brought them down to the Grass people, who sent them away, so they came to the L!ūk!naxa′dî. After that the L!ūk!naxa′dî settled along the coast above Cross sound. One time the Ģānaxte′dî of Chilkat gave a feast and made a raven hat. The L!ūk!naxa′dî also made a raven out of coppers, and took it to the Kā′gwantān when they went to feast them.

War followed with the Chilkat, and at first the L!ūk!nᴀxᴀ′dî were defeated, but, when they had obtained new spear heads made of iron that had been washed ashore on some wreckage, they renewed the fight, killed Chief Yēł-x̣āk, and carried off his carved pole. Then the Chilkat went to Kaq!ᴀnuwū′, and they made peace.

33. Origin of the G̣onaqadē′t

A certain woman disliked her son-in-law very much because he was lazy and fond of gambling. When the people went to camp he split a tree in two, spread it apart, and caught a lake monster. He put on its skin and then began catching fish and sea animals, which he left where his mother-in-law could find them. She thought she was a shaman, and began prophesying what animal would be left next. One time the Raven called just as her son-in-law was coming out of the monster's skin in front of the village, and he died, and, when she found who had been bringing in the animals, his mother-in-law died of shame. After that the man's wife had his body and the skin carried back to the edge of the lake. There he came to life and carried her down into his house at the bottom. He became the G̣onaqᴀdē′t, and their children are the women at the head of the creeks.

34. A Story of the G̣onaqadē′t

A chief accompanied by his nephews anchored in front of a cliff near the mouth of Nass. During the night all were carried away by the G̣onaqᴀdē′t except the chief, who was discovered there and brought home. At first the people prepared to wage war in retaliation, but the chief induced them to invite the G̣onaqᴀdē′t to a feast instead. The latter came, restored the chief's nephews, and gave each of them a headdress, rattle, and songs.

35. Origin of the L!ê′naxx̣ī′daq

The first part of this is another version of story 94, while the latter part is a version of the last episode in story 105.

36. The Thunders

A girl offended a snail and was found next morning on the side of a high cliff with a big snail coiled about her. Then her brothers made wings, flew up to her, and brought her down. Afterward they brought food to the people of that town, and finally they became the Thunders.

37. Origin of the Screech Owl

A woman at Sitka refused to give her mother-in-law herring, and when she held out her hand for some, dropped the hot milt of a male herring into her hand and burned it. When her son came home the old woman told him. Then the son went out in his canoe, brought in a load of herring, and told his wife to go down and bring it up. She went down without her basket, and began calling to them to bring it to her. As they paid no attention, she kept on calling, and she called all night. Finally her voice changed to the hooting of an owl, and she also changed into an owl.

38. Little Felon

A little person came out of the felon on a man's finger. He was a hard worker and a fast runner. One time he raced Heron all the way around Prince of Wales island. A certain woman would give her daughter only to the person who should guess to what animal a louse skin she had, belonged. Little Felon helped a young man to guess it and afterward assisted him to overcome various monster animals the woman sent him after. Finally he helped him bring up the old woman's bracelet from under the ocean. By and by this young man and his wife had a quarrel and she disappeared. He went hunting for her and became a beach snipe.

39. Origin of the Fern Root and the Ground Hog

A cliff fell over on some girls, imprisoning all of them. They rubbed grease on the rocks, and the birds inclosed with them pecked at it and pecked a hole through. As the last girl was trying to get out through this aperture the rock closed on her, and her head and breast became the fern root, but her hinder portion the ground hog.

40. The Halibut that Divided the Queen Charlotte Islands

An unsuccessful fisherman on the Queen Charlotte islands finally caught a small halibut which flopped about on the beach, and at last increased so in size that it smashed that town to pieces and the Queen Charlotte islands themselves into numerous fragments.

41. The Image that Came to Life

A young Haida lost his wife, of whom he was so fond that he had an image carved to resemble her. He cherished this for a long time, until it finally came to life, but it neither moved nor spoke much. It gave birth to a flourishing red cedar, and that is why cedars are so fine on the Queen Charlotte group.

42. Djīyī'n

An orphan girl named Djīyī'n was very badly treated. One time she determined to stay on an island by herself, and while there she became a shaman and discovered a great quantity of food which made her rich. By and by the town chief's daughter fell sick and all kinds of shamans were summoned to no purpose. Finally they called Djīyī'n, who found that the wild canary (s'ās!) had bewitched her. She made this bird find the charm and throw it into the sea. Then the bird was taken at its own request to a place some distance from the village, where it disappeared.

43. The Self-burning Fire

All of the people of a certain town on Copper river died of starvation except eight men. These started to walk down to the sea, but fell by the way one at a time. Then the last man came to a self-burning fire which warmed him, and all of his friends came to life and assembled around it.

44. The Giant of Tā'sna

A boy whose people had died off met a giant and shot him in the mouth, bringing them all back.

45. The Woman who Married a Land Otter

Another version of story 6, which differs principally in making the man visit the land-otter town.

46. The Land-otters' Captive

A Sitka man was captured and carried south by the land otters. There he met an aunt who had been captured long before, and her husbands brought him back again. He was now a land-otter-man, and annoyed the people so much that they captured him and restored him by harsh treatment to his senses.

47. The Man Fed from the Sky

During a period of scarcity a chief's nephew received food through the smoke hole, with which he filled the empty food boxes and feasted all of his uncle's people. Then his uncle gave him his younger wife, who had been kind to him.

48. The Salmon Sack

A poor boy went fishing and pulled up a sack filled with multitudes of salmon.

49. Roots

A version of story 13.

50. The Mucus Child

All of the people of a certain village disappeared except a woman and her daughter. The latter swallowed some mucus and gave birth to a boy who grew rapidly. By and by he met a being called Strength, who made him bathe every day, pull up trees, and break rocks, till he was very strong. After that he climbed to the top of a mountain, found a town occupied by wolves, and killed all. He came to another wolf town and obtained the box of his uncles' lives. After he had left this in each house for four days, his people all came to life again.

51. The Salmon Chief

A man came upon a salmon lying on the beach and was about to take it home, when the salmon spoke to him, telling him to put it into the sea. He did so and afterward caught many salmon. Another time he met a salmon in the same place, which told him to eat it and put the bones of its head under his pillow. In the morning he saw two fine baby boys there. One always stayed at home, but the other was very energetic and started away. He came to an old woman who told him about a seven-headed monster to which they were about to give the chief's daughter. The boy killed this monster and married the girl.

52. The Jealous Uncle

A man was so jealous of his wife that he killed all of his nephews but one by pushing them inside of the shell of a big clam or into the hole of a devilfish. The last of the nephews obtained an eagle-down bracelet which enabled him to turn into a ball of feathers, and with its assistance destroyed both of the creatures. He also escaped in this manner when his uncle pushed him off a high tree. Finally his uncle fastened him on a plank, which he set adrift, but the plank went ashore where two girls lived, and he married them. One of these had been in love with the first boy that was killed. By and by the man returned to his uncle and killed him.

53. The Man who Married the Eagle

The wife of a Haida youth went with the son of the town chief, and when her husband discovered it he shot him. The slayer, escaping by canoe, was abandoned by his slave on a small reef. He got inside of a sea-lion skin, floated ashore, and was found by a girl among the eagle people, whom he married. All his brothers-in-law gave him eagle skins, in which he went hunting. After a while he learned that his mother had been driven out of town, so he carried all kinds of animals to her. One time he killed a whale and left it in front of her house. The people of the town he had come from found this and began cutting it up, but he seized the town chief and carried him, along with the other men in that village, who were holding on to one another, far out to sea, where he drowned them.

54. The Brant Wife

This is a version of story 24. It differs mainly in the concluding portion, according to which the hero was left on a rock far out at sea and was carried ashore by a sea bird.

55. The Duck Helper

All the people of a certain village died except a woman and her son. One time the boy went far inland and got lost. He came to a lake and found a black duck there, which lent him its coat in which to fly home.

56. The Boy who Shot the Star

Two boys were great playmates, but one of them said something that displeased the moon, and the moon carried him off. Then the other boy shot an arrow into a star in the sky and kept shooting until he had made a chain reaching down to the earth. This turned into a ladder on which he mounted, living on berries borne on branches stuck into his hair. Arrived in the sky country, he met an old woman who told him where to go for his friend and how to get him. Then he went to the moon's house, pulled his friend out from a place near the smoke hole where he had been kept, and placed a cone there to imitate his cries. When the people discovered that their captive was gone, they pursued, but the boys threw behind them some things that the old woman had provided, which turned into great obstacles, and escaped to her house. Afterward, by her direction, they lay down where the second boy had lain, went to sleep there, and, when they woke up, found themselves on the earth below.

57. The Boy and the Giant

A little boy went hunting and came upon a giant with whom he lived for a long time. As the giant was carrying him along they came upon a very small bird, which the boy shot and put into the bosom of his shirt. This bird was so heavy for the giant that he had to throw it away. By and by another giant attacked the first, and would have killed him, but the boy threw his friend's club, made out of a beaver skeleton, at the intruder, and it chewed off his legs, so that he was easily destroyed.

58. The Boy with Arrows on his Head

A boy was born with sharp arrow points on his head. He was of so evil a disposition that he killed his own mother and afterward ran about in the forest, destroying all he met. At last an uncle of his killed him and burned his body, the ashes of which became minute gnats.

59. Gamnā'tck!î

A somewhat extreme variant of part of story 4. The hero obtains the favor of the red-cod people by painting them red and of the shark people by painting them black.

60. The Hīn-taỵī'cî

A shaman took his friends to a place near Sitka and seated them there facing the sea. Then a large number of killer whales came near and fought a flat fish with sharp edges, called hīn-taỵī'cî, which killed all of them except three. Some time later the shaman took them out again and the same thing recurred. The killer whales got devilfishes and a big halibut to assist them successively with like result, but finally they brought a big crab by which the hīn-taỵī'cî was destroyed.

61. The East and North Winds

A man married the daughter of East Wind, and afterward he married the daughter of North Wind. Everyone thought the latter was very pretty on account of her sparkling clothing, but when the east wind began to blow it disappeared, for it was only frost and icicles.

62. The Big Beaver

Some people drained a beaver lake and killed all of the beaver there except one very large one. Some time afterward they went up to that place and heard a woman singing, and on their way down they were all drowned. Most of them were taken captive by the big beaver.

63. Beaver and Porcupine

A short version of story 15.

64. The Man who Entertained the Bears

A man who had lost all of his friends did not care to live, so he lay down across a grizzly-bear trail. When the bears came down, however, he invited them to his house to a feast, upon which they went straight back into the forest. Early next day they came down, and he fed them, after which they licked the paint from his breast and arm. Next day the smallest bear came back, told their host that he was a human being who had been carried off by the bears, and interpreted what the bear chief had said in his speech the day before.

65. Mountain Dweller

Two girls ate between meals, contrary to the tabus, and their mother scratched the inside of the mouth of the elder and scolded them both. Among other things she told them that they could not marry Mountain Dweller. Then the girls ran away, and after wandering for some time, came to Mountain Dweller, who married them. While they were there their mother-in-law killed them because they looked at her while she was eating, but Mountain Dweller killed her in turn and restored them to life. After that they went to their father's town, and their husband accompanied them, carrying a magic basket which contained an enormous amount of food, and yet was made small enough to be carried on his thumb. Afterward they killed their mother in revenge.

66. How the Sitka Kîksa'dî Obtained the Frog

A man and his wife hunting near Sitka heard a frog singing. Both claimed it at first, but finally the man let his wife have it, and her people, the Kîksᴀ'dî, have used it ever since.

67. Qāq!atcgū'k

A very successful fur-seal hunter was driven to a rock far out at sea where there was a great abundance of sea animals. After some months he and his companions set out on their return, guiding themselves by the sun. At length they came in sight of the summit of Mount Edgecumbe and later of Verstovaia. They rested on Kruzof island, and then came to Dax̣ē't, where the people were camping, and were received joyfully. The elder of his two wives had grieved for him all this time and was the first to catch sight of him, but the younger had married again and now felt very much ashamed.

68. The Beaver of Killisnoo

A beaver was captured by some of the Dē'citān, who afterward found two spears that it had made. Becoming offended, it killed its master with one of these and then caused the earth on which his house stood to fall in. It had previously made a great excavation underneath.

69. Story of the Grizzly-bear Crest of the Te'qoedî

Almost the same as story 19.

70. Story of the Eagle Crest of the Nexa'dî

A poor man out hunting was guided by an eagle to a great house up in the woods. This was occupied by eagles, and the man was so happy among them that he married there and remained with them forever. Then his brothers-in-law gave him an eagle skin with which he caught all kinds of fish. Some of these he left where his mother and brothers could find them, and he told them in a dream what had become of him, and that it was he that was providing them with food. One day they saw him bringing in some fish, and heard him say, "It is I."

71. Story of the Killer-whale Crest of the Daql!awe'dî

A man quarreled so much with his wife that his brothers became ashamed of it and left him on an island out at sea. There he whittled out from various kinds of wood killer whales, to which he endeavored to give life, and was finally successful with yellow cedar. He sent these out to upset his brothers-in-law's canoes and destroy them.

72. Story of the Nanỵaā'ỵî Crests

At the time of the flood a grizzly bear and a mountain goat accompanied the Nanyaā'yî as they were climbing a mountain. Since then they have used those animals as crests.

73. Story of the Frog Crest of the Kîksa'dî of Wrangell

A youth kicked a frog over on its back and lost his senses. His body was taken home, but his soul had been captured by the frogs. He was tied to a post by them until the chief came home, who upbraided him for having treated one of his own people, also a Kîksᴀ'dî, in this manner. Then he let him go, and immediately his body revived. He told his friends all that had happened to him.

74. Story of the Kā'gwantān Crests

A man removed a bone from the mouth of a wolf and next night dreamed that he had come to a fine town where the wolf told him something that would make him lucky.

While members of this clan were out camping, a bear stole some fish by reaching down through the smoke hole. Then they called it a thief, and it became so angry that it destroyed all of them. Afterward the people made war on all of those bears—who were Kāts!'s children (see story 19)—and destroyed them.

75. Migration of the G̣ānaxa'dî to Tongass

A man at Klawak lost all of his property in gambling, and his wife left him. Then he took the sons of his seven sisters and started away by canoe. Finally they settled at Tongass. While there they saw an animal that looked like a bear and shot at it, but it was medicine, and a clayey substance came off on their arrow points, which enabled them to get plenty of game, and which also caused them to become handsome men. One time they went farther on and came to a Tsimshian town. After that a canoe came to them from their friends, and when these found what had happened to them, all joined them.

76. THE WOMAN WHO MARRIED THE FROG

A version of story 22.

77. THE GIRL WHO MARRIED THE L!AL!

A girl said something about a fish called L!AL!, and afterward the fish married her. He was a very good polo player, and one time the boys became so jealous of him that they knocked him down and made fun of him. Then the L!AL! told his father-in-law to tie down his house firmly, and went off up stream. There he grew large, lay down across Chilkat river for a while, and then got up, letting the stream sweep all of the houses away except that of his father-in-law.

78. THE WOMAN WHO MARRIED A TREE

The spirit of a spruce tree at one end of a village came to a girl and married her, and they had a son. One day the child began calling for its father, and after all the other people had been called in, the tree people were summoned, and the child recognized an old man near the door as its parent.

79. THE GIRL WHO MARRIED THE FIRE SPIRIT

A girl said something to the fire which offended it, so that it carried her away and married her. After her people had hunted everywhere for her they kept the fires extinguished as much as possible, and she was sent back. For some time she kept going back and forth from her husband to her father and mother, but once her nephew, who was in love with her, seized a spoon that she was holding and her fire husband treated her badly on account of it. She never went back to him.

80. ORPHAN

A poor girl was so smart and painstaking that she married a wealthy man. She became proud, however, and treated her poor adopted brothers ungenerously. By and by her husband died and his relatives took all of his property, leaving her as poor as before.

81. THE DEAD BASKET-MAKER

A man used to cry over his dead wife's incompleted basket. By and by he married again, and one time, when he was playing with his new wife, the basket fell from above over his head and almost strangled him, so that the people were obliged to cut it loose.

82. THE CRYING-FOR MEDICINE

The wife of a certain man kept running away from him. One time when he was out hunting, he pursued what he thought was a bear and saw it go into a hole in the side of a cliff. He knew that it was medicine, so he took his slave up to the top of the cliff and let him down in front of it, telling him to reach a dipper in and take whatever came out. With the things so obtained the man compounded a medicine which made his wife want to come back to him, but he refused to take her. It would also bring down any animal he wanted, so that he became very wealthy.

83. THE RUNAWAY WIFE

The wife of a Haida youth kept leaving him until he learned from a certain woman how to make her love him. When she tried to come back, however, he refused to take her, and married somebody else.

84. THE REJECTED LOVER

A youth was in love with his cousin, but she would have nothing to do with him. Finally, in order to please her she made him throw away his clothing and ornaments and pull out all of his hair, after which she left him. Then a loon came to him and restored his hair by diving under water with him. It also gave back his clothing and landed him at another town where he married the daughter of Calm. A long time afterward they went back to his people. Every day while they were there he brought his wife water, and she put a quill into it before drinking to see whether he had been faithful to her. One day the girl he had formerly been in love with seized his hand, and when his wife tried her quill the water was slimy. Then she left him and started to walk home on the surface of the sea. He followed her, but presently she looked round on him and he went down out of sight.

85. THE FAITHLESS WIFE

The wife of a certain man pretended to die and was put into the grave box. Then the son of the town chief, with whom she was in love, took her to his father's house and married her. One time her little girl came to that house for fire, saw her, and told her father. Then her father went to the grave box and saw it was empty, and through the smoke hole of the chief's house he saw her playing with the chief's son. Then he made himself a wizard by playing with dead men's bones, flew to the chief's house, and ran two sharp-pointed sticks into the hearts of his wife and her new husband. Next morning he went out gambling.

86. THE WOMAN WHO MARRIED THE DEAD MAN

A girl kicked aside the skull of a dead person, and the following night two boys came to her and she married one of them. This was the man who had owned the skull. The two youths stayed there for a long time. When they hunted they went all through the actions of paddling, spearing, and camping without ever leaving the house. When they pretended to get back, however, their canoe would be found on the beach loaded with fish and seals. They were slowly becoming materialized when another girl became jealous of them and destroyed them by marking the places where they sat with human blood.

87. THE RETURNED FROM SPIRIT LAND

After the death of a certain woman her husband, who was very fond of her, started off aimlessly and came by the spirit road to a lake. He shouted to the people on the other side to come over and get him, but they did not hear him until he spoke in a whisper. After he reached the other side he found his wife and started back with her. At first nothing could be seen of her but a shadow, but gradually she became more and more distinct. She was about to resume her proper shape, when a young man who had been in love with her lifted the curtain which was stretched around her and her husband, and both went back to ghost land.

88. THE SKY COUNTRY

A man whose wife had died felt so lonely that he set out after her along the beach. He soon found himself in a wide trail, and met a woman tanning a skin, who directed him to his wife. The people in the town where she was staying wanted to burn him, but he made them think he was more afraid of being thrown into the water, so he saved himself. They were really in the sky. By and by a spider woman let them down, and they returned home.

89. THE ORIGIN OF COPPER

A woman was carried away by the grizzly-bear people, escaped, and impeded her pursuers by throwing small objects behind her which changed into great obstructions. Finally she was taken up into the sun in a canoe and married the sun's sons, who made way for her by killing their former cannibal wife above a Tsimshian town. Therefore there are many cannibals among the Tsimshian. At last the woman returned to her parents in a canoe which was like a live grizzly bear. By and by her husbands became angry with her and left her. Then she and her child lived in a brush house covered with filth, at one end of the town. When he got larger her boy shot something in the lake which proved to be his fathers' canoe, and pounded out all kinds of copper objects from the metal of which it was composed. Then he married the daughter of the town chief and became a great man.

90. THE MAN WHO WAS ABANDONED

A lazy man was abandoned by his townspeople, who left him nothing except a piece of dried fish which one of his uncle's wives dropped into a post hole. After that a small animal killed all kinds of game for him, and he became wealthy, while the other people were starving. By and by some slaves were sent to burn his body and were feasted by him. They were told not to say anything about him, but one of them concealed a piece of fat for her child and the cries of the infant over this food let the truth be discovered. Then they went to him and he became a great chief. He married the woman who had been good to him, but killed his uncle's other wife and her husband.

91. THE SHAMAN WHO WENT INTO THE FIRE, AND THE HERON'S SON

A little boy was so badly treated by his uncle's wife that he went off into the woods, made eight nests, like those of the salmon, along the edge of a stream, and spent as many nights in them. So he became a shaman and could bring to himself and destroy all kinds of animals by means of his songs. By and by his uncle searched for him and found him. A spirit called Nix̣â′ came to him and took him into the fire, and he burned down to a very small size, but his uncle, obeying his directions, took him out, put him into a basket, and so restored him. Afterward he had his uncle send for his wife, but he took the bottom part of her away so that what she ate did her no good. By and by a spirit showed itself in the form of a bear, after the shaman had been carried into the fire, scaring his uncle's wife so that she died, while the uncle forgot to take his nephew out of the fire and let him burn up. At once all of the animals that had been killed came to life and ran away.

All the people of the town to which this shaman had belonged disappeared except a woman and her daughter. The woman called for something to marry her daughter and was answered by the heron, by whom the daughter had a son very fond of hunting. One time he found a fish called hīn-tayī′cî swimming in a pool, reared it, and, when it became as large as himself, killed it and made use of its skin. After a while he went up on one of the two trails on which his uncles had disappeared, saw a finger sticking up there, pulled up the being to which it belonged, and killed it. Then he went along in the other trail, saw a head, and killed the being to which it belonged. Next he went along the beach, came upon a monster devilfish, and killed it by means of his hīn-tayī′cî coat. He killed an enormous rat in the same manner. Then he came to a cannibal woman who offered him human flesh to eat. When he refused it she threw a mussel shell at him to kill him, but he jumped aside, threw the shell back, and destroyed her. He put her body into the fire and the ashes became mosquitoes. Then he met and killed her cannibal husband.

92. Mountain Dweller

Another version of story 65.

93. Kāhā′s!î, the Strong Man

In a certain town two persons were bathing for strength in order to kill sea lions. One of these, the town chief, bathed in public accompanied by all of the town people, while his nephew bathed during the night only, and lay in bed all day, pretending that he was a weakling. Finally a being called Strength came to the latter and made him so powerful that he was able to accomplish the feats the chief had set himself, namely, to pull the stump of a branch out of a tree and twist another tree down to the base. Having done so, however, he put them into their original positions, and when the chief tried them next he thought that he had become strong. When they started out for the sea-lion islands, they let Kāhā′s!î go along also, and, while the chief was killed, Kāhā′s!î destroyed two big sea lions, one with each hand.

94. The ʟ!ê′naxx̣ī′daq

A man saw a woman and two children floating in Auk lake, and he captured one of the children and brought it home. During the night the child gouged out the eyes of all the people living in the village except one woman, and ate them. This woman killed the child, and taking on her back her own child, to which she had just given birth, she went up into the woods and became the ʟ!ê′nᴀxx̣ī′dᴀq. As she went along she ate mussels and fitted the shells together.

95. Origin of the Frog Crest among the Kîksa′dî

Another version of story 66.

96. How the Kîksa′dî Came to Sitka

When the Kîksᴀ′dî first reached Sitka some people, called Sky people, killed all of them except one woman who concealed herself in a cave. She called for some one to marry her, and, after having refused all the animals, married the sun's son. By him she had four boys and a girl, and their grandfather placed them inside of a fort which he let down on the site of their former village. Then the enemy came upon them, and when they were in danger, their grandfather heated the land so hot that the enemy ran down into the sea. They found that boiling hot also and were destroyed.

97. The Four Brothers

In order to destroy a malevolent shaman four brothers let their sister marry him, took her back, and got her to tell them the location of her husband's heart. They killed him outside of Ring island, Sitka sound, and took away his red-snapper coat. One of these brothers, named Łq!ayā′k!, then put this on and used it in the pursuit of large animals. By and by he pursued an animal up into the sky and his footprints formed the Milky Way.[a]

98. The Kîksa′dî Woman who was Turned into an Owl

Another version of story 37.

99. Moldy-end

A small boy made an angry remark about a piece of moldy salmon and was carried off by the salmon people to their town. When he became hungry he began eating the salmon eggs lying upon the beach, but was told that they were salmon dung. Finding that he was homesick, his salmon father diverted him by sending him to Amusement creek and placing his arms around two sand-hill cranes. By and by they started back with him, and passed through something called s!t which opens and closes, and scars those salmon which are caught in it. When they camped they made other scars by throwing hot rocks upon one another, as if cooking. Then they met the herring tribe, with which they had a verbal contest, and finally announced what creeks they would enter. The boy's father went to Dax̣ē′t, where the boy let his human father spear him. When his mother began to cut him open she discovered his copper necklace, and concluded it was her son. His father put him into a basket and placed it upon the roof, where his spirit began to work in him, and he turned back into a man. Then he became a great shaman and told the people what had happened to him. By and by he tested his spirits by sending a raft load of his people over a waterfall under the sea. The next morning it came up with all the people safe. He sent his clothes-man to spear land otter, and, although he had him throw his spear across a point at an invisible animal, it struck the land otter on the tip of the tail and killed it. He lived to be more than a hundred.

100. Moldy-end

Wrangell version of the above story, more detailed in the main portion but without the last episode.

101. Qāq!atcgū′k

Another version of story 67.

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[a] This is part of a longer story of which story 3 is one version while a second is contained in story 51.

102. The Sea-lion Hunt

Some hunters killed a large number of sea lions by pushing sharpened sticks into their noses.

103. The War in the Spruce Canoe

The Chilkat people once warred against the Stikine in a spruce canoe and killed numbers of people. (This probably refers to story 29.)

104. Story of the Kā'gwantān

A noted hunter named Qakē'q!^{u}tê killed the sleep bird, and along with it all his own people. Being unable to sleep himself, he wandered north to the mouth of Alsek river where he tried to trap a ground hog, but found a frog in his trap instead. He thought he saw some people but found they were stones. Then he went up the river and came among the Athapascans, whose good will he obtained by teaching them how to catch eulachon, thus preserving them from starvation. In spring they accompanied him back to his own people, bringing loads of furs with them. They came first to the Grass people, but these were afraid and sent them away, so they went to the Kā'gwᴀntān who opened trade with them and became rich. The Athapascans traded particularly for a kind of seaweed.

From the wealth thus obtained the Kā'gwᴀntān built Shadow house, and had a great feast. By and by the chief's daughter, who was menstruant, said something to anger the glacier, and it extended itself over the town, driving the people to Kᴀq!ᴀnuwū', while the T!ᴀ'q!dentān settled opposite. Later on the people warred with the Łuqā'xᴀdî of Alsek river and captured the Wolf post from them. A Łuqā'xᴀdî shaman was attacked by some warriors and flew away. He flew around for some time until a menstruant woman looked at him, making him fall into a pond. The warriors who had attacked him began to tamper with his spirit paraphernalia, and all but one of them were destroyed. Then the Kā'gwᴀntān erected another house, which they named Wolf house, and carved its posts like the Wolf post they had captured. They invited people to the feast from Chilkat, Sitka, and Killisnoo. Slave's valley then received its name from some slaves who came to life after having been killed and thrown down into it, supposedly dead. Afterward two parties of young people contended with each other going after firewood, and later on pushed the house fire over on each other until the great beams caught. As a result of this fight the family scattered, and some moved to Sitka. From that time, too, they came to be known as Burnt-house people (Ka'gwᴀntān).

105. Story of the Kâ'ck!e qoan

After the death of an Athapascan chief on Copper river the people of his house began fighting over the possession of a dish, and those who lost it determined to emigrate. They set out, and, after losing some of their people in the mist, crossed the mountains near Mount St. Elias and came to the sea. While they were living at the mouth of a large river a little girl reared a sea gull which attained enormous proportions. When it got large her brothers wanted to kill it, but it disappeared together with the girl. By and by the chief sent six brothers alongshore to hunt for other people. They encountered head winds at one place and lost one of their number, but finally reached Yakutat. When they got back they heard that the name of the girl who had reared the sea gull had been given to another. This girl dug up some thing long and red in the forest out of which a dish was carved like the one that had been taken away from them. Presently they called in some Burnt-house people who were coming south from the mouth of Copper river and entertained them.

After this the six brothers were sent back to Copper river for a certain copper plate that had been left there, and they went and came in twenty days each way, half the time it had taken the whole band to come out. Then the people all set out for Yakutat, where they were at first received in a hostile manner by the Kosk!ē'dî and ʟ!uq!oe'dî living there, until they purchased a creek from them with the copper plate and settled upon it. This was Kâck!, from which they obtained their name. By and by the six brothers went hunting, and one of them became so lazy that the others left him for some time. Then a mountain being came to him and helped him to become a great hunter. Finally he sent him home in a canoe which was really a grizzly bear. This bear turned around to be fed when it was hungry, and that is what made the turns in the river. After a time the brothers went up to a glacier at the head of Kâck! to hunt, but their canoe was carried away by a swell raised by falling ice. After waiting in vain for succor, they started to cross the glacier, but one of them became dizzy and was carried away by the Wolf people. The others got across and were in a starving condition, when the youngest discovered a mountain sheep with very large horns, that was really "the mother of the bears." After that they reached home.

By and by the six brothers started south with their brother-in-law. They tried to cross from Kᴀstaxē'xda-ān to Auk, but were delayed for months by storms. Finally Heavy-wings, their brother-in-law, discovered that this was caused by North Wind, who was in love with his daughter, and he gave her to him. After that Heavy-wings saw and caught the ʟ!ê'nᴀxx̣i'dᴀq and became wealthy, but because he did not use exactly the right words at that time he was killed by a copper falling upon him and cutting him open. His nephew also saw the L!ê′nAxx̣ī′dAq, used the right words toward it, and became very wealthy.

106. Origin of a Low-caste Name

Some people found a rock man's son on some rocks and adopted him, but he got them into so much trouble that they carried him back there. Then the weather, which had been bad, immediately cleared. Since that time a low-caste person has been called a "man of the rocks."

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